

# RELIGIO PHILOSOPHICAL JOURNAL

VOTED TO  
GENERAL REFORM.  
ROMANCE AND  
GENERAL REFORM.

Truth fears no Ash, Dubs at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVI.

JNO. C. BUNNY, EDITOR.

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NO. 18

## Diabolical Spiritualism.

COMMUNICATION FROM MRS. M. J. WILCOXSON.

To the Editor of the Religio-Philosophical Journal.

I learn that objections are strongly raised against Brother Davis' 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 defend 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 deadly, 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 shrank from it simply 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 authority in matters of difference of controversy? Then, petty fault-finders, 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 plect 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 present 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 fate! They always pretended to have something "worse" to bring upon us, as if to frighten us with menaces and threats of their avenging 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 bliss and happy, I could not clearly discern amid the muddle, contradiction and diabolism prevailing, how to distinguish between pure and truthful spirits, and those who counterfeited 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, something 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 explain. I prayed them to give me a certain and sure 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 counterfeiting. 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 worthy the name they bear as true saviors, will always come in love and kindness. Even if they reprove they will do it for your good, and with the tender, pitiful earnestness of a true mother. Never will they breed dissension 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 frailties 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 sinking to the common level of a cruel, inquisitorial court. Our first object is to 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 persist 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 of inestimable value, mingled with the coarse and poisonous dross of mortal selfishness, and to wash away the dross and save the rare gems of promise, we should not degrade 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 harmonious band. By their fruits ye shall 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. Do 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. But give way to the selfish propensities, indulge in bad temper, in vindictive feelings, and you will attract the same grade of influences. It is a thousand times better to suffer wrong than to willfully 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 one could so forget manifest duty, honor, and obedience to mediocrity 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 depraved 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 sooner or later, like the fatal cup, will the tempting bait of filthy lucre, 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 utterly 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 confidence 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 dissatisfaction as far as I have any correspondence. I hope this most reprehensible 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 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 unseen and unknown only as the medium suffers, often in perfect 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 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.

## Spiritualism in New Zealand.

BY EMMA HARDING BRITTEN.

To the Editor of the Religio-Philosophical Journal:

Australia and its many and varied experiences having become with me a thing of the past, a few words of summary concerning the results I have there witnessed, and my present surroundings in New Zealand, may not be altogether unacceptable to your readers.

Spiritualism in Australia is a fixed fact; public 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 communion would ultimately supersede the doubtful advantages to be derived from the importation of foreign professional mediumship. In contrasting the status of Spiritualism 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, the 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 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 months' 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 Spiritualists 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 invaluable services rendered me by those brave champions of our faith, the Hon. J. Bowie Wilson, the ever faithful chairman of our meetings, and Mr. Henry Gale, whose untiring services never flagged in any direction in which efficient aid was necessary.

Up to the last month of my stay in Sydney, there was no association, clique, or party among the Spiritualists, consequently there were no quarrels, back-bitings, bickerings, piques, bishops, or ecclesiastical inquisitors. Under the impression that associative action would contribute to keep alive the interest that then burned so brightly, and aid future missionary effort, I for one, strove to the utmost of my power to promote the formation of a New South Wales Psychological Society. Whatever

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 formation 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 Psychological 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 humiliating 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 self-constituted 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 disgusted with the records of divisions and feuds, which emulate the worst features of proud ecclesiasticalism, and quarrelsome Christianity. Whilst I have been compelled 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 including 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 grievance into the columns of any paper they can control. Without imitating so pernicious an example by enlarging on its details, I have simply to add, that there is a large and increasing representative body of Spiritualists 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 missionary purposes and business organizations; but the fewer the number of workers, and the simpler the basis of co-operation 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 do in brighter contrast to quