Eruth Gears no Ansk, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Soks a Bearing.

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JNO. C. BUNDY, EDITOR.

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NO. 18

Diabolical Spiritualism.

COMMUNICATION FROM MRS. M. J. WILCOX-SON.

To the Editor of the Religio-Philosophical Journal L

I learn that objections are strongly raised against Brother Dayis' use of the term, "Diabolical Spiritualism;" and I have no doubt that many ignorant skeptics and quarrelsome critics may make capital of the phrase, as being used by one who has been considered by the uninformed as the mouth-piece and founder of our faith. But there has never been a time in the life of our movement when the subject of diabolical influences has called for such prompt and vigorous treatment as at this present juncture. A process of eclecticism is required, in which the net containing all kinds of fishes must be drawn to shore for the work of separation. And no consideration of self should stand in the way of the good work. Let me here call upon every true follower and disciple of our Christ to buckle on the armor of fidelity and courageously sentinel the ramparts of truth against the most wily and subtle foe we have ever yet encountered upon so formidable a scale. I consider no weapon so deathly, no mode of attack so crafty, no stab so cruel as that which is used to destroy our blessed cause by destroying private character. And when one can stoop to blacken and defame all such persons as are too brave and truthful to countenance fraud, imposture and lies, is not the act in itself proof of diabolical influence-proof of a copartnership with the murderous spirit of Jesuitism?

I hold no personal animosity toward any

misguided persons to which my words may

apply. I have for days and even weeks shrunk from the call which has been made upon me by a strong power that has left me no rest, and I shrunk from itsimply because I did not wish to make myself a target for such shafts as I have seen aimed at some of our foremost and most faithful co-laborers in the good work of evangelizing the world to our comforting gospel, but I do not, after all, believe that I can shuffle off my duty upon others, nor can one of us be justified, in this hour of Spiritual warfare with the powers and principalities of darkness, in keeping silent, where our words may result in giving strength to timid, disheartened believers. I think many of our hitherto strong men retire from any open participation in the impending controversy because they do not relish the treatment that you and others have received. But while men sleep the enemy soweth his tares. Once, in a similar controversy, though of a more private character, I was greatly distressed by the spirit of heartlessness, the malice, hatred and rivalry which was indulged in by one of the parties referred to. A course of criticism coupled with earnest appeals from the peace and justice-loving teachers of our circle or band, had aroused the ire and revenge of those addressed, and while previously the greatest harmony had prevailed, the result was an angry altercation, and separation. The spirit of rivalry had broken out; "who should be greatest," and who should be accepted as leader or author-ity in matters of difference or controversy? men, petty fault-findings, which speedily swelled into a diabolical spirit of the most wicked slanders. Names of exalted spirits were freely assumed; our dearest departed were counterfeited, and we were plied with communications from the "highest authority," which met our incredulity with charges of anti-Christ, and Jesuitical control; we "were good mediums, but on the wrong side of the house!" We must come out and be separate, and all would be right; we should then do a wonderful work! but, if we persisted in following our pres-ent influences, refusing to ally with them, ent influences, refusing to ally with them, who were followers of the true Christ, we should surely go to the bad! and something "worse" should be our late! They always pretended to have something "worse" to bring upon us, as if to frighten us with menaces and threats of their avenuing power. There was one very prominent Mr. Blowhard, who had grown so fast that he was commander in chief of the Spirit world. He could say "go," and they went, or he could say "come," and they came! Poor soul! Perhaps by forcing a controversy he did his work. For alternately grieved, doubting, dismayed, disgusted, or appealing to the wise teachers who had previously made my life so blest and happy, I could not clearly discern smid the muddle, contradiction and diaboltam prevailing, how to distinguish between pure and truthful spirits, and those who counterfelted them.

Besides, I was fearfully perplexed with one prominent phase of the influence, viz: I could not but notice, much of the time, that I saw no sure proof of any spirit being present, but often felt what purported to be such was only the medium's own mind. and that the authority of the Spirit-world was invoked for the sole purpose of giving weight to the pretended communication, in the minds of credulous people, and those who treat all revelations (so called) from the higher world with great veneration. I observed too, as I always have in similar cases, that some very selfish object, some thing calculated to secure financial success or something for personal aggrandizement or notoriety, was the pivot upon which the whole plan-hung, and, as a matter of course, the whole drift of pretended spirit-communication was complete in agreement To bolster up some such personal aim through spirit authority, was too good a-thing to be lost. To destroy any opposing influence, power or person, in the same way was only one of the links in the scheme.

Well, I begged the good spirits to ex-plain. I prayed them to give me a certain and sute rule by which I might know when and how I could at once be able to discern the spirits, and know the true and good from the evil minded and counterfelting. I have not space to repeat the lengthened instructions they imparted to me, in substance they were as follows: "Those high and exalted spirits who are werthy the name they bear as true saviors, will always come in love and kindess. Even if they reprove they, will do it for your good and with the tender, pitiful earnestness o a true mother. Never will they breed dis-sension by artful insinuations, or accuse poor, erring mortals to cast them under the heel of popular suspicion; but, on the other hand, they will refuse to publish the frailtles of humanity, or render evil for evil. You ask me if they will suffer the guilty to go unrebuked, and what you should do with those influences which have so distressed you?' It is not wise, or just or right, that the guilty should go free; but we may always meet falsehood face to face, and without ainking to the common level of a cruel, inquisitorial court. Our first ob-ject is to so appeal to them as to show them our presence, and that all their acts are known to us; then to show them the sure distress that will follow them if they per-sist in evil. But wise and loving spirits will never reprove, much less expose the misdoings of men from a love of disgracing or casting them down. There are jewels of coarse and poisonous dross of mortal selfishness, and to wash away the dross and save the rare gems of promise, we should not dedegrade ourselves by unworthy acts or destroy the rights of any immortal being. So whenever—in whatever condition placed— you are addressed by spirits, either in or out of the mortal body, who exhibit a spirit of malice, revenge or hatred, shun their control. No matter how many plausible theories they may put forth for their darling schemes, know, the moment they seek the downfall of another, they brand themselves enemies of the cause of true Spiritualism, which is the cause of humanity! They may talk to you of harmony, and sign themselves of the barmonial band. 'By their fruits ye skall know them.'

"You know it is nothing new or strange for the thief to cry, 'Stop thief!' and when you hear that alarm do not forget what it may import De not hang the wrong man. But under all the trying scenes of mortal life, strive for peace and harmony within yourself; then, as 'like attracts like,'you will draw to yourself harmonious influences. will draw to yourself harmonious influences But give way to the selfish propensities, in-duige in bad temper, in vindictive feelings, and you will attract the same grade of in-fluences. It is a thousand times better to suffer wrong than to wilfully do wrong, and not until you can bear all things, endure all things, hope all things of erring souls, can you fully blend your life-work with the angel cause."

But I find I can give you but a small part of the loving counsel of my sainted teachers. It has, however, always proved an infallible guide to me in learning the true character of men and spirits. Severity of language may be often necessary, but it depends upon what the aim or object of it is, which decides its good or evil quality. In seeking to separate the false and fraudulent from the honest, truthful and reliable, you have encountered the most inveterate hostility, and it has been a natural effect. For, if any and it has been a natural effect. For, if any one could so forget manifest duty, honor, and obedience to mediumistic law, as to one could so forget manifest duty, honor, and obedience to mediumistic law, as to forge and counterfeit, or uphold a direct violation of such pure law, conscience could place but little check, if any, upon the deprayed passions thus called into action. One wrong step, and the next is to hide or, justify it at any cost. Oh, how watchful should all mediums be, and court only the sweet, sustaining influences of divine love, for sconer or later, like the fatal cup, will the tempting bait of fifthy incre, or indulgence in base wrongs, be made to "bite like a serpent and sting like an adder!" Let us all seek to do our own best work, stimulating a noble emulation in others, also remembering that work as we may, and war as we may, it is uttarly impossible to win in anything fraudulent or base, "for ever the truth comes uppermost and ever is justice done." I rejoice in the courage you have thus far displayed, and I feel assured that those who oppose your noble work, will soon find that they have lost the respect and considence of

their readers, far more than they have injured you by such a style of warfare. Indeed, I find one universal expression of disgust and dissatifaction as far as I have any correspondence. I hope this most repre-hensible and debasing assault upon the Dentons, Davises Lees, Tices, and Bundys of our noble army is almost at an end, and that a more honorable field of labor will attract the talents of those concerned. That there are spirit intelligences both in and out of the form, who have not risen above the diabolical, seems a self-evident fact, and that they do, under certain conditions of mind and magnetism, gain an entrance into our charmed circles, I have for sometime believed. I do not so much incline to blame or condemn in all cases, for great ignorance provided the content of the condemn in all cases. prevails on these questions. We have but a very meagre acquaintance with the fine principles of a pure, unadulterated intercommunion between the physical and the spiritual states of being, and the action of intense psychological currents, often mingling and confusing the sensitive brain of the medium are all investments. of the medium, are all unseen and unknown only as the medium suffers, often in perfect agony from the disturbance. Indeed, I pity agony from the disturbance. Indeed, I pity
the poor medium who gets temporarily unbalanced from these causes. There is nothing more distressing to me than a loss of
magnetic equilibrium, and I surely think it
is frequently the cause of insanity. But let
me earnestly and lovingly beg of you, who,
as mediums, are tempted in these unsettled as mediums, are tempted in these unsettled seasons, never to give way, or suffer any fraudulent attempt to lie at your door. Be faithful though the heavens fall! Better, by far, that you give no sign, than to blight your fair fame for truthfulness, which must ever leave a blot upon your integrity. May the powers of truth yet rescue our holy cause from the hands of all betrayers, and may our own true workers be sustained by the peace and harmony which can be enjoyed only by the truly good. Sincerely, M. J. WILCOXSON.

Boulder, Col.

Boulder, Col.

Spiritualism in New Zoaland. BY EMMA HARDINGE BRITTEN.

To the Editor of the Religio-Philosophical Journal: Australia and its many and varied ex-persences having become with me a thing of the past, a few words of summary con-cerning the results I have there witnessed, and my present surroundings in New Zealand, may not be altogether unacceptable to

Spiritualism in Australia is a fixed fact; ublic mediums do not abound, it is true, but medium power is everywhere manifest, and the tendency to unfold it in the home, is growing so rapidly, that it seems as if this most desirable phase of spiritual com-munion would ultimately supersede the doubtful advantages to be derived from the importation of foreign professional mediumship. In contrasting the status of Spiritunism in various Australian cities, I am amused to note the vast discrepancies which arise between a judgment based upon experience, and one derived from that most notorious of all story-tellers, Common Report. Trusting to the Will-o'-the-wisp guidance of the latter, I was led to expect that Spiritualism had taken no root in Sydney; that the mental soil there was choked up by conservatism and bigotry, and that the reconservatism and bigotry, and that the residuum of the "convict element" had impressed itself on the community in every conceivable form of coarse materiality. Judging by the experience of nearly six month's residence in Sydney, I am in justice bound to report that I have never found any community more eager to receive spiritual light, or willing to follow the most revolutionary, not to say radical analysis of free thought to its conclusion. I can also, confidently allege that I have never addressed more intelligent, educated, or appreciative audiences. I have never been more enthusiastically received, sympathetically sustained, or generously supported. In private life I have found in Sydney some of the best specimens of a true aristocracy. Ladies and gentlemen, scholars and statesmen, in the best sense of the term, abound in Sydney society, numbers of whom, representing the liberal professions and high official positions, still bravely uphold their faith in Spiritualism, by consistent and dignified support. Amongst the many honored acquaintances who contributed to the success of my mission in Sydney, making the occasion of each lecture almost an ovation, it would hardly be generous to select any names for especial notice, as there are, however, two noble workers in the ranks, whom all Sydney Spiritualism can combine to honor, I am sure I shall call forth an universal and cordial response, when I bear my most grateful testimony to the invalvable service rendered me by those brave champions of our faith, the Hoo. J. Bowie Wilson, the ever faithful chairman of our meetings, and Mr. Henry Gale, whose untiring service never flagged in any direction in which efficient all was necessary.

Up to the last month of my stay in Sydney, there was no association, clique, or party among the Spiritualists, consequently there was no association clique, or party among the Spiritualists, consequently there was no association of in power to promote the formation of a New South Wales Psychological Society. Whalever siduum of the "convict element" had impressed itself on the community in every conceivable form of coarse materiality.

r daughters and their cousins, and their and vital forces of the tall

may be the future results of these efforts, I have now simply to record the fact that they were successful; a society was formed, and its inaugural meetings were among my best fields of labor in Sydney. In view of what I have further to say, I may add, my chief hope of good results from the forma-tion of that association, rests on the fact that individually, its members are all good and true men and women. I know they are banded together solely for the attainment of public good, and that if they fail to achieve this aim numerically, they will still work severally or singly for its consummation in other ways. In the meantime, and since the formation of the Sydney Psy-chological Society, I am compelled, as a faithful servant of that cause to which I and my husband have devoted all we have, and all we are, to acknowledge that I have learned a bitter lesson of the insufficiency of association to promote any cause, unless its associates carry its principles into the association with them. In proof of this, I point to the spiritual papers, the columns of which are so constantly filled with humili-ating records of quarrels, bickerings, feuds, protests and resolutions, denunciatory of even the best and most faithful workers in the ranks, who dare oppose themselves to what the self-appointed councils, and selfconstituted leaders of the cause fulminate as their spiritual "bulls." I need but point to the Harbinger of Light, of March and April, and the London Spiritualist, especially the issue of Feb. 14th, to show how the readers who turn to the columns of spiritual papers to find spiritual light, are dis ual papers to find spiritual light, are dis-gusted with the records of divisions and feuds, which emulate the worst features of proud ecclesiasticism, and quarrelsome Christianity. Whilst I have been compell-ed to find in public print, and realize in my-last few weeks' experience in Melbourne, that associations of Spiritualists do not always represent the true genius of Spiritualism. I would not wish to be understood either as opposing the value of associative action, when properly conducted, nor as in-cluding ALL the Spiritualists of Melbourne in the denunciation, which I, in common with hundreds of other friends of the movement, level against those persons whose first idea of conducting a cause, is to promote a quarrel, and then rush with their greevance into the columns of any paper they can con-trol. Without imitating so pernicious an example by enlarging on its details, I have simply to add, that there is a large and in-creasing representative body of Spiritual-ists in Melbourne—as I am confident there must be in London and other places—who are not to be forced and who refuse to be

misrepresented in the contentious ranks of associations. Spiritualism, like every other reformatory movement destined to influence the masses, needs associative action for mis-sionary purposes and business organizations; but the fewer the number of workers, and the simpler the basis of co-opera-tion the better, until mankind has become sufficiently regenerate to trample selfish egotism and arrogant assumption under foot, and whilst striving for the common good, cease to hamper that good by individual attempts to rule. Nothing can be in brighter contrast to quarrelsome and dictatorial bodies of people, "unequally yoked together," in the proud name of frational Association, than the simple and harmonious organization by which the free thought and spiritual movement is promulgated, in the very city from which I am now writing, namely, Dunedin, New Zealand. The organnamely, Dunedin, New Zealand. The organ-ization, in its working department, consists of four gentlemen, good men and true, who labor so faithfully for the general good, that, though they differ from one another in points of faith, as in many other re-spects, they concede to each other all minor differences, for the sake of the grander aim of liberalizing public opinion. In regard to spects, they concede to each other all minor differences, for the sake of the grander aim of liberalizing public opinion. In regard to my Melbourne experiences, I have simply to add, that though the majesty of associative autocracy compelled me to suffer more hard things in six weeks than I have endured before in twenty years of public labor,—I should be ungrateful indeed did I permit the impression to gain ground that the persecuting hierarchy in question either represented the public, who from first to last sustained me nobly, or the main body of Victorian Spiritualists, scores, of whom pleaded with me for a protracted and even permanent settlement among them, and to whose loving ministrations my most grateful memory will ever turn. On parting with these dear Melbourne audiences and personal friends, I was publicly presented with a richly silver-mounted Emu egg caket, the gift of one noble and beneficent lady, Miss Ricketts, who, as I believe, took this expressive way of demonstrating her faith in one whom she love i for the sake of the glorious message entrusted to her to deliver.

I am now in Dunedin, New Zealand, and find mysself suprounded has a meet whele

deliver.

I am now in Dynedin, New Zealand, and find myself surrounded by a good, whole-souled Scotch population, whose thoughts are as free as the mountain air they breathe. They have given me one splendid Sumiay evening gathering, and promise an equally liberal support during many weeks to come. Some time next fall I shall commence my last and farewell tour through the United States. Let my friends address me to the care of firs. Ada Foye, box 1775 San Francisco, Cal., and let them also aid me and give my final message of peace and good will to man, unhindered by the unkind spirit of disunion and partisanship which justifies our enemies in crying, "Whom the gode would destroy they first make mad."

With every good wish I am, Mr. Editor yours for the truth.

Lecture Notes.

BY CAPT. H. H. BROWN. I have just left the annual meeting of the

Vermont State Association of Spiritualists at Plymouth, Vt. I attended the January meeting at !St. Johnsbury, and gladly responded to the invitation of the secretary to be present at this. I know of no other association that seems upon so solid a basis and that has so won its place in public esteem. This is evinced by the applications from different towns in the state for one of its three yearly meetings. The railroads recognize it by giving return checks over their roads, and hotel keepers bid for it by reducing rates, boarding speakers and giv-

ing free hall.

Plymouth is to have the annual meeting in 1890. It is a perfect gem of a hamlet, set in a hollow of the mountains, a bowl of only a few acres, and from the foundations of the houses the mountains rise almost perpendicularly. A mountain stream mur-murs through the valley, and cloud shad-ows continually play over it when they do not weep in rain drops. Here are a few dwellings, two stores, two hotels, and a few mechanic's shops; and here for four years mechanic's shops; and here for four years has come the State Association, for here has the attempt been made to establist a liberal school, called "The Vermont Liberal Institute." A few earnest workers have put their soul's in this institution, but they have struggled against a enighty tide, and we fear that unless fries is come forth and endow it liberally, it will prove a failure. No more quiet place could the student have. It is ten miles one way and to arteen another to the railroad and city, and itinerand er to the railroad and city, and itinerand

temptations trouble not here.

From a large circuit, few by railroad and stage, but more by home conveyances, came the friends, and despite rain on Saturday and Sunday, five hundred people assembled at the hall of the hotel. On Priday and on Saturday forencon I noticed one thing I am glad to note: not a whit of tobacco smoke was seen. Later, young mea from the towns brought clears, but I never saw so large a mixed audience and so little to-bacco in it before. Tally one for Spiritual-

mont has noble workers, and not to do injustice to any, I mention a few that I have met: Mrs. Lizzie Manchester, of West Randolph, has been president for two years. She is well known, and I am glad to say kept busy as a speaker, and her ectures are of a good order. She is also a fine test medium, and gives descriptions and names from the platform. She also at the organ improvises songs that are full of tests to friends of the inspiring spirit. Mr. Z. Glozier, who has been secretary for two years, illustrates how much the success of any association depends upon this official and he has been a warthy one, and to him I am under many obligations. Mrs. Paul, of Stowe, is another of Vermont's worthy workers, and one, I am glad to say, who is appreciated by being kept at work. Mrs. Kenyon, of — -, gave us one address, in-terspersed with some thirty tests of so marked a character as to compel recogni-tion from opponents. A. E. Stanley, of Leiester, gave two addresses, and this second meeting with him only confirmed the opin-ion I formed last winter, i. e., that for depth of thought, clear analysis, beautiful and al-oquent rhetoric, he has no superior upon our latform. If he would abandon his secular business and devote himself to this work, and have more confidence in his inspira-tion, he would take no second place. But would he be appreciated? In the liberal pulpit he would find appreciation. I fear rom observation that culture is not yet recognized as a necessary element in a spir-itualistic speaker. Mrs. Dr. Jewett, of Bur-lington, the first lady M. D. in Vermont; Dr. Wakefield, of St. Albans, and Mrs. A. P. Brown, of St. Johnsbury, are all, worthy workers, and lend their support to the association. Jennie B. Hagan, a Miss in her teens, of South Royalton, V., is winning quite a reputation as an improvisatrice. Some of her poems are full of sharp hits and keen witicisms. The convention en-joyed nothing better than one she impro-vised upon Bennett and Comstock.

joyed nothing better thau one she improvised upon Bennett and Comstock.

Plymouth was the home of that early pioneer in our cause, Miss Achsa W. Sprague. Her tomb is in the old burying ground, just out of the mountain notch of the village, and on Saturday P. M. commemorative exercises of a beautiful character were held there, a custom beautiful and worthy of imitation elsewhere.

Buritualism in Vermont has taken a root very much like the cedars on its hills, clasping the granite foundations, and regular meetings are held in many towns, and local societies are being organized. If ever there comes a return of business prosperity, no one will have reason to complain of the cause 'mid the Green mountains.

Interest in the annual camp-meetings increases. New York and Pennsylvania have theirs this season, and Vermont will probably institute one next year. Some efforts were made to that end this year. The State Association may take it up and make it a success then. From reports, I think the Massachusetts meetings will be larger than eyer. pentry, and breakly and wheleness

Concerning the Effects of Disease and Insanity Upon the Human Spirit.

BY A. J. DAVIS.

The following questions are selected from an un-counted number which I have received within the past

Does insanity continue to afflict minds after death?

ANS.—As a fundamental principle, by which to understand the origin, nature, and duration of error, disease, evil, and crime, you should keep this in mind, namely: Health is right—disease is wrong; good is positive and permanent—evil is negative and feeting; justice is inherent and eternal—crime is adherent and temporal; and this is all true because the absolute and temporal; and this is all true because the absolute and unchangable God (or Good) lives in all centres and comprehends all circumferences, against whom and which no demoniac influence or personality can long contend with success. Accepting the foregoing as a principle of judgment, you are fully prepared to answer your own question—to this effect, that, although mental defects and disturbances may survive the grave for a time, they do not, because from their very nature they can not, long continue to afflict the individual in the Summer-land.

Are not insane persons possessed by evil spirits?

Ans.—The evil spirits which cause and feed insane conditions are simply and only those deranged and disturbed "elements" which exist in every individual, between the spirit inmost and the external physical body. What these elements are I have many times ex-plained; also what function they perform during life and after death. (See the volume entitled "The plained; also what function they perform during life and after death. (See the volume entitled "The Temple,") That these elements are the potential devils, the evil spirits, the deprayed mentalities, which are the immediate cause and support of insanity, may be demonstrated by studying, analytically, the various remote and approximate causes which result in mental derangement. Examples will illustrate my

meaning:
First instance: A lady noted for delicacy of speech and refinement of deportment, suddenly became obscene in her language and vulgar in her conduct; and why? because of the disturbance of the spiritual why? because of the disturbance of the spiritual principles (or "elements") throughout her entire organization; caused by a burning puerperal fever which supervened very soon after giving birth to her first child. Her insanity was sudden and violent, and it seemed like the infestation of diabolical intelligences. It immediately inverted the manifestations of her sweet, refined and spiritual character; and out of this inversion there issued forth obscenity, blasphemy, and shocking conduct. But in three weeks she was cured by magnetic treatment, which restored her lost equishocking conduct. But in three weeks she was cured by magnetic treatment, which restored her lost equilibrium. Had she died in that condition, then the wonderful chemical transformations of death would have cured her all the same; so that on her arrival in the Summer-land, loved and tended by her gentle guardians, her only remaining symptom would have been the feebleness caused by her illness; dor, it is impossible that disease, or other evil, as to its productive and perpetuating causes, should survive the radical chemical and other changes which invariably occur at the final separation of the wedded soul and spirit from the earthy formative organism.

the earthy formative organism.

Second instance: A man of middle age and fair education, was thrown violently from his horse; striking his head, the skull was bruised and depressed upon the brain slightly. But the cranium was not fractured, and in a few weeks he was apparently as well as before. Suddenly, however, one morning he startled his devoted wife and family with an entirely different exhibition of character and disposition. Before his accident his disposition was affectionate and fore his accident his disposition was affectionate and gentle and kind to a marked degree, and he was forgiving and charitable towards all But now his feelings were cruel and embittered, and his thoughts were filled with the blackest suspicions. In a few days he became estranged from his most intimate friends; he treated his wife and children brutally; and he hastened into the most disgusting intemperance, although previously he had conscientously abstained from all beverages containing alcohol. He became determined, combative, and unmanagable. Evil spirits, he said, were following him, and torturing and spirits, he said, were following him, and torturing and tempting him, both night and day; and he complained of hellish influences pervading his whole body. He was rejuctantly taken to the asylum, and was regarded by the physician as hopelessly insane. At length, however, through the urgent solicitation and influence of wealthy friends, the surgeon trepanned the cranium, where the "alight depression" had been made by the accident, and lo! in less than a month, this so-called "evil-spirit haunted man," this vindictive, brutal, em-

bittered man, recovered the best of human blessings he recovered his former well-balanced reason; and other blessings soon followed—for with the return of his natural goodness of disposition, his loving wife and family were restored to him, and the home too, was perfectly regained, which his mental misfortune and savage brutality had rendered so dreadful and desolate.

What lesson do we derive from these two instances?

Ans.—These two instances are given as examples of brain-hurts—hundreds of cases of such traumatic in-sanity are known to enlightened physicians; and these two cases illustrate the ruling principle, with which we started this inquiry, that any disturbance of the spiritual principles (i.e. the vital and psychic "elements" between body and spirit,) is certain to be succeeded by diseases and insanities either physical or mental. And

the lesson is, that such diseases and insanities are, or may be, caused by accidents, by discords arising from the derangement of life's functions, or by an unfortun-ate inherited predisposition. In short, insanity, either

ate inherited predisposition. In short, insanity, either physical or mental, is of the earth, earthy. And it is little less than downright superstition (or willful ignorance of accessible causes) to affirm and believe that spirits of evil originate these personal troubles.

But are not insane persons often mediums?

Ana.—Nothing can be more certain, and physicians cannot afford to be ignorant of the fact, that insane persons are "sensitives" to a most exquisitely painful degree. And this very high state of nervo-impressibility develops in the sufferers what I term "psychological mediumship"; whereby the insane experience, in an exaggerated form, the actual spiritual, mental, social and physical conditions of individuals near them; and the horrible suggestions and sensations and men-

cial and physical conditions of individuals near them; and the horrible suggestions and sensations and mental personifications, arising from these conditions, the insane medium frequently calls evil spirits, devils, witches, etc., which he fully believes come with dire purpose to tempt, to torment, and torture him in his bound and helpless condition.

What is the true treatment for the insane?

Ans.—This question I have fully outlined and covered in the volume referred to; but here I must add that, because of the latense psychological impressibility above explained, it is an unpardonable inhumanity to confine and treat the insane with violence; and it is, for the same reason, the highest exhibition of learned brutality to compel a mentally-diseased person to pass the horrible hours in close contact with minds similarily inharmonious. The true principle of cure is magnetic and progressive in detail. This curative magnetism may be communicated in the form of foods and drinks, and administered as invisible medicine through the friendly healing of the true human hand.

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But do not other forms of insanity extend beyond the graps?

Ans.—In a former chapter in this Journal I have given the principal cause of very much of human insanity, namely, Abnormal Individualism. But the remedy is born with the disease. Healthy individualism—a well-balanced, truly enlightened, self-poised, reverent mind—is, in time, certain to be evolved. You are taught this by the unflaging principle of progression. A man may die in the insanities of abnormal individualism; so, also, he may die with the paroxysms of hydrophobia riding through the entire molecular constitution of his bodily fluids; but do you imagine therefore, that he ascends to the Summer-land raving with either of these disturbances? True, the effects and the defects, consequent upon and arising from the spiritual disturbances, will accompany the individual in his after-death journey, and these will, for a period, be a part of his weakness and imperfection; but the Divine Order—the great positive Goodness—is progressively triumphant in all the spheres throughout eterngial years, and health and wholeness (or holiness) reign

supreme over the myriad forms of earth-born disease and wretchedness.

But what become of the spiritual "elements" which caused the insanity?

Ans.—The vitalic and psychic elements, at the mo-ment of final resurrection, which occurs over every death-bed, instantly leave the corruptions beneath and enter into the constitution of the spiritual body incor-

ruptible.

Do they not carry the germs and causes of the disease into the spiritual body!

Ans.—This question is best answered by saking another: Is disease, or insanity, (maste? Are atoms essentially deprayed? Are elements intrinsically corrupt? If not, (and you know they are not) then it follows that we must search for causes in the sphere of relations—i. e, there must be something wrong in the relations of solids and fluids, or in the functions of the organs and forces. For example, in hydrophobia, the relations of solids and fluids, or in the functions of the organs and forces. For example, in hydrophobia, the disturbances exist in the "elements," or (in our language) in the spiritual principles which connect spirit and body; but, when looking deeper for causes, we find an actual alteration in the molecular constitution of the patient's bodily influences. Looking deeper still, we find that this alteration was caused by a poison which was superficially introduced and superficially absorbed. And slowly working its way to the roots of the membraneous and nervous systems, this poison rapidly reconstructed (altered) the fluids and forces. Telesidly reconstructed (altered) the fluids and forces, relatively; then, unexpectedly, the horrible symptoms of an insanity appear, half-nervous and half-mental; and this insanity rapidly changes the feelings, inverts the thoughts, and transforms the character-manifesta-tions of the unfortunate individual. Thus the spiritual disturbance is profound. What was the cause? First, an animal generated, by a long-continued indigestion, an alkaloid poison which filled its bodily huids to repletion. Second, in a moment of insane frenzy, this animal alkaloid, through the instrumentality of the saliva and the teeth, was injected by the beast into the circulating fluids of one of our gentlest, most cul-tivated, and best of citizens. Third, the poison per-vades and penetrates all the vitalic and psychic "ele-ments," which exist and work momentarily between the outmost body and the inmost spirit. Fourth, the previously harmonious relations are broken up, the molecular alterations occur silently and progressively, and lo! suddenly you find that quiet, amiable, refined citizen changed into a howling, snapping, dangerous human animal! Do you say that he has become a medium for manifesting the brutalities and wickedness of evil spirits? Hydrophobia is nothing, at last, but a parayers form of insanity with oxysmal insanity; just as every form of insanity (with few exceptions) is only a kind of protracted hydropho-bla. And at death, when the poison is powerless, when the abnormal changes in the molecular constitution of the sonormal changes in the molecular constitution of the fluids and elements can no longer disturb the rela-tions of the body and spirit—at death, do you not be-hold that the causes of the insanity die with the body? and do you not observe that only the effects and the de-fects of the sad experiences, and not the perpetuating potencies thereof, go with the individual into the life which he is to live above? And inasmuch as the ter-restrial causes do not, because they cannot, enter the restrial causes do not, because they cannot, enter the Summer-land, so the effects and defects, being without the food which would keep them alive, also begin to decompose and to disappear from the life and characteristics.

"Diabolical Spiritualism" Exemplified.

BY WILLIAM EMMETTE COLEMAN.

In the Journal not long since was published a trenchant and well-timed article, by Andrew Jackson Davis, treating of a "sixth dimension" in Spiritualism, most fittingly and felicitously termed by him "Diabolical Spiritualism." Sorry was I that the necessity existed for the writing of this eminently truthful delineation of a phase of Spiritualism which, in sadness be it said, is now rampant both in America and Europe. Well may it be called "diabolical;" and glad am I that the enlightened "Seer of Orange" has not only had the penetration to perceive the true pature of this had the penetration to perceive the true nature of this "sixth dimension," but, with that unflinching devotion to the cause of truth, right, and justice which ever characterizes the true moral reformer, has had the courage to proclaim the truth concerning this modern "diabolism" to the Spiritualists of the world, regardless of the denunciation and abuse which his steadfast devotion to humanity's best interests—as exemplified in his so proclaiming—will inevitably entail upon him in his so proclaiming—will inevitably entail upon him from the credulous and the fanatical, the superstitious and the fraudulent. All honor to A. J. Davis for this his last contribution to the cause of Spiritual Reform; ened henceforth, at all times, upon the language and practices of those Spiritualists who never cease to stigmatize with appropriate epithets, affecting the moral character, all persons failing to pronounce their ahibboleth, all disdaining to fall down in worshipful idolater at the feet of their infallible oracles and inspired pythonesses, all who have the temerity to exer-cise their reason and judgment in wise discrimination regarding the nature and proximate causes of spirit-ual phenomena, materializational, physical, inspira-

"Diabolical Spiritualism" takes delight in making the basest attacks upon the moral and personal character of those wiser, more far seeing, and discrimina-tive than its own adherents. If one tells the truth tive than its own adherents. If one tells the truth about a fraudulent medium, at once the "diabolicals" raise the cry, "He is a wholesale liar;" "he is a malignant persecutor of mediums known by him to be innocent." If a person essays to point out the real character of the so-called inspired utterances boastfully asserted as emanating from the best and purest minds in spirit-life, but which in reality are but the outcome of an entranced psychometrical or semi-clairvoyant mentality on earth, immediately, all along the line of the "Diabolicals," the howl is set up, "Away with him he is a Jesuit, masking in Spiritualistic garb! he is a paid agent of the Roman Catholic hierarchy seeking to promote dissension in Spiritualism!" Can a more paid agent of the Roman Catholic hierarchy seeking to promote dissension in Spiritualism!" Can a more appropriate word than "diabolical" be found with which to designate the sayings and doings of this wing of Spiritualists? I trow not. Then diabolical let them be to the end of the chapter. In history, this pernicious phase of Modern Spiritualism will go down to posterity leaded with the infamy, contempt, and shame it so justly merits. All the other vagaries of Spiritualists sink into insignificance in comparison with those of this class. Re-incarnation, occultism. with those of this class. Re-incarnation, occultism, pre-existence, obsession, etc., are in esse, mere intellectual or speculative whimsicalities, and it is only indirectly, as it were, that immorality impinges thereupon; but "diabolical Spiritualism" is directly based upon moral turpitude, its foundation stones being slander, falsehood, misrepresentation,—in a word

In the May number of the Revue Spirite, of Paris, France, the organ of re-incarnational spiritism, I and a striking exemplification of this "diabolical Spiritualism," in the shape of a letter from Philadelphia to that journal from M. Lacroix, whom it designates "Our estimable correspondent." Mr. Lacroix is, be it understood, the only living rival of Mr. Thos. R. Hazard in the matter of procuring materializations of his host of daughters and other female relatives through suspicious and fraudulent mediums. To whatever materialization medium either of these gentlemen goes, he invariably succeeds in having his eyes feasted—is a very dim light—with the presence, in full form, of all— "His daughters and his cousins,

"His daughters and his cousins,
Whom he reckons up by the dozens.
And his annts."
In fact, attend whatever scance they may,—
"Gayly tripping,
Lightly skipping,
Lightly skipping,
Lightly skipping,
Lacroix, Hazard's, nightly scance,
Lacroix, Hazard's, nightly scance,
Hazard sprightly,
Always rightly,
Welcomes ladies so politely;
Lacroix welcomes most politely.

No matter what medium they visit, in the

No matter what medium they visit, in the produc-tion of "their daughters and their cousins, and their

aunts," they are never disappointed. "What, never?"
"No, never?" "What, never?" "Well, hardly ever?"
For the last ten or twelve menths it has been nip and tuck with these two phenomenalist chieftains to try which could see the most "daughters, coming out of a dark cabinet into a semi-dark room. Owing to his superior facilities in the way of having more money, more leisure time, etc., Father Hazard seems slightly ahead in the race; but in one particular Father Lacroix has decidedly the advantage, and that is in the happiness necessarily occurring from beholding, his numerous materialized daughters eat lumps of white sugar. However exquisite may be the beatitude experienced by the Rhode Island Jesuit-expurgator on account of having his multitudinous daughters sit upon his lap, and kiss, caress, and fondle him night after night, it is as naught compared with the superlatively rapturous and deliciously elysian bliss which diffuses itself through the entire corporeal anatomy of his Franco-Canadian competitor when beholding the eastalloo-ravishing vision of his troops of daughters, one after another, playfully amergs from the waird obscurity of the mystery. ion of his troops of daughters, one after another, playfully amerge from the weird obscurity of the mystery, enshrouded cabinet, and stand before him, one at a time, in all their guileless witchery, while engaged in the ardupus, process incident to the mastication and deglutition of certain edulcorated lumps of saccharized matter. matter, blanched to a snowy whiteness, furnished them for the purpose of munching by their supposititious papa!! (See the glowing descriptions of these marvelous sugar-demolitions, written by said supposititious papa, and by him published in the current spiritual journals.)

But hear what M. Lacroix says in the Revue Spirite I will roughly translate his remarks thus: "Andrew Jackson Davis has tried to make for him-

self a papal throne, as you told me in Paris; but, so I then responded, the American people were not a peo-ple so degraded as to acquiesce in such a project; in effect, A. J. Davis, all grand and sublime medium that he is, has to re-enter the fold [of Spiritualism] just like an ordinary mortal, without appointing the future car-dinals who thrust Davis into this ridiculous, rash enterprise. Is it not unfortunate that he should commit suicide morally, with such a foolish prank? Amourpropre [self-love] makes fools of us at every turn; and so we strive to follow in the 'right path by battling against our penchant for the wrong. Re-incarnation, the order of the day, is debated more than ever; we have it pro and cont on the part of the reincarnation. have it pro and con; on the part of the re-incarnation-ists we find their arguments full of value, overflowing with vigor."

To charge A. J. Davis with aspiring to a popedom is as absurd as it is "diabolical." Such exatements, whether made by this veracious chaonicler or by others, are due to the ignorance-if nothing worse-of those so asserting, and we can but commiserate their unfortunate mental condition. From the beginning of his re-markable career Mr. Davis has persistently refused, in the most positive manner, to be considered leader in Spiritualism, or as the founder of the Hilmonial Philosophy which he so ably advocates. Truth, he says, is impersonal, and whatever truth may be expressed through him is as old as eternity, and should be prized for its own sake irrespective of its voicers. Speaking of Mr. Davis, the New York Herald recently remarked: "His quiet, unostentatious and consistent life is an irrefutable answer to the charges which have been made against him." Taking in view his intellectual attainments and his clairvoyant sweep, a more unpretentious, mild, unassuming, uncontroversial, generous, genial, philanthropic soul, in all probability, does not live upon this planet. Assuming papal sway is as repugnant to his mind as is the practice of the arts and artifices of "diabolical Spiritualism;" and both are gehennal in their origin. And yet, because Mr. Davis viewing the wild extravagances and follies of certain phases of Spiritualism, in the fullness of his philan-thropy, has lifted up a warning voice against them, pointing out the errors now befouling our cause, he is villified shamefully,—charged with committing suicide morally, etc.,—by those who, in comparison with him morally and intellectually, are, so to speak, not worthy to fasten his shoe-latchets. (I have no reference here to moralists and thinkers, like A. E. Newton, Hudson Tuttie and Debitts. Tuttle, and Dr. Babbitt, who, in the exercise of legiti-mate criticism, take exception to certain of Mr. Davis' teachings. 1, myself, as an independent thinker, dis-sent from various postulates and conclusions of Bro.

M. Lacroix probably derived his theory of Davis' dream of popedom from the real popedom exercised by his master, Kardec, over his deluded followers in France; and his idea of the appointment of cardinals by the American pape was, possibly, derived from my reference to the Re-incarnation cardinals of Pope Kar-dec as found in my recent review of that semi-diabolphase of Spiritualism in the Journal columns M. Lacroix' descriptions of the scances he attends indicate him to be the possessor of a very vivid imagination, and his attribution of a desire for papal dominion to Mr. Davis still further attests the existence of his imaginative powers; as also do his statements, that re-incarnation is the "order of the day" in this country, and that the arguments of its defenders are full of value" and "overflowing with vigor." So far from being the order of the day, it is scarcely debated at all in the United States; and the few feeble, pointless articles recently published in its advocacy are as devoid of substantial argument, value, or vigor, as they are 'full' of the usual quantity of absurdity and as "overflowing" with the customary mess of self-contradiction, found in all re-incarnation literature.

> Physical Development. BY NORMAN LEANDER.

Force in its ultimate analysis is one, invisible, properly termed spirit, a combination of intelligence and power, with the capacity to plan and execute. There is but one power, and that is capable of division. By the flat of Supreme Intelligence, forces differing in character are sent out as needed into the great realm of space. They move in waves differing in velocity, and thus produce the various phenomena exhibited in nature.

The rays of light which cause the different colors move with a certain number of waves for each color move with a certain number of waves for each color in a given time, and if the rate of any one could be changed to that of another, a corresponding change of color would take place. The different forms of force have their fixed and specific rates of motion, or number of waves in any given time. They are part of the One Great Power; they go out, cross each other, interblend, combine, mingle, unite, and thus produce the different forms of nature: first the inanimate and then the living, Those which produce the granite rock in the primitive crust of a globe, remain for countless ages in this, not at any time inactive, but by their very action decomposing the rock and furnishing the com-ponent parts of the soil upon which vegetation lives, although it draws its sustenance mainly from the air and moisture. It would be interesting to trace the va-ried changes which result in all the different forms of and moisture. It would be interesting to trace the varied changes which result in all the different forms of life, but we are dealing with principles rather than minutize, or results. The interior forms on which the vegetable and animal bodies are built, are very nearly the prototypes of these bodies themselves—models on which, if the particles were properly furnished, would be built perfect forms. The elements are probably becoming gradually better through the changes which are continually going on upon the earth's surface.

We design to consider more particularly the development and outworking of man's physical body, in connection with the interior spiritual. These interior bodies become more and more complex as we ascend in the scale of being, up to that which constitutes man—the most complex and beautiful of all the organic forms in nature, as a larger number of forces enter his combination.

When the germinal cells of the male and female are brought together in a proper manner, and form a union, they at once attract to them a number of other forces—among these the most perfect of the spiral forces that have been attained upon the globe.

These forces in the embryocombine and form a model of the infant-immortal. Working harmoniously, they soon attract the plastic elements from the blood and vital forces of the mother, and begin an external

structure, which, during the process of gestation, gradually unfolds into a human form, having all the various organs that are to be used by it in the earth-life. In due time the embryo man is born into the outer world. The forces which have hitherto attracted the elements from the blood and life of the maternal system, are now directed in other channels. The lungs receive air, and this furnishes an opportunity to take up the electrical and magnetic forces which are well known to be essential to life. At the same time the digestive apparatus begins its functions, and supplies the blood with elements and compounds, which through the influence of the spiritual body, become vi-

plies the blood with elements and compounds, which through the influence of the spiritual body, become vitalized and prepared to enter into the various tissues and organs of the system.

It is the same spiritual body that is continually operating through the various channels, and gathering in the elements which build up the outward forms, and in proportion to the harmony of its actions, and the perfection of the elements which it receives from the external, will be the character of the physical structure.

As the seed of the vegetable requires to be planted, to receive warmth and moisture, so the embryo of man through a new rai law becomes associated with gross materiality, an eccessary precedence to its expansion and development, drawing to itself particles of matter as they are needed for its nourishment, growth, and advance to maturity. The same force that develops the spiritual organism, collects the material elements for the physical structure. The interior spiritual body is continually aiming to make improvements in the physical body by throwing off effete and imperfect matter, and gathering in those which are better adapted to fulfill the mission of life, and develop an organism in which the spiritual shall be fully manifested.

It is entirely necessary that the different forms of matter containing spiritual organisms, should consist As the seed of the vegetable requires to be planted,

matter containing spiritual organisms, should consist of various proportions in their combinations, as they do, for without dissimilarity there would be no opportunity for development or chance for progress. When man realizes this grand and important fact, that he is man realizes this grand and important fact, that he is a spirit now undergoing the probation of earth-life for the purpose of acquiring certain kinds of knowledge, which can only be obtained through this means, and when he learns how to aid this spiritual body in fulfilling its mission, and outworking the best external body that the elements of the planet will allow, he will advance much more rapidly towards spiritual perfection. An education which reaches nothing more than the physical and intellectual natures is defective. He needs to understand himself, and all systems will be unsuccessful which fait to recognize the fact of the evidences. ful which fail to recognize the fact of the existence of man's interior spiritual body, and its important rela-tion to the physical form.

MYSTERIOUS MANIFESTATIONS.

Slate writing by Unseen Hands—Trumpets Suspended in the Air by Invisible Forces-Mysterious Music-

The recent avowal of Spiritualism by a former Superintendent of Public Schools of New York City has caused a very perceptible current of excitement to pervade society in that city. Not only has he publicly expressed his belief in Spiritualism and spirit communications and manifestations, but has published a book diving his own experience and because the line of the contraction of the contra giving his own experience and observation in his investigation of the subject. Coming from such a source as this, of such acknowledged ability and intellectual culture, the apathetic public naturally enough inquire as to the truth of his statements. He gives a great many illustrations of what he is pleased to term spirit manifestations, and no doubt his work will give the cause a great impetus, not only in New York but wherever it is read. Spiritualism in this city has also received a strong champion in the recent arrival here of Mrs. E. W. Lennett, now domiciled at No. 817 Bush street, where her pariors are daily thronged with visitors, some from mere curiosity to witness her peculiar powers, others for honest investigation, and others again in the hope of receiving some cheering message from friends gone before and whatever the motival again in the hope of receiving some cheering message from friends gone before, and whatever the motive is in visiting her, all go away satisfied at the exhibition of her wonderful gifts. Her peculiar phase of medi-umship is independent slate-writing. However, she also claims to possess the gift of seeing and describing apirit forms who chance to lotter around this mundane sphere, as well as hear their conversation, which, by the way, is usually supposed to be in whispers—these latter gifts being known as clairvoyance and clairaudience. As a slate-writing medium she is ranked among the highest in the profession by the disciples of this faith, and the exercise of her gifts are put to the sever-est tests. A gentleman of undoubted, verseity gives s experience with this medium. Being skeptical as to the genuineness of her written communications, he procured a double slate joined by hinges, permitting it to open, the exterior of which was covered with wooden panels, so that when it was closed the slate was not visible. Armed with this he proceeded to her residence and made known the object of his visit. Then breakand made known the object of his visit. Then breaking off a piece of pencil which he had also taken with him, he put it inside, between the two slates, and folded them together and held them with both hands. The medium, without even stopping the conversation, also took hold of the slate with one hand, and immediately the pencil could be heard scratching over the surface of the slate within. When the pencil ceased and the slate was opened the entire side of one slate was filled with writing in a plain hold hand in English while with writing, in a plain, bold hand, in English, while the other was partially filled with writing in French, a language the medium is entirely unacquainted with, but which the gentleman in question thoroughly understood.

As a still further test, the medium gave him the slate to hold in his own hands without her being in contact with it in any way, when the result was the same as before, the slate being filled with writing. During the progress of these manifestations rappings were heard under the table and on the wall. He also were heard under the table and on the wall. He also visited her parlors in the evening, when a circle was being held for physical development, during which a large trumpet in the room sailed round the room in mid air, with no visible support whatever, at times touching the ceiling, again coming in uncomfortable proximity to the heads of those in the circle, and at times voices could be distinctly heard speaking through it. Another demonstration of the power of these unseen agencies is given by this medium, besides whom there are but two or three others known who lay claim to this power: it is stopping a music box when wound up by merely placing the hands on the cover while it is closed. To the believer these manifestations are strong evidence in support of their faith, while to the skeptical they are at least marvelous and inexplicable, and they afford food for reflection to all who witness them, and a visit to the parlors of this truly wonness them, and a visit to the parlors of this truly won-derful medium will amply repay the trouble.—San Francisco Chronicle.

A Mistake Corrected.

My esteemed friend, Mr. A. J. Davis, seems to think that I have recently experienced "an improvement in intellectual perception," because I have evowed the opinion that spirit-authorship of a book gives the work no exemption from legitimate criticism. [See Journal of June 14th.]

Mr. D. is mistaken. That has been my opinion, often expressed, ever since I became a Spiritualist. As long ago as in 1855, I wrote and published in my paper, the New England Spiritualist, as follows:

"The standard of truth is within, in the constitutional intuitions which God has implanted in every human being."

al intuitions which God as being."

And again:

"They [i.e., modern spirit-teachings] come not to relieve us from the normal exercise and development of our own perceptions and judgments, but rather to promote them. . . If we would be men and women, we must learn of our own selves to judge what is right-by our own perceptions to discern between good and evil, and not to rely on any authority out of ourselves. . . . If they [spirit-teachings] conflict with our knowledge, and do violence to our intuitions, then they are falsehoods to us, and are to be rejected, though backed all continued on Third Page.

## RELIGIO-PHILOSOPHICAL JOURNAL.

## Woman and the Household

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

A late startling event which has shocked the whole civilized world, as well as the city of New York, furnishes the strongest proof that each sex should exercise its own pre-rogative of self-protection. There is no need of drawing unwarranted distinctions be-tween the rights and duties of men and women; or to assert that only the self-control and stamina of the former should be called upon to act upon occasions of great trial and suffering. Facts show undeniably that men are fitted for the terrible exigencies of life, alone, only when great physical force is required. Whatever brave, true and noble qualities they may possess—attributes which know neither clime, nor race, nor sex—in hours of woman's dire extremity, no law of man should be allowed to place a barrier

of man should be allowed to place a barrier between one sister and another.

In the dead of night, mystery and murder, hand in hand, creep along the shadowy side of a stately street, skulk into its strongest house, and groping to the bedside of a sleeping woman, full of hope and vigor, stifle and bind and gag, until life has fied in horror from their victim. The murderers fiee, leaving no-trace of identity, and through awful hours, the poor tenement, which yesterday hours, the poor tenement, which yesterday was the home of so much joy and vivacity, becomes, to-day, only a lifeless and disfigured mass of clay. This is not the sister whom we know and lose, but it is the casket which analysis and analysis all these years are the content. enclosed her during all these years, and from which her soul was driven in terror, to the security of a crimeless world. With the broad hours of day, comes discovery. The aid of the police is invoked, the coroner summoned, and LAW, supposed to be impersumment. sonal and sexless, takes possession of the domicil, and guards alike its living and its lifeless inmates. Panic-stricken friends rush in, but not a woman is allowed to touch the poor remains, not even to draw a pitiful veil over the appalling sight. It is a number of hours before the coroner's jury, composed partly of physicians, meet, and they proceed to make a post-mortem examination, but not a single woman has the liberty to soften, by act or presence, the harsh out-lines of the scene, not even to attend as a physician, at the autopsy. These gentlemen were all, so far as we know, high-minded, good and compassionate men, but the tenderness and delicate of derness and delicacy of woman was imper-atively demanded to veil over and sanctify with pitiful care, the sad details of the inquest over a hapless woman's form. True, she who had been so remorselessly thrust out of her own habitation, could not, doubtless, revive from the shock sufficiently to take cognizance of passing events, but to surrounding friends, the course of law was inexpressibly painful. In such exigencies, womanhood protects womanhood instinc-

We are always told that our power lies in just that sympathy, tact and refinement which was not exercised in the sad case just which was not exercised in the sad case just instanced. Cannot the law be so amended as to give us the poor privatege of using our divinest qualities in scenes so tryink? There is no excuse for denying this just demand. In all cities, there are at the present day, many reputable, skillful, experienced women physicians, who have been regularly educated and have each a large practice. educated, and have each a large practice. Would they shrink from the trial? They frequently perform, on living organizations surgical operations where much more skill is necessary, and they have had hospital practice, which has given them, professionally, nerves of steel.

Again, masculine reporters, like birds of prey, caught up every detail with which to pamper an unhealthy public taste. The press, in many instances, feeds such curiosi-By prurient assumptions, they violated alike truth and the sacredness of domestic life; they helped to spread a feast for depraved appetite, and were not rebuked. Is any true-minded person satisfied with such administration of public affairs? The following proposition must be self-evident to lowing proposition must be self-evident to every reasoning mind, to wit: In all cases where the life, liberty or person of a woman is immediately affected by legal proceedings, those of her own sex, who are experienced, or are experts in matters relating thereto, should participate in, or take entire charge of, official or professional proceedings.

GENERAL NOTES.

There are only twenty-six women lawyers in this country, out of which number, six have been admitted to practice in the United States Circuit Court.

There is a woman's club recently started in Los Angelos, California, numbering about thirty members.

The Woman's Journal reports the eighth annual meeting of the Moral Education Society, of Boston, as listening to an admirable address by Abba G. Woelson. This was followed by speeches from Bronson Alcott, Mrs. Diaz, and others. The society has held thirty meetings during the year, ovened a thirty meetings during the year; opened a circulating library, and published several pamphlets. Similar societies are needed in every town in this country.

The highest standard of excellence that has every been attained, was reached this year by the sompetitors for admission to the Normal College, from the public schools of New York city.—Out of eight hundred and fifteen applicants, only seventy four were rejected. There will be a daily attendance of over fifteen hundred pupils at the college next year. dollege next year.

The St. Barnabas Home for helping poor women and children held its anniversary recently, in New York city. It has had a sewing school during the whole year, the garments which are made being given to the very poor. Nearly nine hundred women and one hundred and eighty/children have been cared for during the winter, and many thousand lodgings and meals have been furnished.

Mrs. Antoinette Brown Blackwell was the first ordained woman minister in this country. She is Unitarian by faith and a graduate of Oberlin. She was first settled in So. Butler, New York, but for a number of years past has been engaged in the yearing of four daughters to womanhood. Now, however, she is about to enter the field again. Mrs. B, is a fine writer, her "Problems of Life," having met with favorable notice on both sides of the ocean, and is a very agreeable speaker. She is a gentle, sweet-voiced, motherly woman, and with a gracious presence, bentting one who is to carry glad tidings to many. Her heart is kindly, her spirit tender, her influence beneficent. "Of such is the kingdom."

In Boston two or three hundred ladies have registered for voting on educational boards, and of this number, most are of the better class, and many are possessed of property. So far as is known, none of the ignorant or immoral class have indicated any desire to vote, but, on the contrary, many of them were formerly opposed to register-ing. All of which helps to disprove a common objection.

Queen Victoria has just instituted a new Order. It is bestowed upon those trained female nurses who deserve the highest recommendation, and is called "The Order of St. Katharine." Each nurse will hold her appointment for three years, receive \$250 yearly increase of salary, and will wear during life the Boyal bedge of the Order. The ing life, the Royal badge of the Order. The Queen's desire is "to raise the social posi-tion of the nurse." Three nurses of large experience are the first to receive this honor.

The women of the pretty village of Ocean Grove, New Jersey, a seaside resort near Long Branch, have three successful societies in operation, a Literary Society, a Library Association, and the Temperance League. For fear the young ladies of the place may neglect household work, the president of the library association has offered prizes for the best bread and cake made by young members. One of these prizes was taken by a

teacher in the public school. Margaret Fuller says, "We are told of the Greek nations in general, that Woman occu-pled there an infinitely lower place than Man. It is difficult to believe this when we see such range and dignity of thought on the subject in their mythologies, and find the poets producing such ideals as Cassan-dra, Iphigenia, Antigone, Magaria; where Sybilline Priestesses told the oracle of the highest god, and he could not be content to raign with a court of fawer than nine my reign with a court of fewer than nine mu-ses. Even Victory wore a female form. But, whatever the facts of daily life, I can not complain of the age and nation which represents thoughs by such a symbol as I see before me at this moment. It is a zodiac of the busts of gods and goddesses arranged in pairs. The circle breathes the music of a heavenly order. Male and female heads are distinct in expression, but equal in beauty, strength and calmness. Each male head is that of a brother and a king; each female that of a sister and a queen. Could the thought thus expressed be lived out, there would be nothing more to be desired. There would be unison in variety, congeniality in difference.

> BOOK REVIEWS. "The Bible of Bibles."

A. J. Oliver, of Stockton, Clinch Co., Ga., peaks of Kersey Grave's new work thus: "I wish to bear my testimony to that highly prized and invaluable work, The Bible of Bibles, for which I would not take one hundred dollars in gold—as scarce as money is—were it impossible to procure another copy. I am satisfied that no more meritorious production has ever before a managed from production has ever before a managed from production has ever before emanated from the press in this or any other country. It is destined to supply a want long and uni-versally felt by liberals, which should entitle its distinguished author to the heartfelt thanks and unqualified encomiums of all who sincerely desire and ardently advocate the propagation of truth and the extermination of error throughout the world. It is in short an embodiment of thought and a

compendium of facts, 'rich, rare and racy.

The following extract, out of many that might be cited, is alone sufficient to entitle its author to an immortality of fame, viz: 'We are only moving against the current in attempting to put down evil with our present system of moral ethics, which treats the criminal as a wicked being instead of an un-fortunate, sin-sick brother. He should be sent to a moral hospital instead of the gallows, the eon. He should be treated as an unfortunate brother rather than as a being to be spurned from society as a viper. He should be treated kindly; not cruelly, fed and not starved. His moral nature should be warmed into affection, and not congealed by frowns. His instinctive respect for virtue should be developed by a sound moral education, and not crushed by pursuing him with a malignant spirit. Moral evils should be treated as the fruits of the imperfections of our nature, and not as the product of sin-punishing devils, who first originate and stimulate crimes, and then join with God in punishing the crimi-nal with fiendsh crueity, thus applying a remedy which only aggravates the disease

and is to all intents and purposes a thou-sand fold worse. (p. 257.)
'Other strikingly original, equally beauti-ful and intrinsically meritorious sentiments, arrest the attention on almost every page of The Bible of Bibles, a few more specimens

of which I cannot refrain from citing:

'As well attempt to bind the ocean with a rope of sand as to attempt to stop the march of thought when one link is broken which binds it to the juggernaut of superstition.

binds it to the juggernaut of superstition.'
(p. 387.)

'Again:

'The mind which loosens itself from the trammels of its early education and begins to think for itself, is already on the high road to infidelity. It has launched its bark on the sea of skepticism. One free thought is one step toward infidelity—that is, a dispeleif in the dogmas, superstitions and traditions of the dark ages. It is just as useless and just as foolish for a man to resolve he will never be an infidel as to resolve it shall never rain, or that the hair on his head shall never turn gray, for he has just as much control over one as the other.' (page 304.)

These are not a tithe of the beautiful flowers that bloom in this biblical garden of gardens, to say nothing of the luscious fruits which everywhere abound in this wonderful and fascinating production, more tempting to the eye and inviting to the appetite than the most luscious fruits that grew in the fabled garden of Eden."—Banner of Light.

SPIRITS BEFORE OUR EYES, by Wm. H. Harrison, London: W. H. Harrison, 38 Great Russel street, 1879.

This book is not only neatly bound, and printed on fine tinted paper, but it contains a vast amount of highly interesting and useful information. It deals chiefly with the spiritual phenomena in which nobody recognized as a public or private Spiritual medium, takes any part, that is to say, it treats:

notice on both sides of the ocean, and is a very agreeable speaker. She is a gentle, sweet-voiced, motherly woman, and with a gracious presence, bentting one who is to carry glad tidings to many. Her heart is kindly, her spirit tender, her influence benedicent. "Of such is the kingdom."

Wm. Floyd Garrison left by will the sum of \$500 to the Woman's Journal, which has already been paid over to that paper. He also gave a like sum to Berea College, for colored students.

Treats:

1. All those cases in which private individuals once or twice in their lives see and identify a real spirit through the action of some sause external to themselves, and not primary from physiological malady. This will include those numerous cases in which a spirit is seen sometimes by one or more witnesses in one piace, at about the time that his body died at another place, or long after that time.

2. The phenomena of haunted houses.

3. It is intended to deal almost excin-

sively with cases in which the identity of the spirit is proved, that is to say, in which the spirits are recognized to be the persons

they say they are.

The incidents related are very interesting, all of which are no doubt true, as they are all of which are no doubt true, as they are recorded by one of the most conscientious, careful, critical thinkers of England. He well claims that when the spirit of a man is partially loosened from his body at the approach of death, and when that spirit can make itself visible to a distant friend, the bodily powers are sometimes not so far destroyed but that the lips of the sufferer can tell those around the bed that the far off person has been seen by him. Thus direct evidence of the reality of the phenomena is presented at "both ends of the line." Thousands will read this book, and thank Mr. Harrison for writing it.

RELIGION AND SCIENCE, a sgries of Sunday Lectures on the Relation of Natural and Revealed Religion, or the truths revealed in Nature and Scripture. By Joseph Le Conte, Professor Gaology and Natural History in the University of Usilfornia. New York: D. Appleton & Co., 549 and 551 Broadway, 1879.

The best idea of this book can be obtained by taking an extract from the preface:
... The series of lectures contained in this little volume is the result of an earnest attempt to reconcile the truths revealed in Scripture with those revealed in Nature, by one who has, all his active life, been a rev-erent student of both. The series grew up gradually from very humble origin, viz., a Bible class of young men, my own pupils in science in the University of South Carolina. The class becoming very large, it was found necessary to change the form of instruction; and thus the familiar talk of the Bible-class assumed the form of unwritten Sunday lecture. On coming to this coast [California], I was induced to repeat them here to a small class. Some gentlemen who heard them thought that they were worthy of wider circulation, as meeting the wants of many thinking men in the present day, and therefore proposed that, if I would again repeat them to a larger audience they would have them to a larger audience, they would have them literally reported." How'well the author has succeeded in

harmonizing Religion and Science, must, of course, be left to the individual opinion of each reader. His arguments are quite in-genious and interesting, and will be read with much zeal by those who still receive the Bible as the 'inspired "Word" of Ged.

MESMERISM, with Hints to Beginners. By Capt-James. London: W. H. Harrison, 38 Great Rus-sell street. 1879.

This is a book admirably adapted for the purpose designed. Capt. James writes clear-ly concisely and to the point, on a subject which should receive a great deal more attention than it does at the present time. His statements and experiments cannot fail to be of value to all who read them. The work is neatly and substantially bound, and should receive an extensive sale in this country, as well as in Europe.

A Partial List of Magazines for July.

The North American Review for July. The leading article is entitled "Our Success at Paris in 1878," and appears over the signa-ture of the Hon. R. C. McCormick, United States Commissioner General at the recent French Exposition. "The Revolution in Russia." — This essay, while in a large measure occupied with the history of Russian Nihilists, deals also with their programme. Thomas Hughes presents next the second and concluding portion of his article on "The Public Schools of England." The on "The Public Schools of England." The fourth paper is by Gen. O. O. Howard, and aims to tell "The True Story of the Wallowa Campaign." Immediately following is a contribution from the pen of Dr. Geo. M. Beard, devoted to "The Psychology of Spiritism." The next paper is the conclusion of Mrs. Harriet B. Stowe's article on "The Education of Freedreen". sion of Mrs. Harriet B. Stowe's article on "The Education of Freedmen." The issue concludes with a characteristic article from the pen of Thomas Wentworth Higginson, entitled "Recent Essays."

St. Nicholas, (Scribner & Co., 743 and 745 Broadway, New York) Contents: Frontis-piece: "Dru Sprang to Her Feet;" Dru's Red Sea; Nid-Nodding; Dory-Fishing; The Sylsea; Nid-Nodding; Dory-Fishing; The Sylvan Party; Green covers and Brown; Little Elsie, Jingle; A Jolly Fellowship; Some Fun with a Toy Spider; A Talk About Royal Children; Company to Supper; Blossom Boy of Tokio; A Poor Little Mother; The Child and the Image; Blown Away; Rattle-te-bang; Eyebright; Discussing the Muzzle Question; A Wonderful Child; "Hay-foot! Straw-foot!" "Glories;" Catching the Cat: How to Make a Hammock: ing the Cat; How to Make a Hammock; Our Music Page; For Very Little Folk; Jack in the Pulpit; The Letter Box; Young Contributor's Department; The Riddle Box. This number is filled with pretty stories,

and a great many illustrations. The Popular Science Monthly (D. Appleton & Co., New York). Contents: Wasted Forces, by William H. Wahl, Ph. D.; The Geological Survey of the Fortieth Parallel, by Prof. J. S. Newberry; A Study in Lecomotion, by Prof. Marey; John Stuart Mill, by Prof. Alexander Bahl, L'L. D.; A Question of Eating, by William Browning. Ph. B.; The Condition of Women from a Zoological point of View, by Prof. W. K. Brooks; A Visit to the New Zealand Geysers, by Clement Bunbury; "Pleased with a Feather," by Prof. Grant Allen; Food and Feeding, by Sir Henry Thompson; Sketch The Popular Science Monthly (D. Apple-Feeding, by Sir Henry Thompson; Sketch of Julius Robert Mayer; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Eclectic Magazins. (E. R. Pelton, New York City.) Contents: On the Study of Na-York City.) Contents: On the Study of Natural History; A Speech at Eaton; the History of Games, John Brown—a True Story; Sydney Dobdell—a Personal Sketch; On Chinese Fans; Mr. Browning's Dramatic Idylls; A Problem in Human Evolution; Mademoiselle De Mersac; Spring's Gifts; Two Impostors of the Eighteenth Century; Peter the Great; Literature and Music; Flowers and their Unbidden Guests; the Melancholy of the Educated English; A Coquette; General Albert J. Myer; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. For Frontispiece this number contains a fine steel plate engraving of General Albert J. Myer, U. S. A.

Scribners' Monthly. (Scribner & Co., New York.) Contents: The American on the Stage; Friend Barton's "Concern"; Evening; The Water-cure; Brazil; The Sphinx; Haworth's; Two Couples—a White and a Yellow; Madame Bonaparte's Letters from Europe; Summer Entomology; Thomas Moore; American Museums of Art; The Metric Beform; The Whip-Poor-Will; Flowers for Song; Trinity Parish; The Delusions of Clairvoyance; The Flooding of the Sahara; Edison's Inventions; The Confession; Topics of the Time; Communications; Honie and Bociety; Culture and Progress; The World's Work; Brio-s-Brac. As usual this number contains a great many flustrations, which add to the interest and beauty of it.

The Phrenological Journal (S. R. Wells & Co., New York.) Contents: Arthur Penrhyn, [Dean] Stanley, with portrait; Fire-Flies; Temperature vs. Respirativeness; Making a Home; Mrs. Belva A. Lockwood; Brain and Mind; Uncle Jimmle, the Cripple: A Florentine Orphanage; Philosophy of Reaction; Simple Curvature of the Spine; Lene Pitman on Diet. Some Characteristics. Isaac Pitman on Diet; Some Characteristics of the late Epidemic; Poetry; Editorial Items; Notes in Science and Agriculture; Answers to Correspondents; What they Say; Library; Personal Items; Wisdom; Mirth.

Babyland (D. Lothrop & Co., Boston, Mass.) This magazine is devoted to children just beginning to read, and will be found just what they need to instruct and amuse.

The Southern Medical Record, a monthly journal of practical medicine, published at Atlanta, Georgia. This number contains interesting articles under the following heads: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

The Nursery, a monthly magazine for the youngest readers, published by John L. Shorey, Boston, Mass., contains pretty stories with illustrations, that must amuse one and

Continued from Second Page. by all the extrinsic authorities of the uni-

Much more might be quoted to the same effect. I hope I have made "progress" in some things in the last twenty-five years, and I should be sorry to dampen my friend's rejoicings thereat; but he will see that that particular step "forward" was taken by me long ago, and it has never been receded Yours truly, A. E. NEWTON.

Ancora, N. J.

Saved by Inhabation.

The Alliance, of March 29, says:

The only way to treat a lung disname is through the lungs by the inhalation of a medicuted supor, and any other plan will endfin 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 discass, can be cured by inhalation.

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28.4-27-22cow

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cuted for trial.

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\* I also give communications received through a medium in whom I have all the conditions received through a medium in whom I have all the conditions (an have insuly one, in either world, to show that all of my teaching have been in harmour with Christianity, as I underwand it. Deliviting, as I do, that the time is not for staints when Christianity, properly understood, and Spiritualism, darobed of its exercisement.

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CHICAGO, ILL., JULY 5, 1879.

Dr. Holland on Spiritualism-He Explains the whole thing-It-seems we Mistake Lying Semblances for Facts.

Mr. Ralph Waldo Emerson, the Concord sage, advises the gentle public to know as little as they can of Modern Spiritualism; in short, to ignore it as they would (in the language of Mr. E.), "the secrets of the undertaker and the butcher." When our friend is once physically dead, hand his body over to the undertaker, and do not seek to find out whether it is sold to medical students for dissection, or whether it is decently disposed of. Eat your mutton and your lamb with a relish, and admire the whiteness of your yeal; and do not be curious to know what cruelties have been practiced towards our lower fellow-creatures in providing dainties for your table. We commend Mr. Emerson's philosophical advice to the Society for the Prevention of Cruelty to Animals. Such humane, tender, and courageous admonitions should be generally made

As for the counsel in regard to ignoring Spiritualism, that is hardly needed. Spiritualism is not yet fashionable in this country. As yet it is decidedly "good taste" to ignore it, or to dismiss it with a sneer,—the more charged with ignorance, the more creditable to your own wisdom, according to the Emersonian morality.

We are not surprised that Mr. Emerson, with his fine esthetic sensibilities, should put on his de haut en bas look of disdain towards the whole great subject; nor are we surprised that the editor of Scribner's Magazine, Dr. Holland, should follow the example, and assume the wise and condescending air of one who knows all about it, and can afford to be at once severe and

In his July number he notices Mr. Kiddle's book, and makes it the text for some remarks, very confident, if not very profound, on the subject of Spiritualism. He

From the fact that there is really no evidence of im-mortality except the resurrection of Christ himself, and his declarations (where), many minds have reached about them on every side for everything that offers help."

Now what is the real, the honest truth on this subject? It was Timothy who claimed for Jesus that he had brought life and immortality to light. Jesus was himself too wise and too sincere to make any such claim. The "declarations," with which Dr. Holland credits him, are not to be found. The fact that they are lacking shows that Jesus took it for granted that the Jews accepted the belief in a future state; though, bound as they were in the letter of their old priestly rules, ordinances, and traditichs, they sacrificed the spirit to the letter, and had grown to be mere formalists in religion. Hence the need of an awakener, a Messiah. The priest always hates the prophet; but it was time for a prophet to create a stir among the dead bones, and Jesus was the man to do it. But in his addresses he took it for granted that the Jews believed in immortality. The doctrine had gradually gained ground among them from the date of the captivity, and, in his time, was held by the whole nation, excepting the Sadducees.

Spiritualism, if not the Christian religion, is the religion of Christ. It assumes the fatherhood of God, the brotherhood of men, and the immortality of the soul; and of this last it gives us the practical proof, thus supplementing by present demonstrations the wonderful fact of Christ's re-appearance in a palpable body. And so, to those who ask, "What can you give us more than Christ gave?"—our reply is: We can give you a corroboration of the one great essential fact in his history, leaving you to put what construction you may on the mere speculations of creed-makers and theologians, and to learn that there is a vast amount of evidence, both in the history of the past and the present, beside the resurrection of Christ, to satisfy the reasonable and patient investigator that immotality is a scientific-psycho-physiological fact, as demonstrable

Dr. Holland says: "In the desire to know omething positively about the matter (importality). Modern Spiritualism had its h, and has held its life." This is a great istake. Modern Spiritualism came into se world unsummoned by mortals. Its

first important outbreak (Spiritualism has appeared sporadically throughout the ages) was in the Fox family at Hydesville, N.Y., in 1847, and the one who drew out the fact of a spiritual intelligence in the raps was a little heedles girl, not ten years of age, Kate Fox (now Mrs. Jencken, of London), who exclaimed: "It knows what I tell it; for it has rapped the number of times I asked %." The question of immortality had not yet exercised her mind.

"That Spiritualism has millions of believers and followers to-day," says Dr. Holland is, probably, due less to its real, inherent strength, than to the greedy want which it assumes to satisfy, -a want so greedy that it accepts as fact that which only has its lying semblance."

Surely this is a flattering way of putting it to us! Such men as Crookes, Flammarion, Fichte, Zöllner, Wallace, Fechner, Weber, Boutlerof, Scheibner, Hoffman, Perty, Hitchman, Stainton-Moses, Denton, and some hundred more among the most scientific and cultivated men of the age, are so "greedy" after a proof of immortality that they are willing to accept "as fact, that which only has its lying semblance. Crookes, Zöllner, Boutlerof, and others, who instituted such careful scientific tests, under their own conditions, to prove certain transcendent phenomena, were, after all, merely mucking themselves and the world with a show of earnestness, and were all the while ready to swallow "a lying semblance" for a reality! Robert Houdin, the foremost conjuror of France, was simply blinded by greediness." when he publicly declared in print that the clairvoyance of Alexis Didier was "stupefying," and wholly beyond the resources of the conjuror's art;-afterwards confirming all this to Edwin Forrest, and admitting that no theory of trick could account for the marvel. Bellachini, too, the great conjurer of Berlin, was simply a "greedy craver" after a spurious proof of immortality, when he investigated the phonomena through Slade last year, and pronounced them under oath "genuine." He took a "lying semblance" for a real fact; and conjuror as he was he was willing to give Slade, a rival juggler, a false reputation for performing an act of jugglery far beyond his own powers. Such is the effect of a "greed" for immortality!

It takes a man like Dr. Holland to find this out—out of his own true inwardness and his non-experience; - a calm, strong mind like his, unbiased by any "greedy want" whatever, and preferring annihilation to any false comfort (though accepting the evangelical myths). He can sit smoking his cigar in his editorial sanctum, and write the whole thing down as a shama series of "lying semblances;" dismissing the persistent testimony of eminent physicists and scientific observers, English, French, German, Russian, Australian, and American, as of no account compared with his own editorial intuitions in the case!

Seriously, is it not time for all sincere people to frown upon such facile folly, such lazy expedients for solving the greatest marvel of the age; to refuse to be fooled any longer by mere unsupported assertions in the face of truths, so widely and overwhelmingly vouched for? Of what conceivable value, scientifically regarded, are Dr. Holland's purely negative affirmations in the face of such a mass of thoroughly verified facts as we can offer? But before he gets through, he makes certain admissions rather damaging to his theory of "lying semblances." He believes in the Bible, and he tells us that he does not regard our facts as a priori improbable. He says;

facts as a priori improbable. He says:

In both the Old and the New Testament we have multiplied records of the communications of spiritual existences, with men and women in the flesh. The doctrine of demoniacal possession is taught with great distinctness. The ministry of angels, the return to they earth of those long dead, familiar intercourse with Christ after his resurrection, all are in the line of phenomena claimed as gamine by modern Spiripalists. It is, or would seem to be, easy for a Unristian to believe that visitants from the unseem world are about him inducing his mind, and endeavoring to make themselves known. That is precisely what they used to do in the olden time. Why should they not do it how as well as they did it then?

This question of his own putting, he

This question of his own putting, he makes no attempt to answer. Thus it will be seen that he is quite willing to receive from David, Ezekiel, Mathew, Mark, Luke, and John, accounts of phenomena that hap pened some centuries ago; but similar phenomena vouched for by many of the principal scientific mer among his contemporaries he rejects as "lying semblances." That a writing came to Jehoram from Elijah, the prophet, in the Spirit-world, is quite credible; but that independent writing comes through Slade, Watkins, and Powell, must be rejected as "a lying semblance."

We do not quite understand the state of mind that can reconcile such gross and unscientific inconsistencies. Is it more "greedy' to believe in occurrences, vouched for by such men as Wallace, Zöllner, Crookes Denton, Weber, Boutlerof, and hundreds of others, all strictly men of science and high repute, all our immediate contemporaries than to believe in what old records tell us of the spirit-writing which appeared on Belshazzar's palses-wall, or that which Jehoram got from the supposed spirit of Elijah? Will Dr. Holland please explain by what principles of testimony, the former witnesses are to be discredited, and the lat-

Capt. M. H. Brown, speaking of the meet-Capt. M. H. Brown, speaking of the meeting of Spiritualists at Plymouth, Vt., says:

Not one word was said in the late
Plymouth meeting for or against materialization. The friends of the cause are learning that phenomenon must be its own defense by being given under such conditions
as to prevent say possibility of fraud, and
this is as it should be. We have defended
semi-frauds and complete humbugs long
enough, and neglected the important, practical lessons of our philosophy.

. Spiritualism a Synthesis of Facts.

There was a time when the Copernican system of the universe awakened an opposition not unlike that which is now arrayed against Modern Spiritualism. Bacon, Melanethon and other great men were among the antagonists of the new theory; but it had demonstrable facts on its side, and it prevailed. That there should be antipodes seemed at one time quite as absurd to the educated minds of the day, as it now seems to the same class that there should be spirits, and that they should be able to manifest a power over matter.

Like the Copernican system, Spiritualism is an outgrowth from facts. The fastidious critics whose esthetic sensibilities are shocked by some of the so-called spiritual manifestations, and who hence conclude that being out of harmony with their own individual notions of spiritual propriety, the whole system must be false, do not pause to consider that the question is not whether Spiritualism is in bad taste, or productive of evil, but whether it is a fact of God's universe; for in that universe there are facts disagreeable as well as agreeable, and should Spiritualism prove to belong to the former category, it will be no conclusive evidence against its being nevertheless a fact.

But our wise and oracular antagonists, such as we find writing in the Alliance, Sunday Afternoon, the Century, and other periodical publications, give up all attempt to prove that our facts are not well authenticated, and bend all their forces to prove that such facts are out of place; that Spiritualism, as far as it has gone, has been productive of evil; that it is only a coarse form of materialism; that it is a mistake and a nuisance. Well, if like malaria or hydrophobia, it is nevertheless a fact, what are you going to do about it? How is your railing going to affect it? And would it not be wiser to look into the subject courageously, than to stand aloof and call it bad names and aim pointed little sentences at it? For that is all, absolutely all, that you have done hitherto; you have not solved, or made less credible, one of our facts; you have not accounted for the simplest of our phenomena; and yet you think to put a stop to investigation by telling us of its 'evils and its dangers; as if to a brave, earnest truth-seeker, that would not be the very incentive to make him look into the subject and learn whether its traducers were infallible in their denunciations.

"The danger from Spiritualism," says the editor of the Sunday Afternoon, in his May number, "consists chiefly in the ungirtness it induces in all thought and conduct; the evil it has wrought in this direction is immense.

Which, being interpreted, means, we suppose, just this: Spiritualism, like every great truth, is an emancipator, an iconoclast and a revolutionist. It frees men from old shackles of doctrines, and makes them, what they ought to be, free thinkers in the large and good sense. - In the casting-off of shackles some narrow and undisciplined minds may be mischievously affected; just as in a wholesome national revolution, some mischief may be wrought by bringing the scum to the top, and giving thieves and demagogues opportunities which they might not have had under a despotism. And so when the editor last quoted says that Spiritualism has wrought immense mischief, all the significance of the declaration is in its analogy with the assertion that the American revolution, or the Lutheran reformation, did immense mischief. If Spiritualism has done harm, the good it has done, and is likely to do, preponderates, and will continue to preponderate immensely.

All this shallow and short-sighted antagonism is as unphilosophical as it is false and unjust. Spiritualism is a synthesis of facts, and every investigator of those facts is at liberty to put upon them what construction he pleases. Our awn inference is that they conclusively prove thus much: that natural phenomena or material existences are the raiment or visible appearance of some inner invisible power; that when we see a material hand, replete with life and obedient to an intelligent will, created in the vold air by an intelligent force without tools or tricks of any kind, we have reason to infer that there is a real form interior to the outward material form in such a case; that the matter used is transient, fleeting, adjective, to the underlying substantive hand of the spirit.

In all the phenomena of Spiritualism there cannot be one more satisfactory to the scientific mind han that of psychography. Under conditions where, supposing that you have your senses, you see that there is no chance of imposture or delusion, you get intelligent writing on your own slate while held in your own hand. Mental phenomenon of clairvoyance may accompany and corroborate the physical marvel. Any one who has read the excellent little volume on "Paychography" by M. A. (Oxon), will admit that the phenomena is as fully proved as any fact, substantiated by ouman testimony, can well be.

How are we to account for it? Only in one of two ways: We must conclude elther that the writing was produced by some occult, unknown force emanating from one or more of the human beings present, or we must conclude that it was the work of an independent, invisible spirit, such as the force itself claims to be.

It is only by setting saids and ignoring a great and thoroughly well established fact, like psychography, that the assailants of Spiritualism can present any reason for

delusion in our investigations. But this they cannot reasonably do. The facts stand, and are repeated; and Spiritualism being a synthesis of facts, can no more be arrested in its onward course than the Copernican system of the universe can be invalidated. The priest always hates the prophet or

their assertion that there is any mistake or

seer; and it is not a matter of surprise that that men cierically educated should, as a general rule, hate Spiritualism; there are a few noble exceptions; but it is usually the case that the clergy who ought to hail Spiritualism as the very ark of refuge for the essentials of their decaying religious are too apt to shrink from it as threatening to interfere with their prerogatives, and to lessen their inflaence. Let them take the broad and generous view, having faith that the truth, however repulsive it may seem at first to our finite imperfect vision, must always have a divine significance and conduce to the welfare of the whole creation, sooner or later.

In reference to his experience of the objective fact that made him a Spiritualist, our friend and correspondent, M. A. (Oxon) writes,-and his experience is paralleled by our own,-"From that time to this I have never wavered, though I have seen much to perplex me, much that greatly offends good taste.' Though I have heard of deception, and though I believe that fraud exists; though I see reason to question all the round conclusions of some Spiritualists, and to assign a wider area to the realm of cause than they are disposed to concede; though I meet problems day by day which I cannot solve, and difficulties which only advanced knowledge and experience can fully grasp? In spite of all this, the conclusions of that night, supported and confirmed by many an after-experience, remains firm and unshaken." \*

• See "Spirit-Identity by M. A. (Oxon), page 126. Automatic Writing.

We cheerfully give place to the following communication, inasmuch as from discussion only can the truth be evoked:

sion only can the truth be evoked:

DEAR SIR.—We have read your strictures on Mr. Kid
dle's book, and think you are hardly fair on the communications therein. Where are we to expect truthful
communications from the Spirit world, if not from just
such families as Mr. Kiddle's. Their developments at
'first are necessarily crude. L'ng, well-considered or
philosophic discourses come only from more mature
developments and from, the most powerful abnormal
gins. Such as appeared in Jewish history, a few of
them through the centuries. If Pope Leo or Napoleon
finds suitable control here, or an amanuensis to speak
for them, are their sententious efforts struggling for
better and more connected utterance, to be explained
away as some earthly phenomenon? We think not.
The great moral truths of Spiritualism, of all religion
and hie, are in a nutshell and flow from these unaccustomed lips as best they may.

and life, are in a nutabell and flow from these unaccustomed lips as best they may.

Public mediums, e-pecially of a peripatetic order, should willingly submit to some test, but you will grant, I believe, even with them, that an attendance filled with suspicion, or even one person with a positive hostile wilt, will often defeat a satisfactory test. Recognizing the advantage of the higher mediumship, your journal, both from testimony above and beneath, would seem to have done a great good; but let not zeal and condemnation go the lengths of weakening our faith in these simple communications that fairst forth at times from our homes and families, and at length grow into an intercourse of the most delightful kind. We have offered these simply as common place remarks, with no scientific application which we are incompetent to discuss. Most truly, Groness Barrer.

We think there is one conclusive reply

We think there is one conclusive reply to the animadversions of our correspondent. He asks: "Where are we to expect truthful communications from the Spiritworld, if not from just such families a Mr. Kiddie's?" But, dear sir, here is Mr. Biddle's family around the corner, just as worthy and reliable as Mr. Kiddle's; and two of Mr. Biddle's children are influenced to write communications, signed Shakespeare, Bacon and Byron, in which they repudiate the idea that they were guilty of the commonplace stuff attributed to them by the former mediums,

We know of a lady of excellent character, education and position, occupying one of the finest estates on the Hudson. She once sat for automatic writing. She wrote for some minutes utterly unconscious of a single word. When she came to look at it she found it signed, "batan," and to be such utterly obscene and profane stuff, that she declared she would never sit again, and we believe she has faithfully kept her vow.

Now, we have not denied that Mr. Kiddle's communications may not be of spiritual origin, though we think it more probable that they originated somewhere in the minds of the writers. We believe that unscrupulous spirits may often exercise control over a sensitive; and we also believe that there is that in the sensitive's own psychical complex, equal to the feat of automatic, or apparently unconscious writing. Indeed, the fact has been so nearly proved, that of its possibility there seems to be no doubt. Therefore we must have strong evidence, internal and external, to demonstrate that a writing may come from a spirit. Psychography evidently comes from a supersensual force; but there is a question whether even this may not also sometimes come from the transcendent powers of the medium's own immortal spirit.

The first number of the Dakota News, published at Watertown, D. T., is on our table, and affords us another pleasant surprise. The able and energetic editor, Mr. S. J. Conklin, sends out from this town of ninety days' growth, a large six-column eightpage paper, well printed proof carefully read, and filled with first class matter. The News would do honor to any city of 10,000 inhabitanta. Those who desire to be informed on the growth and advantages of Dakota should send for a copy. Such enterprise deserves and will receive ample reward.

There is a religious movement against tobacco in the Onelda Community, where the weed has been freely used. The reformers do not take any pledge, nor abstain whenever they desire to stacke or chew, but pray for God to remove the appetite for tobacco, and many declare that they have they been entirely cured.

Condensation, Clearness, Conciseness.

We must ask some of our regular and volunteer contributors to take more time in preparing their articles and thereby make them shorter. Some of our friends will-be astonished to find that, with a little practice in re-writing their manuscript, eliminating superfluous words and sentences, they can say in a single column or less what otherwise would spread over two columns. The short article will be read by nearly every person who takes up the paper; the long article wearies nine out of ten readers before they begin, and is passed by unread. Many writers have the germ of a good idea in their minds, but before it is methodically alaborated and formulated in clear, well structed, concise language, it is unfit to offer the public; and to thus prepare it, is no small labor to most people, even to those who write quite freely for publication.

As a rule, the less clearly the subject matter is comprehended by the writer, the greater is his prolixity; he often appears to be struggling wildly in a labyrinth of words for a thought of which he has caught a glimpse as it passed. Such mental gymnastics have their use, are highly beneficial, but the exhibition should not be public. While these remarks are intended as, hints to contributors in general, they apply especially to those who desire to write upon abstract and metaphysical topics. Such articles must either appear as sent us, or be rejected, and we often have to decline contributions which contain brilliant original thought, simply because it cannot be separated from the wild waste of words which environ it.

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

Addie L. Ballou's address is 759 Market street, San Francisco, Cal.

The next social of the Santa Barbara, Cal., Spiritualists will be in Crane's Hall on the evening of July 4th.

The Bible of Bibles is considered an invaluable book by many: See notice of it on the third page of this issue.

Lyman C. Howe is to attend a two days' meeting at Cuba, New York, July 5th and

Mr. M. B. Craven, who always writes well, is out with another pamphlet, "Immortality Elucidated and Job's Question Answered. The one who so brutally murdered Mrs.

Jane L. De Forrest Hull, of New York, was a negro by the name of Cox. He.has confessed the awful crime. M. Milieson, the spirit artist, lectured at

Somerville, Mass., on the afternoon and evening, June 29th. He exhibited several inspirational paintings. Thomas Hornbrook, of Wheeling, Va., though well advanced in years, and in poor

health, still continues to wark vigorously for the cause of temperance. Frank T. Ripley has been having good success at Kelley's Island, O. He would

like engagements for July and August. Address him at Jefferson, O., care of W. H. Crowell. Mrs. N. J. Willis, of Cambridgeport, Mass., will give the initial address of a course of Grove-meetings to be held on Sun-

day afternoons the present summer at East Saugus, on July 6th. P. C. Mills will make engagements any. where in New England during the summer

months for week-evenings or Sundays, picnics or grove meetings. He can be addressed lock box 1294, Portsmouth, N. H. A camp-meeting of the Liberals of Kansas to institute measures looking to the for-

mation of a state liberal organization, is in contemplation,-to be held about September 1st, probably at Lawrence. Col. H. D. MacKay and Col. Isaac Eaton of Leavenworth, Kansas, report witnessing

very satisfactory and extraordinary manifestations at Mr. Mott's scances, in Memphis, Mo., during a recent visit thereat. Though there are millions of Spiritualists in the United States, it is very rarely that

one is convicted of any crime and sent to the penitentiary. No other class of people have so clean a record. George Rall, formerly of Dayton, Ohio,

now of Cincinnati, was lately married to Mrs. Anna M. Carver, who is represented as being an excellent clairvoyant and trance medium.

We are glad to see that our esteemed Boston contemporary prints the fine cut of Dr. Mansfield; which was first printed in the JOURNAL some time since. Such faces as Dr. Mansfield's should be familiar to the

Bishop A. Beals has just closed a very successful four weeks' engagement at Waukegan and Whittier, Ill. He spoke the last Sunday of June at Chatsworth. The first and second Sunday of July he holds a grove meeting at Sugar Island. His address for July is Chebanse, Ill.

The liberals of Chittenden, Vt., will celebrate July Fourth, with a picnic and an address by Capt. H. H. Brown. The captain will be in the vicinity of St. Albans, till that date, and can be addressed there. After that he will be in the central section, and hopes to visit for a course of lectures, West Pawlet, Rutland, Woodstock, etc.

There is to be a camp meeting at Cassadaga, ten miles south of Dunkirk, commencing August 14th and closing on the S1st. The following are the speakers engaged Mr. E. I. Watson, Mrs. Amelis Colty, Geo. W. Taylor, Judge McConnic and Lyman of Howe, Mrs. Carrie Twing, writing medium; and Jennie Rhind, prophette and symbolic medium, are expected to be present.

### RELIGIO-PHILOSOPHICAL JOURNAL.

A Radical Materialist Paper Hits with a Centre Shot the Truth About "Truth-Seeker" Bennett.

At Seymour, Indiana, Dr. J. R. Monroe publishes a paper which is the double-distilled essence of materialism. The following extracts from his prospectus are mild samples of the ammunition he uses:

The Seymour Times, supposed to be the wickedest paper in the world, inasmuch as it attempts to teach:

Goodness without a god, Happiness without a heaven, Salvation without a savior. And redemption without a redeemer

\* If you have an immortal soul say so like a man, and state if it has ever been of use to you and the creatures about you. If you haven't an immortal soul (and the chances are that you haven't), the Treas will teach you how to get along and be useful and good without one.

With all his peculiar notions about a future life, he is blessed with a large share of common sense concerning men and things in the present. He can, not only correctly comprehend, but has the honesty and courage to tell the truth.

In the last issue of the Times Dr. Monroe publishes a letter from Mr. Bennett in which he (Bennett) seems to think that his own persistency in selling a low, vile immoral pamphlet, is equal'y to be commended with the spirit which caused our forefathers to spill their blood at Bunker Hill and Lexington. Mr. Bennett in this letter

further says:

I was determined that I would not have my rights taken away by such a man as Comstock, but would exercise them even if a prison did open to receive me. I feel so still. I do not shrink from the consequences of my act.

The effort of Comstock in his special statute was to break down free thought, free speech and free press. He has declared this too many times to leave a shade of down on that question. His whole conduct has been a standing proof of it. Now I prize these rights too highly to tamely submit to their being taken from me. I will lay in prison and rot before I will warrender them. If we should not yield freedom of opinion in one case, why should we in another? If we should oppose ortholox rule and tyranny in theology, why not oppose Comstock tyranny in other directions?

In answer to Mr. Hennett's letter Dr. Mon-

In answer to Mr. Bennett's letter Dr. Monroe replies editorially in his Times, from which we quote as follows:

. We have only sympathy and the kindliest feelings for Mr. Bennett, and when we have expressed dissent from his resolute purpose to get into trouble for the sake of a pamphlet, which he says himself he disapproves, and which can make no man nor woman better or happier, it has been only because the stern dictate of justice seemed to demand the utterance of dissent. Our adgment has been and still is that no "infidel," in a position to lead and influence public opinion, should put himself in a questionable position by becoming the champion of any side issue or ism. For the right to print, in decent language, and to circulate essays upon any subject, we would venture much if opposed. But nobody and no law is opposing any such thing. When no law is opposing any such thing. When Comstock or anybody else arrests Mr. Bennett' for expressing his opinions and thoughts, as he is doing and has done weekly for five years, much to the disgust of orthodox Christians, then we will come to his rescue "with men and material aid."

But we fall most signally to see the parallel in point of patriotism between the man who resisted British oppression at Bunker Hill, and the man who fights for the right to sell a 15 cent pamphlet, which he says he doesn't like, and whose language he has sufficient taste to avoid in his paper and numerous publications. Mr. Bennett says the effort of Comstock is to break down free thought and a free press. When these are attacked it will be time enough to defend them. The attempt to exclude ——————————————from the mails we don't regard as an attack upon Mr. Bennett's paper or his infidel books. These go freely through the

mails without question. The dragging of the questions of promis-cality and free-love, so-called, into the leagues—the tacking of such issues to the car of atheism—was a step of imprudence that was in bad taste to say the least. These questions should have been left for the orthodox Christians to fight over. They haven't the remotest relation to humane, enlightened and conscientious infidelity or athelsm. But not one man can know all and we may err in opinion or judgment. We feel the liveliest solicitude for Mr. Bennet, and while we can't regard his unfor-tunate position otherwise than as one of his own seeking, we stand ready to aid him in any way we can.

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Another editorial in the same paper says, The pamphlet has some good points, but we like neither its doctrine nor the language in which it is expressed, and we would stay out of jail nine thousand years before we would earn a cell by defiantly selling that pamphlet.

No man ever had a more infamously

unjust trial. But thousands of liberals are not lacking who believe that Mr. Bennett should have avoided this conflict for the sake of a pamphlet with whose philosophy infidels or liberals of any grade have no concern. Knowing what the result would be be courted the contest. He dedantly published that he would sell the pamphlet. He courted his fate and went to it of his own accord and with his ever wide open. Had accord and with his eyes wide open. Had the contest been for the right to print and circulate the Truth Seeker—for the right to print and circulate an inside, an atheistic or a Spiritual paper, it would have been one worthy to be mede. But it is a mistaken judgment to seek martyrdom for another man's right to print his thoughts in indecent or unbecoming language, in imitation of the writers of "holy writ" and in advocacy of views you dissent from, at that. The affair is quixotic; that is all; though as a pecuniary venture it will undoubtedly pay, for there are not lacking thousands of sincere men and women who think Mr.

Bennett a real martyr..

But as our sympathies are ever with the unfortunate and the oppressed, though erring in judgment or worse, we plead for the liberation of Mr. Bennett.

For D. M. Bennett the private individ-ual, we have only feelings of kindness and sincere good will. We will go the length of our "cable tow" to assist him if need be. When, however, he appeals to us in his public char-acter, as a representative materialist, publisher of a materialist paper and bookseller, to join him in his wrangle for the right to send through the United States mails an immoral, soul-debasing pamphlet, we much decline. And in declining we cannot believe it our duty to remain silent and allow the erreneous impression to go out to the public at large that Liberalism and Ideertinism are synonymous; that free-love and free thought go hand in hand, and that Spirit-ualists will aid and abet attempts to send im-

moral books through the mails. Mr. Bennett demands liberation from prison on his own terms. He defiantly asserts that he will rot in jall before he will compromise. Every person who signs the form of petition drawn up by Mr. Bennett, and scattered broadcast over the country for signatures, virtually says that he approves of using the United States mails as a channel through which to disseminate the vilest doctrines of impurity and sexual license.

We commend the editorial remarks of Dr. Monroe to the attention of Liberals, Materialists and Spiritualists. They are the words of a man who was a materialist when Mr. Bennett was a devout Christian, praying to a God whom he now denies.

We are willing to sign a petition for the liberation of Mr. Bennett, provided such petition shall waive the merits of the case and appeal for executive pardon simply on the ground of mercy to an old man.

Thomas Cooke's permanent address is Reno, Leavenworth, county, Kansas. He will speak at Manhattan, July 4th; at Ridgeway, Osage county, Kansas, September 11th, 12th and 13th, at the three days' camp-meeting. Correspondence throughout the state and west solicited. He will be ready to make further engagements to lecture after September.

Spiritualist Camp-Meeting in the North West.

The Spiritualists of Northern Iowa and Southern Minnesots will hold their second annual camp meeting at G. W. Webster. Segrove, one mile west of Bonair, Howard Co., Iowa, commencing July and and ending Sunday, July 6th. Bonair Station is on the Chicago, Milwaukee- and St. Paul ratiroad. Hudson Tuttle will conduct the meeting, and Mrs. Emma Tuttle will help to make it interesting by her songs and recitations. Geo, B. Colby, test medium, is expected to be present, and a general invitation is extended to all interested in the progress of liberal ideas. Hay and wood free; also free carriage to ride from depot on application by card to G. W. Webster, at Bonair. Music, will be furnished for dancing evenings, if desired, and a social party on the evening of the 4th of July. Let all who can, bring tents and blankets. Committee of arrangements: J. Nichols and Ira Eldridge, of Cresco; W. White and W. Nash, Lime Springs, and G. W. Webster, Bonair.

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 26th, and Closing Medday, August 4th. The best speakers in the Spiritual and Liberal field will be present. For circulars and information of the spiritual and Liberal field will be present.

tion on the subject address, S. B. McChacken, Chairman Executive Committee, Lansing, Mich.

#### Spiritual Camp Meeting.

The Spiritualists of Philadelphia will hold a camp-meeting, commencing July 18th, and continue four successive weeks, at Neshaminy Falls Grove, distant from Philadelphia eighteen miles, and from New York

successive weeks, at Neshbainy Falls Grove, distant from Philadelphia eighteen miles, and from New York seventy miles

Arrangements have been made with the Reading Railroad Company to stop all trains at Willett's Station, distant from the camp grounds about 50 yards, at the low rate of fare of 55 cents for the round trip from Philadelphia; children over 5 years and under 12, at hall rates. Also, special rates of fare have been agreed upon from all stations on the various railroads controlled by the Heading Hailroad Company.

We hope to have complete arrangements with all the railroads leading to Philadelphia at special rates, so that our friends and truth seekers generally may be able to attend our meeting at a low rate of transportation.

The Neshaminy Falls Grove contains twenty acres. The station is within fifty yards of the ground. A beantiful stream of water, called Silver Lake, is immediately adjoining the Grove, with twenty-tour new row boats, and fifteen patent self-acting swings.

Three springs of excellent water are on the grounds. The Grove-is densely shaded with thrifty oakes and maples. The cool breezes from the cross valleys impart fresh and invigorationg air, thus rendering it one of the choice places of resort so much sought for during the heat of midsummer. Vocal and instrumental music will be provided during the meeting.

There is a large pa-ilion erected, 64 by 40 feet; also, an ice house full of ice, and other improvements are being made, together with tents, so that the sojourners shall be properly cared for at a low rate for board.

Persons wanting tents must make immediate applicacation to the Executive committee, and persons who propose to furnish their own tents will please make known that fact to said committee.

Byeakers will occupy the pablic rostrum daily mornings, aftermoons and evenings. Mediums for different phases of manifestations will be present, who will furnish evidence of spirit control.

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Take Ayers Sarsaparilla to purify the blood and purge out the humors, pimples, boils and sores which are merely emblems of the rottenness

BEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not answered.

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

Mas. D. Johnston, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-124

SPENCE's Positive and Negative Powders for ale at this office. Price. \$1.00 per box. 24-1tf.

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A Toracco Asymptote, manufactured and sold by J. A. Heinschn & Co., of Cleveland, O., Mad-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

8. B. HRITTAN, M. D., continues his Office Practice at No. 80 West Eleventh street. New York making use of Electrical, Magnetic and other Bub tille Agents in the cure of chronic diseases Dr. Brittan has had twenty years' experience and eminent success in treating the labralities possible to the female constitution, by the use of possibles methods and the most effections rame dies. Many cases may be treated at a distance Letters calling for particular information and professional advice should enclose Five Dollars 185-20

The Common Sense Medical Book advertised in our columns to-day by Dr. N. B. Wolfe, of Cincinnati is a work that will interest anybody, and especially those afflicted with consumption asth-

THE ONLY WAY.—The only way to cure catarrh, is by the use of a cleansing and healing lotion, applied to the infamed and diseased membrane. Souffe and fumigators, while affording temporary relief, irritate the affected parts and excite a more extended infammation. Besides, no outward applications alone can cure catarrh. The disease originates in a vitiated state of the blood, and a thorough alterative course of treatment is necessary to remove it from the system. Dr. Sage's Catarrh Remody has long been known as an efficient. tarrh Remedy has long been known as an efficient, standard remedy for this disease, but to insure a radical and permanent cure, it should be used in con junction with Dr. Pierce's Golden Medical Discove ry, the best vegetable alterative yet discovered. The Illiscovery cleanses the vitiated blood, while the Catarrh Remedy allays the inflammation and heals the diseased tissues.

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Consumption Curren.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, broughits, catarrh, asthma, and all throat and lung affections, also a resitive and radical cure for persons debility and positive and radical cure for nervous debility and positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y. 24-18-26-18-cow

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25-19-77-18

#### . RAIL ROADS .- TIME TABLE.

CHICAGO AND NORTHWESTERN. > Tick et Office-61 Clark street, Sherman Bouse, and at depota COUNCIL BLUFFS AND OMARA LINE. Depot corner Wells and Kingle streets.

9:15 p m* 9:15 p m* 9:15 p m* 10:30 a m* 9:15 p m* 9:15 p m*	Pacific Express	1500 a m 16:00 a m 13:00 p m
Omaha, on	Hotel Cars are run through, between C the train leaving Chicago at 10.50 a. m. heas calebrated cars west of Chicago. FREEPORT LINE.	No other
100 a.m. 10:15 p.m. 10:15 p.m. 12:00 m. 10:00 p.m. 10:00 p.m. 10:00 p.m.	Maywood Passenger Maywood Passenger Freeport, Bockford & Dubuque Freeport, Bockford & Dubuque Freeport, Bockford & Dubuque Lickford and Fox River Lake Geneva Express St. Charles and Sign Passenger Lombard Pas enger	*7:45 a m *7:15 a m *3:19 p m *6:30 a m *1:45 p m *10:45 a m *8:45 a m *6:45 a m *7:00 p m
* **	Investigation of I	40 15 P 100

Norz.—On the Galena Division a funday passenger train will leave Eighn at 7:50 a. m., arriving D. Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

Depot corner Canal and Kingle streets. 8:00 s m Milwankee Fast Mail 4:00 p m 8:00 s/m Milwankee Fast Mail 4:00 p m 9:00 s/m Milwankee Bipecial (Sundays) 4:00 p m 9:00 s/m Milwankee Express 1:00 p m 1:00 p m 1:00 p m Wilmankee Express 1:00 p m 1:00 p m Wilmankee Sight Express (daily) 1:04 p m 1:05 s/m Milwankee Sight Express (daily) 1:04 p m 1:05 s/m Milwankee Sight Express (daily) 1:05 s/m 1:05 s/m

11:30 a m 'Lake Forest Passenger . 2:30 p m 4:10 p m 'Kenosha Passenger . 9:00 a m 5:00 p m 'Winnerka Passenger . 7:115 p m 5:30 p m 'Wangsta Passenger . 7:115 p m 5:30 p m 'Wangsta Passenger . 7:28 a m 6:13 p m 'Lake Forest Passenger . 7:28 a m 11:50 p m 'Highland Park Passenger . 7:28 a m

*Except	Sunday.	+ Macopt	Saturday.	fDally.	\$Excep
9:00 p m:	Green Bay	r and Mar	lm. quette Expr	*****	\$6:45 A 1
9:00 p tu?	Winonsa	nd New U	Im	********	4:00 P I
10:00 a m	Winona a	nd New U	hm	********	4:00 p.n
9:00 p m+	LaCrosse	Express	**********		47:00 A E
	LaCrosse				4:00 P B
9 00 n m+	St. Paul a	nd Minne	er. spolie Expre	48	47:00 & D
4:30 n m	Harringto	6 Passens	er		*8:15 & E
			er		*7:30 a n
/ 4:45 o m*	Fond du l	ac Passer	ger		10:45 m t
3:30 p m*	Woodstoe	k Passeng	mF		*9:05 & 1
10:00 A to	St. Paul a	nd Minne	apolis Expre		*4:00 p n
9-30 a m*	Green Ba	y Express			*4:30 p B
	Depot cor	per Canal	and Kinsie	streets.	170 A T
	4				-
	W 13	COMMIN	DIVIDIO	28 .	

CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

LASTE. 4	Arrive.
7:00 a m Davesport Express	1:00 p m
10:30 a m Comaha Express	8:40 p m
10:30 a milesvenworth and Atchinson Express	S: 40 P TG
5:00 p m  Peru Accommodation	10:30 a m
10:00 p m  Night Express. 42	5:20 a m
BLUE ISLAND ACCOMMODATION.	10.40
6:55 a m (Accommodation	6:40 A M
8:40 a.m Accommodation	7:45 & III
12:30 p m [Accommodation	9:10 a m
4:15 b m [Accommodation	1:80 p m
6:15 p m · Accommodation	4:40 p m
7:10 p m Accommodation	\$:50 p m
11:10 p m "IAccommodation"	1:00 p m
1:18 p mt LAccommodation.	0:05 a m
- Article	
"Saturdays and Thursdays only.	1 112-4
füqudays only:	100.0
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KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Madison street bridge, and Teventy-third street. Ticket office at \$23 Randolph street.

Leave.

12:00 p m Ransas City and Denver Yast Express.

12:00 p m Via Jacknonville, Ill., and Louisiane.

12:00 a m Springheld, fit. Louis and Southern Repress.

12:00 a m Springheld, fit. Louis and Reckuk Yast

2:00 a m Provia, Burlinghon and Reckuk Yast

2:00 p m Springheld, fit. Louis and Texas Yast

Express.

12:00 p m Springheld, fit. Louis and Texas Yast

Express. Via Main Libe.

12:00 p m Springheld, fit. Louis and Texas Yast

Express. Via Main Libe.

13:00 p m Stream and Festions R R Repress.

13:00 p m Stream and Festions R R Repress.

13:00 p m Stream and Festions R R Repress.

13:00 p m Stream and Designs Accommodation.

13:00 p m Stream Repress.

14:00 p m Stream Repress.

15:00 p m Stream Repress.

16:00 p m Stream Repress.

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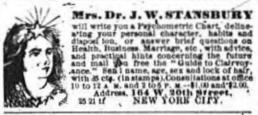
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# Boices from the Beople.

AND INFORMATION ON YABIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Christ-Love.

BY BELLE BUSH.

"And a new commandment give I unto you, that ye love one another.' Ho! all who would enter the gates of the morn, Let love in your hearts like a lewel be worn,-In the depths of your hearts, let the Christ-love be borne.

Let it live in your spirits and glow on each brow. And your hearts will no longer in sorrow bud

But you'll sing by the streams where "the still waters flow."

Through love and love only is duty made sweet, Or the steps that pursue it made steady and fleet, Tis love and love only, gives wings to the feet.

Oh! give her glad welcome and try the sweet

And the blessed enchantment her presence imparts,

For a balm she can give to the saddest of hearts. Let love, then, love only, all matters decide, And teach you the faults of your neighbor to hide, Or viewing them tenderly, tenderly chide.

Oh! spurn not the erring, laugh not at the weak, Give only love's kiss to Humanity's cheek, And never"the bruised reed" burden or break.

Where bitterness rankles, where envy is rife, There meet the dark spirits of anger and strife, And the poisons they carry imbitters their life. If met by revilings, revile not again,

Let the thorn that would wound you 'neath roses remain. 'Tis the beautiful soul that gives pleasure for

Let the good in each brother be dear to your

With his vices and follies the truth has no part, It will live, and will triumph the most through Love's art.

Men cannot defile it, though sunk in the mire, 'Tis the jewel of heaven that mortals shall tire Of striving to tarnish or burn in the fire.

They may try it as dross in the furnace of pain, But pure as when given the truth will remain, And show never to angels one flaw or one stain.

Oh! learn, then, the lesson Love bears to the earth, All truths that exalt you are jewels of worth,

And none the less holy, though lowly their birth. But remember, love never works ruln or ruth

To any who toll in the kingdoms of truth,-For behold! Love herself is the holiest truth. And when born in the spirit, then sink to repose,

All the passions that add to humanity's woes, For Love hides the secret that Hate would dis-Every heart knows its weakness, its burden of sin,

What need to reveal them, Love says, "Look

For God and each soul there's a witness between. He shall judge every mortal, and surely the scale Of justice and mercy he holds shall prevail In the triumph of truth, though its teachers be

Oh! sing, then, in gladness the songs of the heart, And the loys that they give you to others impart, 'Tis Love, and Love only, gives peace to the heart.

#### Belvidere Seminary, N. J. Free Thinking.

Spiritual and physical inquiries should be pros-Spiritual and physical inquiries should be pros-ecuted with precisely the same liberality of think-ing and freedom from prejudice. If a strange meteoric or sidereal visitor from outer worlds come to this, thinking people talk freely, express infinite diversities of opinion, and nobody re-sents any differences. None dream, when one man insists that the world is hollow from pole to pole, and that migratory birds have access to the interior of this planet, of denunciation.

There is no undercurrent of contumely. People There is no undercurrent of contumely. People do not say the queer philosopher is crazy. He can think and speak as he will about the laws of the universe, and believe that tides are produced by winds and the earth's motion and the shape of continents and islands, and not by the moon—he may believe what he chooses of physical facts and phenomena, and nobody inveighs against him. But let this same free thinker declare that he has But let this same free thinker declare that he has seen a ghost, or a table walk, unfouched by human hands around a room, or that he has seen Home, the spiritist, sall bodily out of a window into the air and back again, and then people begin to denounce eloquently. They sneer at Hob langersoil's increduilty on the other hand, and are furious when he speaks. The same ineffable hatted is developed when one inveighs against a spiritual's acceptance of shadowy visions as solemn facts.

Ingersoll perhaps trusts his senses too little; the spiritist too far; Ingersoil believes nothing which his reason does not approve; the spiritist's dreams and visions constitute his philosophy and his faith. All these faculties of thinking and seeing, and dreaming and hearing were designed to be used, and he is probably wisest who takes in a share of intellegate through all channels and when he encoun. dreaming and hearing were designed to be used and he is probably wisest who takes in a share of intelligence through all channels and when he encounters a fanatical Ingersoll, or fanatical spiritist, or fanatical Mohammedan, or Christian, Romanist or Protestant, or Greek, he should reflect that they alone contemn the faith of others who have never learned to think, and never learned, therefore, how fallible is burnan reason. It is only to be conceded that no man has yet presented a form of faith more probably correct thay, that of the Christians; and it follows, since such momentous results are involved, that it was wise to accept it at least until something better, if possible, is presented. Meanwhile never forget that the surest evidence of honesty and intelligence, is the concession of respect for the opinions of others. However absurd or harmful we may deem such opinions, we can never know how perfect were facts or processes of reasoning that led to their adoption. In politics, as in religion, there is much need of liberal thinking and preschera and party leaders, who would serve God, the country and society, should inculcate it.—Austin (Texas) Statesman.

Dr. C. D. Grimes writes: We are developing at present four mediums, with much promise of good. We caunot admit one out of ten of the applicants for admission into our circle. The demand is for tests, not yet having reached the philosophy. It does my soul good to see the Jounnal improving from week to week. I would like to express my satisfaction of merited rebuke you dealt to the allience, and to several of the writers of the last number for the many facts and happy illustrations, that have been burning within my being for expression. Go on, brother, for the truth and the right. I know from what I see in the Jounnal that ministering angels are with you.

T. D. Harmes writes: I like the Journal ory much. I should feel as if I had lost a gental riand, did it not put in its appearance every week, hove all, I like the way you put down all fraud-less mediums; it strangthens the giorious cause

Personal Experiences and Observations.

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

NUMBER SEVEN

As I mentioned in one of the first of these pa-pers, that when I first became interested in the phenomena connected with Spiritualism, I owned phenomena connected with Spiritualism, I owned a book-store. Among my customers, and subsequently one of my best—nay, the best friend I ever had in this life, was a gentleman of wealth and culture, L. G. B., a man who had traveled a good deal; genial and social by nature, and who hardly ever missed a day, in, calling in to chat with others who often gather in a book store, to purchase a book or discuss the current topics of the day. This friend was an earnest radical, with habits unexceptional, but his organization was such that unexceptional, but his organization was such that he had no belief in immortal life. The church called he had no belief in immortal life. The church called him "infidel," but the poor and sorrowing found him one of the Master's best disciples, for he ever carried with him an open hand and purse, and a generous heart. We investigated the phenomena together for several years, and while I became convinced that they were produced by disembodled spirits, he continued an unbeliever, although the result of his investigations convinced him that he would live in another life after he had passed from this. As he will occasionally appear in these papers, and as I know him to be as earnest a friend in the Spirit-world as he was in the earth life, I give this glimpse of his character:

One day he came to the store and said, "Nichols, One day he came to the store and said, "Nichols, i want you to go with me to Middlebury, (a town some thirty miles from where he resided) next week. There is a medium living there who has

week. There is a medium living there who has writing on her arm in raised letters. Will you write to her and make arrangements for a circle?" write to her and make arrangements for acircle?"

I did so, my friend not appearing in any way in these preliminary arrangements. In writing I I said simply, "My friend is not a Spiritualist."

The medium was a young lady of good family, brought up in a small country village, and had no way of knowing anything about us. We had an hour and a haif's ride by rail, and arrived at the house at 10 a. M. On the medium entering the room, there appeared this sentence in two rows, from wrist to elbow, in large raised letters of bright rad: "Sir, must we convince you of the immortality of the soul before you believe this?" and turned to my friend. This sentence remained on the arm thirty minutes.

on the arm thirty minutes.

Before leaving home, I had requested the sister, who has been often mentioned in previous papers, if the phenomenon was genuine, that she would write her name on the medium's arm. This was done on the other arm in full—"Mary Bradley" and remained there for nearly two hours. We had two answers to mental questions, flowers and characters coming and disappearing upon the arm continually from 10 o'clock a. M to 6 P. M. We bid continually from 10 o'clock a. m to 6 r. m. We bid
the medium good night, and I supposed that was
the end of our visit to her, but as we walked to
the hotel, my friend said it was all a humbur, and
that he would purchase a microscope and have
another sitting. After our tea he purchased the
microscope, and we called to see the medium. He
requested that she should wash her arms in sosp
and water in our presence. My friend wiped
them, rubbidy them hard with a coarse towel.
His theory was that chemicals had been placed on
her arms by washing, and that the medium wrote His theory was that chemicals had been placed on her arms by washing, and that the medium wrote the sentences with a sharp pointed stick before we came into her presence. After the washing he sat down on a sofa, held the medium's hand, and with the other his microscope, looking through it on her arm, and while thus occupied, the name of his wife in the Spirit-world then appeared, letter by letter, in answer to a mental question made hours before. We had other phenomens, names, dates, etc., and it would seem that we had evidence etc., and it would seem that we had evidence enough to convince us of the genuineness of the same, but not so with my earnest friend. return home, we gave our reports to our friends, he denying and I affirming the genuineness of the manifestations. To settle the matter I engaged the medium to come to our city, hired a large hall, advertised extensively what would be athall, advertised extensively what would be attempted, and the result was a full house. A committee was selected from the audience, a gentleman who had never met the lady; he was in the back part of the hall when the questions were asked. He was not a Spiritualiat, but a member of a leading orthodox church. He asked two questions: One was, "Are the manifestations produced by spirits?" The answer was, "Yes The other was, "Will my grandfather write his full name?" which was done, and which he said, was precisely as he wrote it when in this life, and that he had been in the Spirit world for eighteen years. The medium remained in our home several days, converting many to her faith, and her own mediconverting many-to her faith, and her own umship was triumphantly vindicated, and while every one else seemed to be convinced, my friend remained skeptical as to spiritual phenomena until his entrance to the Spirit world some fifteen S. B. NICHOLS. Brooklyn, New York.

#### The Marriage-Relation.

The marriage relation ought to be the highest and hollest compact, and should at all times be a union of souls—an internal affinity. Instead of that, it is too often left to animal instinct and that, it is too often left to animal instinct and ignorance, and, by the laws of affinity, like begets lige. Under existing circumstances we occasionally find a child born in the love element, so fair as to make one believe the gates of Heaven had been left open and a little-cherub had escaped from Paradise, while, on the other hand, we find children conceived in lust, matured in hate, and born a mass of corruption in body and mind, an unwelcome visitor turned on the world to preven unwelcome visitor turned on the world to prey on humanity. What has caused such fearful exphumanity. What has caused such fearful exphuremen? Are there any so blind as to refer them to the inscrutable mysteries of Providence? No. It is ignorance which produces such anomalies in

It is also a burlesque on science and civilization to see so many walking skeleton females, weigh-ling from eighty to one hundred pounds, and un-der existing circumstances they will continue to increase. If we wish to redeem mankind from corruption, we must commence by teaching the coming generations the outlines of what they are, coming generations the outlines of what they are, in every department of their nature, the laws of being and the science of life, in order to lead them into the wisdom of happiness. Until the marriage relations are comprehended, so as to beget right offspring, it will be in vain for us to look for the redemption of humanity. A pure fountain alone can give forth a healthy stream.

On a scientific education, therefore, and the true mission of woman, depends the redemption of humanity from disease, crime and conflict; then will the unfortunate ones of earth be prepared for the spirit of. Christ to rule and reign in their hearts. The Christ spirit in the heart of humanity is the salvation of the world. In these times the religion of Christ is too high, too holy, too just, too good and too pure for the masses.

the religion of Christ is too high, too holy, too just, too good and too pure for the masses.

Statistics inform us that there are 97,139,000 Protestants in the world; it would be exceedingly interesting to know how many of that number have become the true representatives of the immaculate Nazarene, who was the living incarnation of the principles he advocated. Religion with the majority is merely a sentiment, instead of an indwelling principle. Nothing can prosper which is but in accordance with the laws of God.

When we, like him, become just in all our ways, and holy in all our works, then, and not until then, will the Kingdom of Heaven be established within the hearts of humanity.

111 East Twelfth street, New York.

H. Augir writes: The following I copy from a preface to a poem in Dryden, addressed to the Rari of Abingdon, on the death of the Cointress, his wife, showing the inspirations of other times: "We, who are priests of Apollo, have not the inspiration when we please, but must wait till the glod comes rushing on us, and invades us with a fury which we are not able to resist, which gives us double strength while the fit continues, and leaves us languishing and spent at its departure. Let me not seem to boast, my lord, for I have really felt it on this occasion, and prophesied beyond my natural power:

I awam with the tide, and, the water under me was buoyant, and the weight of thirty years was taken off me while I was writing.

Dryden, I regard as one of the very best of the English Poets.

T. L. Lyom writes: I am estisfied with the

T. L. Eyon writes: I am estisfied with the high tone of the Journal, and hope you may be able to bettle with error, and that victory will be woo through your manly efforts.

Items of Inferest from Philadelphia.

To the Editor of the Religio-Philo The Editor of the Religio-Philosophical Journal.

Though the lectures of the First Society, Academy Hall, Sth and Spring Garden streets, have closed for the season, conferences are continued each Sabbath, and the attendance is sufficiently large to make them interesting. We have ample native talent, such as Dr. Hare, Ed. S. Wheeler, Dr. Osborn, Dr. Taylor and others, who open the conference with twenty minute speeches; those following have ten minutes. The society is now much occupied with the arrangements for the following have ten minutes. The society is now much occupied with the arrangements for the camp meeting, which is to be held in a beautiful grove eighteen miles north of Philadelphia, on the North Penn, R. R. The grove is well shaded, with pure cool spring water in abundance; a large pavillon for dancing, or dining purposes;

large pavilion for dancing, or dining purposes; lake boating, etc.

The camp meeting is to commence July 18th and continue to Aug. 18th. Tent accommodations will be cheap and pleaty, if applied for soon to Col. Case, 1601 North 15th street, president of committee, or to Joseph Wood, secretary, Ledger Building, 16th and Chestinut streets. The kindness extended to our committee of arrangements by the officers of the North Penn. railroad, is truly commendable. A car was given to their benefit, and they were aided in every way possible to make a favorable selection of the ground. Many picnics and Sabbath school excursions select these grounds yearly, paying thirty-five dollars a day. Our committee chartered the group for a month for less money than might be made in a week by those other sources. This fact gives for a month for less money than might be made in a week by those other sources. This fact gives pleasing evidence that Spiritualism is about be-ing appreciated; and as this is the first spiritual camp meeting for Philadelphia, it is the monal-mous desire of the First Association to make it a success; to this end, we wish all Spiritualists and Liberalists in this and adjacent states to make it a point to affi us by their presence and co-opera-tion. Several good speakers have already been en-gaged, and others are to follow; a band of music is also partially secured. I learn also that, several good test mediums will pay the camp meeting a visit, thus angel men and women may come and talk with their friends. While the cool forest air, and the beautiful fragrance of the aromatic grove, will make glad our hearts, old men will feel young again, young men will feel a noble and generous manhood; and there should be, and will be, if we meet in the right spirit, such a universal outpour-

ing of holy@ympathy as will make the meeting a benefit to all that at end.

Wm. Peck, physical medium from Cardiff, Eng-land, is new in Philadelphia, and gives seances at 415 McIlvane street. I attended but one of his se ances; then the medium was locked in a cabinet, room totally darkened; his coat and one shoe were found outside the cabinet when light was restored. This is all that took place on this evening. Physical manifestations in the dark, th ing. Physical manifestations in the dark, though ever so genuine, have been so largely imitated by charlatans and conjurges, that they seem to be no longer needed or encouraged by Spiritualists; hence poor physical mediums go very often starving through the country. Mental and clairvoyant tests are, after all, the most startling.

In connection with materialization and light se-

ances, many noble mediums for these phases of spirit power are fast coming to the front. All honor to the true mediums that stand firm in defence of truth, while fraud is so rampant. All honor to the noble Dr. Monck, of England, who made him-self a willing sacrifice for the truth of materializtion, and now lies, with vital forces nearly all gone, a permanent invalid in the home of dear friends in Switzerland. Such mediums leave golden mem-ories behind them for all enduring time.

The JOURNAL is so filled with fresh, good, pure matter lately that we are almost tempted to break in on a rule of ours, and file it away, instead of giving it to neighbors. We see a great improvement in it each week. We opine great work abend for the Journal, and hope that no ack of finances will ever so obscure its beautiful pages as will bring a blush to the holiest cause that God ever gave to man.

JOHN A. HOOVER. Philadelphia, Pa.

Memory in Old Age. BY HERRY G. ATKINSON, F. G. S., AUTHOR OF " LET-TERS TO MISS MARTIFEAU."

Mr. Proctor, better known as Barry Cornwall, Mr. Proctor, better known as. Barry Cornwall, the charming poet, told me, when past-eighty, that he had-dreams and visions, or pictures of early impressions as of his school-days at Harrow, when there with Peel and Byron. He was certain that these impressions had never crossed his memory for seventy years; even the names of the boys would occur to him with every kind of frivial incident. He would say. "My dear Atkinson, tell me where all this memory of early impressions comes from. Where have they been stowed away all that while, and why have I completely forgot all that while, and why have I completely forgot matters of more moment which occurred but yes-terday?"

That the early impressions on the young brain should be more lasting one can easily conceive; but the long oblivion and return in old age does not seem accountable, nor do I see that any theory in respect to the soul or spirit in any way explains the phenomena. "Young men see visions, and old men dream dreams;" but in Procter's case it was not dreaming, but actual and correct memory with visions, or, as he expressed it, "coming before me like pictures." Then, in his case, the flowing in of original poetic thought, which he could not account for from experience, observation or reading, seems equally unaccountable as a psychological fact. That the thoughts, as if by inspiration, should be quickly lost to memory, if not instantly written down, is equally strange, just as the measurerized sleeper and somnambule has no recollection when awake of what has ocwas not dreaming, but actual and correct memory has no recollection when awake of what has occurred in the abnormal state; and how it is with these who deliver inspirational addresses, I do not know. Then, again, that memory or tions should be transferred to the new matter is marvelous, and the idea of a soul that does not marvelous, and the idea of a soul that does not change would not account for the forgetfulness. The marvel and magic of the matter seem equally unaccountable on any hypothesis. As for the sleep induced by monotonous motion, surely it harding differs from the lullaby of the child rocked to sleep in the, cradle. That the memory and sense of identity should be transferred to the new matter is not different from mental transfer to another person; and we must not forget the transfer of the whole special nature in the germ, nor the abnormal tendencies passing over several generations and then reappearing, somewhat as the latent impressions of the child reappear in old age, and all the facts of contagion and infection must be taken into account. Then we have "the dreamer of dreams, and the clairvoyant or inter-preter of dreams." All such correlated facts must be brought together before we can hope by an induction to arrive at the law or laws con-cerned.—London Spiritualist.

#### Robert Collyer on Ingersoll.

Robert Collyer in his "Table Talk" refers as follows to Col. Ingersoll;

"I spent the beapart of a morning with him (Col. Ingersoll) sche years ago, on a train; it was one of the pleasantest mornings I ever spent with any man in in my life. The gentleness one loves so in a man of his mould was in him then swaying through the breeze of our good-natured contention as the blue-bells away in the wind on the New Hampshire hills, holding all their awaetness intact, and balancing themselves on their alender stems through storm and shins. I would not misjudge one for whom i have nourished a most genuine regard, but I do not find this gentle spirit and purpose anywhere within my friend's talk last Sunday. He seemed to me on that morning long ago, to be like a lake I know of in Switzerland, all to itself and dark with the vast shadows of the mountains, yet very winsome when you look down into it and across the pure green deeps, and apt to light up wonderfully as it catches, now and then, a glimpse of the sun; but the similitude did not expect to find quite the same man, to be sure, because he must have been a standing witness against Eis own doctrine that there is nothing auperhuman, or other than human in the highest life we touch, if 'tremedous applause,' perpetual laughter, and almost any price he could sak for the work he has been doing, had not lowered the standard and coarsened the substance of his talk through all this time. It does soom to me this is what has happened a comething has broken. The spirit is not in him which charmed me see on that day, or 'movetials say less. He plays to the 'Bowery boys.' There is no deep call ing unto the deep." Robert Collyer in his "Table Talk" refers as follows to Col. Ingersoll:

Communication From Salt Lake City.

HIRAM HOTT, Esq. Dear Sir .- The ten copies HIRAM HOTT, Esq. Desr Sir.—The ten copies of the Ralioto-Philosophical Journal come unfallingly to hand, and are eaghrly sought after. Five copies per month of the 'Olim Branch have also been received, the dates ranging from the beginning of the year. I can only say in respect to both papers that I cannot begin to supply the demand. Alvery great change is coming over the Mormon church, and Spiritualism is being secretly inquired into in a great number of places. the stormon church, and applitualism is being secretly inquired into in a great number of places. No main field, in fact, no such a field for the promotion of apiritualism exists in the world, only among the Mormon population, the great bulk of whom are mediumistic. The very nature of the Mormon movement—praching as its cardinal doctrine, dontinuous revelation, naturally appealed to and gathered a mediumistic population; hence more mediums exist in Utah to every one hundred persons, than in any other part of the world. dred persons, than in any other part of the world, and the most complete development of Spiritual ism in regard both to its manifestations and po-litical and religious influence, may be expected there with moral certainty.

The priesthood oppose Spiritualism, of course

there with moral certainty.

The priesthood oppose Spiritualism, of course, and will do so as long as they can, but a magnetic and impressable people like the Mormons, are irresistibly drawn to it in spite of themselves. The interest of the priesthood is weakening daily and perseptibly. As to the Liberal Institute, it is the name of a building, and not of a society. It was erected by spirit influence and direction, and dedicated thereto. It is directed by a voluntary committee of Spiritualists, who have lectures whenever a speaker can be procured. Nearly every Spiritualist speaker that has appeared in Sait Lake City has spoken there, including Mrs. Richmond, Mrs. Britten, Dr. Peebles, Thomas Walker, Warren Chase and many others. When good Spiritualistic speakers can not be had, we fail back upon, and fill up the intersitees with liberal speakers, Spiritual or otherwise. No Spiritual organization, as such, of any influence, exists in Sait Lake City. A small body of warmhearted, realous souls, meet in the upper part of a three-story building, and do what good they can. They call themselves "The First Society," etc. We have been associated with the Spiritual movement ever since its first inception here, and we are of the opinion that the hour for organization has not yet anywed. We can do more good, set layer. ment ever since its first inception here, and we are
of the opinion that the hour for organization has
not yet arrived. We can do more good, get larger
audiences, rame more funds for the purpose, and
elicit more respect for Spiritualism by voluntary
combination and labor, than in any other way.
These are in brief, the facts of the situation.
Should you feel inclined to continue the donation
of the papers, we will attend to the labor of their
distribution; but shall not be in the least offended if you chose some other channel of disposing
of them. The works of Andrew Jackson Davis. of them. The works of Andrew Jackson Davis, donated by you, were for a considerable time distributed privately, awaiting the formation of a public library in connection with the Institute or its managing directors. There being no sufficiently clear prospects of such a library being shortly established, after considerable study on the subject, the works (sail in the very heat condition) have been deposited in the public Masonic library of the Grand Lodge of this city, a totally unsectarian institution, not confined to members of the order, and open to the public at large. The hand-somest building in the city is used for the purpose, and the library is the best and most largely paironized of any in the Territory. A better The works of Andrew Jackson Davis patronized of any in the Territory. A better chance to get the works in question before the best minds in the city and the public at large, does not exist. They are admitted on equal terms with the books in the library, and are subject to recall by our committee, should a better opportunity for their distribution present itself.

espect to the papers, the alm has been to distribute them more among inquirers than confirmed Spiritualists. It has been reported to me that in some districts of this city, they are passed around among so many hands that they are nearly worn out before they are done with.

Thanking you for your sympathy and co-opera-tion in the spread of Spiritualism in Utab, I am,

Yours sincerely, E. L. T. HARRISON. Salt Lake City, Utab.

"Nature's Divine Revelations."

Sig:—Professor Denton's "Review of Andrew Jackson Davis' Divine Revelations," given by you recently under the head of "Clairvoyance and Physics," as illustrating "the well known untrustworthiness of psychical revelations about physics," is likely to impart wrong impressions as to the general character of the book.

Whatvertie imperfections (is there any human

Whatever its imperfections (is there any human production infallible?) "Nature's Divine Revelations" occupies a unique position. It was the first comprehensive enunciation of the principle of evolution. Darwin's "Origin of Species" not only appeared a dozen years later, but it ignores the spiritual nature of the ultimate of development. Van Evolution, as held by provincialistics. ment—Man. Evolution, as held by most scientists of our day, denies human individuality—is practically, Panthelsm; while the main object of Davis' first work is to give scientific and philosophic evidences of our immortality.

Professor Denton has undoubtedly detected

some erroneous statements by the seer, but I think many of his strictures are strained, and others due, probably, to the imperfect record of the author's utterances. No claim to infallibility is advanced in the book, however; on the contrary, the author frequently acknowledges his amenability to correction by the expansion of science. It is the fundamental principles and the main conclusions which are to be regarded as the chief characteristics of the book; and in these matters, I submit, the work will stand the test of both phi-

I submit, the work will stand the test of both philosophy and science.

Probably Professor Bush's estimate of "Nature's Divine Revelations," quoted by Mr. Chapman in the preface to the English edition of 1847, is not overdrawn. He says: "Taken as a whole, the work is a profound and elaborate discussion of the Philosophy of the Universe, and for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement, and encyclopudic range of subjects, I know of nowork of any single mind that will bear away from it the palm."

Mr. Davis has in his twenty-nine or thirty oth-

Mr. Davis has in his twenty-nine or thirty other works pointed out misconceptions and errors in "Nature's Diving Revelations" when he seemed to think principles were involved, and I cannot help regarding Professor Denton's winnowing process, thirty years after the book's appearance, as somewhat needless, if not useless. JOHN F. as somewhat needless, if not useless Oversunt, in London Spiritualist.

#### Spirit Manifestations.

They came unsought to the Fox sisters, when They came unsought to the Fox sisters, when the modern manifestations first began at Hydesville, in 1847-48. They came unsought to John Wealey and his family; the spirits in the various haunted castles of Scotland came unsought, and so did the spirits of Biblical times. Nevertheleas, if in these days we can help them by giving facilities for communication, and gradually reduce the whole matter to a scientific system hallowed by religious aspiration, so much the better will it be for everybody, and the sooner will the rapid growth of materialism among the educated classes be checked.—London Spiritualist.

Z. M. Cross writes: You are surrounded by a host of angels that will protect, uphold and guide you safely through your earthly work.

A Paper from Australia contains the follow-

A Paper from Australia contains the following:

"Mrs. Hardinge-Britten delivered her first lecture in Dunedin/last evening to an audience of about one thousand people. Her oratory is of a most pleasing and effective description, and there have been few public speakers before Dunedin audiences possessing so polithed and cultivated an elocutionary style. She has an extrust manner without being impassioned, and a clear, strong, well toned voice. She uses her arms and outspread hands to a considerable extent in enforcing and bringing out the points of her subject, and moves occasionally from one part of the platform to another. Once during the lecture last night there was a hiss, when Mrs. Britten stopped and said: 'The addresses are only delivered on condition of perfect order. This is our durreh, and we expect you to show the same respect in it as in your own church.' These remarks were received with appliance and the lecture proceeded without any further interruption of a like kind. Mr. Britten occupied a seat on the platform during the delivery."

#### A Voice From Prison.

To the Editor of the Religio-Philosophical Journal.

For some few months past Phave been fortunate enough to peruse the dear, delightful columns of the Journal, but the term of the subscription has expired, and gone, too, is the gentleman to whom I was indebted for it, so that it seems as though I have lost the best of friends in losing it; and I am not alone in my grief, for your paper was read by more than twenty of my fellow conwas read by more than twenty of my fellow convicts; and permit me to assure you, its pages, breathing the very essence of truth, could not but be deeply appreciated by all of us. Knowing its true worth, and knowing the good influence it must naturally exert over those who read its columns, I have, after a long struggle with my pride, determined to write you, hoping that some of your opulent subscribers, or some society of appritualists, wishing to spread the grand'ruth of spirit existence to those who are so situated as not to be able to purchase it for themselves, would gladly send us the Journal until brighter days dawn upon us. Can we hope your indulgence days dawn upon us. Can we hope your indulgence in making known our wishes to some society or sumane individual. May success attend you in of your arduous labors, and, may the beautiful and glorious truths of Spirituatism be breathed to the uttermost parts of the earth, is the earnest wish of ROBT. A. GOODALL. Michigan City, Ind.

Our free list is already so large, and the expense of maintaining so great, that' we are unable to increase our burden at present. Will not some philanthropic gentleman or lady pay the subscription price for the Jounnal, and have it sent to this convict? Others, too, in the same prison will receive light from its pages, and it will be instrumental in doing a good work.

George White writes: "The JOURNAL is scquiring increased popularity for its unyielding hostility to deception and fraud, so often imposed by mediums upon honest inquirers after truth. All that I have heard express an opinion, hope you will take no backward step. Every true Spiritualist should support the Journal, not only by his own subscription, but by recommending it. to others.

#### Notes and Extracts.

Under the reigns of the Emperors Theodosius and Justinian Paganism was suppressed by the sword.

There are no evil spirits but the spirits of bad men, and even the worst are surely, if slowly,

progressing. It has been computed that 100,000 Roman subjects were slaughtered under Justinian, in his ef-forts to establish the unity of the Christian

Neither punishments nor rewards are meted out by an external power, but each one's condi-tion is the natural and inevitable sequence of his condition here.

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

. In the spiritual world, the law of the "progression of the fittest" takes its place, and carries on in unbroken continuity that development of the human mind which has been commenced here.

What added materially to the gloom of the old heaven was, that it was situated where all of the inmates must eternally be annoyed by the writhings and heart-rending groans of the wicked.

It is a conceded fact that so far as the advocates of orthodox Christianity can, they are determin-ed to defeat the objects of this new religion; and it remains to be seen whether they will be successful in their undertaking.

In the accounts of a future state given by or through the best mediums, and in the visions of deceased persons by clairvoyants, spirits are uni-formly represented in the form of human beings, and their occupations as analogous to those of earth.

There is perhaps no effort that wakens with-in the mind a broader charity towards the opin-ions of others, than the effort to trace the course that religious ideas have taken in the past, flowing out as they have through the channels of sectarian expression.

Spirits of the higher spheres can, and do sometimes, communicate with those below; but these latter cannot communicate at will with those above. But there is for all an eternal proresa solely de at on the power of development of spirit nature.

-Life in the higher spheres has beauties and pleasures of which we have no conception. Ideas of beauty and power become realized by the will and the infinite cosmos becomes a field where the highest development of intellect may range in the acquisition of boundless knowledge.

Whether there is one great Chief Spirit, the Angel of God, or a concourse of divine spirits, or divine spiritual principles impersonally operating on man, or a modified combination of these meth-ods, it matters not, our conduct as Spiritualists is the same, Spiritual truth, "the highest," is un-questionable, and must be followed.

The communion of spirit with spirit is said to be by thought reading and sympathy, and to be perfect between those whose being are in har-mony with each other. Those who differ widely have little or no power of intercommunion, and thus are constituted "spheres," which are divis-ions, not merely of space, but of social and moral sympathetic organization.

The more we have loved our idols, the more closely we have pressed them in our food em-brace, and looked down at their familiar features, the more utterly unconscious we are of the dar-gling beauty and imperial force of other embodiments of the divine excellence; and the more we will refuse to be comforted if our cherished views are attacked, or our idols displaced.

Our modern religious teachers maintain that they know a great deal about God. They define minutely and critically his various attributes; they enter into his motives, his feelings, and his opinious; they explain exactly what he has done and why he has done it; and they declare that af-ter death we shall be with him, and shall see and know him.

Think of the pureness of Christ's teaching; the new commandment; the golden rule; the be-atitudes—think how beautifully they unfold the lesson of justice, and love, and righteousness. Think of that most beautiful parable of the good. Samaritan, when priest and Levite passed on the other side and left the man auffering, when one poor, despised, unpopular Samaritan came, washed and bound up his wounds, gave him pence, and took him to a place where he could be cared

A poet writing on the death of Artemus Ward,

"Is he gone to the land of no laughter, This man who made mirth for us all? Proves death but a silent hereafter,
Erom the sounds that delight and appal!
Once closed, have the lips no more duty,
No more pleasure the exquisite ears;
Has the heart done o'erflowing with beauty,
As the eyes have with tears?

As the eyes have with lears?

New it is noteworthy that the communications which the Spiritualist believes to be rerily the words of our departed friends, gives us full assurance that their individual characters remain unchanged; that mirth, and wit, and laughter, and every other human emotion and source of human pleasure are atill setained by them; and that even those small incidents of the domestic circle, which have become a source of innocent mirth when they were with us in the body, are still expable of exciting pleasurable feelings.

Not a few ardent followers believe that Spiritualism will be the religion of the future; certainly it was of the far distant past. In that wonderful people, the enormous antiquity of whose complex civilization is now firmly established, who, more than two thousand years before our era, had covered the valley of the Nile with works which we could not rival, though the unknown God and Lord of Life was worshiped under various names and attributes, the popular religion and household culture was a Spiritualism the same as is now developing amongst ourselves.

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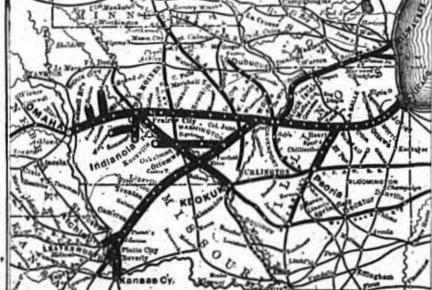
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Gen'l Tht. and Pass'er Ast. Chioseo, Dit.

A Trip Through Portions of Illinois, Wis consin, Minnesota, Dakota, Nebraska, and Iowa-Seventeen Hundred Miles of Happiness.

Promptly at 8 o'clock on the morning of June 19th, the excursion train carrying the members of the Illinois Press Association and their ladies, pulled out of the Northwestern depot and started on its trip of over 1,700 miles; Mr. N. A. Phillips, General Baggage Master of the North-western road, having the supervision of the train. Several officers of the company accompanied the party to aid in rendering the trip as pleasant and profitable as possible. Running through a most delightful country; passing the city of Madison with its enchanting lakes, catching a passing glance at the fam-ed Devils lake and the weird scenery on its borders; a stop was made at Baraboo and

an elegant dinner served. Again whirling through the picturesque valleys and along the silvery lakes of Wisconsin, six o'clock finds the party at Winona, Minn., 207 miles from Chicago. Here the courtesy of the citizens led them to tender carriages and attention unbounded. After a pleasant night spent in this enterprising city, the party left next morning, having received at this point several desirable accessions to its numbers from among the prominent citizens of Winona; among whom we may mention Hon. Wm. Yale, and Hon. J. J. Randall. Gen. Burchard, of Marshall, Minn., met us at this place, having come down specially to aid in entertaining the excursionists in their travels through his state. The scenery along the road as it winds its way over a grade of nearly 100 feet to the mile up and out of the valley on to the table-land was alone worth the journey to see, resembling in some degree, that of Colorado. From the Mississippi, westward along the route for 125 miles the country looks like an old settled region. The splendid stand of grain, the thick rank grass, the sleek fat cattle and the general air of thrift would delight the heart of eastern farmers, and cause them to look with little favor upon their own poor and com-

paratively worthless soil. An easy run of 134 miles brought the party to Kasota, where the St. Paul and Sioux City road crosses. Here, away out on the broad prairie over 400 miles north-west of Chicago, is a railroad eating house that would do credit to any city. We were told that no special effort had been made for our party, yet we found a printed bill of fare, from which to select, that would have done credit to a first class metropolitan hotel. During the afternoon we ran through a fine country, passing over the section made memorable by the horrible Indian massacres of 1862-making a pause at New Ulm where the brave white settlers made a stand against the savages. Looking over the thriving village and seeing the well cultivated fields surrounding, it is impossible for the mind to realize that where now is peace and happy industry, a prosperous people with railroad and telegraph facilities, ah "opera house" and all that goes to make life desirable, that where all this now is, only a few short years since, men, women and children were murdered and outraged by savages whose atrocities make the blood curdle to mention. Arriving late in the afternoon at Marshall, wide awake village of 400 people and 552 miles north-west of Chicago, the excursionists were met at the depot by a brass band and a large share of the townspeople and escorted to the hotels where, another fine spread was found, nearly equal to that at Kasota. Just before dusk a number of the party rode out two miles to Mr. Youman's place, and found a 2,000 acre farm coming rapidly under improvement. A large farm house, costing \$5,000, is nearly completed and 640 acres of wheat nodded welcome to us as we drove up. Young Mr. Youmans, who is to live upon this splendid estate, was married to one of the prominent belies of Winona the evening before our arrival in that city, and will bring his bride to the farm on completion of the house. The good such a couple can do in that new country is incalculable, and we trust they may be constantly inspired with a noble ambition to help heir less fortunate neighbors and to aid in the rapid development of the country in all that shall tend to attract good citizens and build up a prosperous, moral and intelligent community. In the evening the citizens and excursionists met at a dance arranged in honor of the occasion and an enjoyable time was had. The next day, Saturday, the train was run to Watertown, Dakota, the present terminus of the road. The party was accompanied by a number of the citizens of Marshall (including the brass band) and were joined by a number of prominent people at the several stations, among whom we were glad to find an old friend and correspondent in the person of Mr. Bowman, the postmaster and editor of the local paper at Garry, Dakota.

Watertown is 628 miles from Chicago, and is a typical frontier town; phenomenal in some respects. It is located at the western end of the railroad land grant; last January there were only two houses in the village, now it has a permanent population of several hundred, three very good hotels, two newspapers; connected with one of them is as finely appointed a job printing office as can be found in Minnesota outside St. Paul and Minneapolis. There is not a whisky shop nor beer saloon in town, and the citizens are far above the average of such laces in education and refinement. They are a thrifty temperate people who claim they are there to stay, Dr. Bennett, formery of Sparts, Wis, took the editor of the TOURNAL under his care and maintained his old-time reputation for hospitality. Wagons and carriages were provided for the party to visit Lake Kampeska distant three miles; this is a beautiful sheet of water some seven miles long and deep enough to float a good sized steamer. The water like that in nearly all the myriad of lakes in Minnesota and Dakota, is filled with the finest of fish. Kampeska is likely in a few years to become a favorite summer resort.

Returning to Marshall, Minn., for supper,

the train was then run all night. At Kaso-

ta it was met by a special train from St.

Paul, in charge of W. H. Dixon, General

Passenger Agent, of the St. Paul and Sioux

City R. R., which had come out to bring the

officers of that line who were to do the honors for our party as it passed over their road to Sioux Falls and Sloux City, With these officials came Maj. Shaw, of the Minneapolis Tribune; Mr. Castle, of the St. Paul press and a number of country editors located along the line; to whom our party are under obligations for unremitting attentions and valuable information. Sunday morning the train stopped on the farm of Mr. R. Barden, in Cottonwood County, and the proprietor invited the excursionists to breakfast with him. Afterwards he exhibited his stable of blooded horses and showed us the movement of each one. He has one stallion called Western Chief, for which he refuses \$25,000. Mr. Barden has christened his noble farm of 2,100 acres Barden Barden. His live stock is worth nearly \$75.000. He is doing much to show the resources of his adopted state and intends to have a model farm. After getting through at Barden Barden, the party was taken in carriages and farm wagons to visit some beautiful lakes and the farm of Messrs. Schermeyer and Thompson. These young men hardly yet of age and unmarried, have left St. Paul and all the attractions which city life-offers to those possessing wealth, to engage in the noble occupation of farming. Their farm would be a credit to the best improved postions of the older states. It is situated as a shore of a lovely lake so filled with fish that the Indians called it Fish Lake. Messra, S. and T. have changed the name to Willow Lake, and their place is known as Willow Lake Farm. They have the finest field of wheat seen in our entire journey, and it is said by those who are experts to be the finest in the state. We shall watch the career of these young friends with interest. Leaving these boy farmers with our blessings on their honest, manly heads, we were driven to Windom to dinner. Here we found the model hotel of Minnesota, kept by a quiet, cultured gentleman from Massachussetts. The Clark House, so named by its proprietor, Mr. John Clark, is a new brick building completely and almost elegantly furnished, and apparently far too good a house for a village of 800 inhabitants. During the afternoon the train ran to Sioux Falls, Dakota, stopping at the Falls about a mile from the village, the excursionists were met by a large concourse of citizens and a fine brass band. After viewing the Falls, which are very picturesque, the company took supper at the hotel and were then invited by the citizens to ride over the town and surrounding country. Sloux Falls is one of the prettiest places we visited; it is five years old; has two thousand inhabitants; a fine water power, and bids fair to be a place of considerable importance. We are indebted to Mr. Harry Hollister, of the firm of J. B. Young & Co., bankers, for special courtesies. At 8 o'clock we bade good bye to these hospitable people and ran back to Worthington, Minnesota, where we lay all night and took breakfast, then, accompanied by Mr. Miller, of the Worthington Advance, and several other citizens, we ran to Sloux City, Iowa, for dinner. At this point Mesers. Drake and Dixon and the Minnesota delegation confided the party to our friends of the Northwestern, and in parting, we felt as though separating from old friends, so completely had these genial people captured our affections. During the afternoon we ran down the Missouri bottoms through waving fields of corn three and four feet high, to Council Bluffs. On Tuesday morning, through the politeness of Mr. Kimball, the party was taken across the river; after spending two hours in Omaha, the train was headed for Chicago, distant 488 miles. Reaching Cedar Rapids, we laid over until morning and came through on Wednesday at a speed of sixty miles an hour part of the way, reaching Chicago early in the afternoon. Thus ended six days of travel over as fine country as ever the sun shone on, a country that is capable of supporting many millions of people and which in a few years will teem with all the evidences of an old settled community.

We have traveled much and with all sorts of people, but never with such model companions as the members of the Illinois Press Association. We found them kind and genial, frank and honest, true gentlemen and ladies. There was not during the whole trip a single word or act that could have boet the disapproval of the most fastidious. We shall look forward with pleasure to a renewal of their acquaintance and cherish the memory of our weeks' intercourse. Mr. Charles E. Simmons, and Mr. W. F. Fitch, of the North-western road, succeeded in obtaining the warm friendship of the entire party. Dr. Stennett will do well to induce these able assistants to accompany all ex-cursion parties which may go over his lines. Many interesting and amusing incidents occurred during the trip and many quaint say-ings of the people we met were recorded, but space forbids our giving them,

We must express our thanks to the man-agement of the Chicago and North-western ting man for the life, hereaftere

Railway Co, for dispelling many erroneous impressions we had for med concerning Minnesota and Dakota. No one can travel along the line of their road without feeling his heart swell with pride at the wonderful resources our western country holds within her borders, waiting only for strong hearts and industrious hands to develop them. The immigration flowing in along the entire length of the Winona and St. Peter Railroad clear on to Watertown in Dakota, is immense. Wheat is so far the only crop receiving much attention, but the country is well adapted to stock raising and the prudent farmer will diversify his farming and keep on the safe side.

In the towns and cities of this country, there are to-day, thousands of artisans and tradesmen, and tens of thousands of unskilled laborers, to whom the questions,-"what shall we eat?" "what shall we drink ?" and "wherewithal shall we be clothed?". are problems of vital importance, problems to which each morning gives passiforce, and for which each evening fails to find any satisfactory solution. To the vast majority of these persons, life has no brighter prospect, than the possibility of securing a scanty support as the reward of unremitting toli-The vicissitudes constantly recurring in all branches of industry and trade, periodically plunge this immense population into abject poverty.

We shall be glad indeed if we can assist to point out the way in which honest industry may be freed from these embarrassments; to show the willing laborer how he may so employ his efforts, that he may become the owner of his own home, and the director of his own industry; how he may secure with cotainty, ample supplies for all his real wants, and be for the residue of his life, emancipated from that condition of dependence, which is described by one who knew all its bitterness, as that of one

"Who begs a fellow of the earth, To give him leave to toil."

The North-western Railroad company is offering its lands on liberal terms and aims to establish a genuine community of interest between itself and the people who shall come in and aid in developing the country. The interests of the settlers and the company are identical, each must aid the other that both may grow rich. Those interested and desiring full particulars, can address Mr. Charles E. Simmons, Land Commissioner C. & N. W. R. W. Co., Chicago.

The St. Paul and Sloux City Railroad Co. has 1,000,000 acres in south-western Minnesota and north-western Iowa, which is being settled up with a fine class of people. Each region claims some special advantages over all others, but the disinterested traveler has to exclaim: "O' how happy could I be in either." About all that can be said of the lands of one company apply equally as well to those of the other, and settlers will naturally follow their own judgment. Mr. James H. Drake, Land Commissioner, St. Paul., Minn., will, we have no doubt, take pleasure in giving full and reliable information concerning the lands of the St. Paul and Sioux City Railroad, to all applicants by mail or in person.

We would not advise any man of family to go into a new country unless he can command at least five hundred dollars after he- reaches his destination, and the more money he has the better, of course. Then, too he should guard against buying too much land. Eighty acres may seem a paltry farm, only a garden patch, in a country where thousand acre wheat fields are common, but the man of small means who will confine himself to forty or eighty acres, will in ten years be well off, while more ambitious neighbors will be still struggling with debt. No lazy, shiftless man should "gowest;" only those who are willing to work and are fully determined to bear the burdens of care which shall come upon them, are wanted in the great west.

The experienced and studious Spiritualist has come slowly to learn that Spiritualism in its broad and comprehensive sense, includes everything which can advance the welfare and happiness of man both here and hereafter; in a word, that Spiritualism rightly understood, is the Science of Life! We feel, therefore, an intense interest in every scheme which shall tend-to elevate man, and to break the chains of vice and superstition. Before man can grow spiritually, he must improve physically; the spiritnal and physical are so closely interblended and so fully in sympathy, that whatever effects the one is at once felt by the other. Man is to a great extent subject to his environment. If he lives in a country like that over which the Illinois Press Association has just traveled, he must grow in spite of himself. The great state of Minnesota is nearly as large as New York and Pennsylvania combined, and holds within its borders the heads of three great rivers. the Mississippi, the St. Lawrence and Red River of the North, flowing respectively. south, east and north to the great seas. In addition to this noble trinity, Minnesota has fifty other rivers and seven thousand lakes, varying from three hundred yards to fifteen miles in diameter, and an atmosphere free from all malaria, pure, exhilarating and health-giving. With such environment man must grow, physically, intellectually, and above all spiritually. No mean, narrow, cramped soul can long remain thus in such a country. A man is better fitted for the glories of a future life after he has lived in such a country. As a Spiritualist and editor, of a paper devoted to Spiritualism—The Science of Life—we realize what a powerful adjunct are the great fields of the west and northwest in working out our problem, elevating the mos and better fitA Wedding in the Spirit Land.

LEAVENWORTH, Kan., June 26.—There is considerable excitement in this city over the report, published in the Times of Wednesday morning, of the wedding in the Spirit-world of a daughter of J. E Eaton to a son of ex-President Pierce. The cere-mony is reported to have been performed in a spiritual bower, and by one who now resides in the Spirit-land. The bride died almost thirty years ago, an infant, and the groom was killed when a small boy. The ceremony on the 20th was celebrated at Col. Eaton's home, in Leavenworth, only a few chosen friends being present. A splendid wedding breakfast was prepared, and dishes arranged for the bridal pair, who are reported to have appeared in a materialized form to those present. The bride was elegantly attired, and the groom was dressed in the conventional style of the present time. The above is in substance what was learned by the reporters, and afterwards substantiated the reporters, and afterwards substantiated by a complete report, over Col. Eaton's sig-nature, published this morning. Mott, the materialzing medium, was in the cabinet during the ceremony.—An interview with Col. H. D. McKay, which will appear in the Times to morrow, further substantiates the facts. All who were connected with the affair say it was one of the most pleasant that ever occurred in the Spirit-world. Col. Eaton showed a reporter to-day a diagram of the bower in which the ceremony was performed, and which he received from Prof. Mansfield. The number of spiritual guests present was nearly fifty. The diagram shows the points of ingress and egress to the bower, and how the guests were arranged during the wedding." It is one of the most interesting affairs which has taken place in this vicinity for years.—St. Louis Globe-Democrat.

#### MICHIGAN DOCTOR'S PLOT.

Efforts of G. B. Stebbins Against It.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: I see in the JOURNAL a communication from Lansing in regard to the efforts of S. B. McCracken against the doctor's bill, "to protect the people from quackery," etc. Whatever Mr. McCracken has done is all well, but let us understand that G. B. Stebbing, of Detroit, prepared a protest against the bill, which he had printed in pamphlet form, laid on the table of all the pamparet form, laid on the table of all the members of the Legislature, printed in the daily official journal of their proceedings, and handed to the Covernor by him. He spent ten days at lansing helping to plan an opposition to the bill, and working among the members of the Senate and House giving helping to be senate. House, giving his time and paying a part of his expenses also. All this valuable work should be known and appreciated. bill passed irregularly, was not signed by the Governor, and is dead, which is well. Let it be buried with its three or four predecessors, and let us keep the grave open for any possible successors. Lowell, Mich. E.

E. A. CHAPMAN.

It is reported that Col. "Bob" Ingersoll sends more persons to investigate Spiritualism through a certain materializing medium, than any other one party, and that he has in his possession various spirit writings on slates, etc., which he is fond of showing to his visitors, with the exclamation, "If it is not spirits, what the --- is it?"

At Goodwin, Dakota, we met last week onr old friend D. D. Bathrick. He left Chicago to seek for health and has found it. Instead of the consumptive looking fellow we knew here, we found a robust man full of life and hope, making settlers happy by selling them railroad land and admiring their babies.

We learn that Mr. J. H. Mott, the Memphis, Mo., medium, contemplates removal to St. Louis at an early date, provided he can satisfactorily dispose of his property at Memphis. Mr. and Mrs. Mott recently paid five days' visit'to Leavenworth, Kansas, the guests of Col. Isaac Eaton during their solourn.

Mrs. Pet Anderson, the medium, is to remove from San Francisco, to Denver.

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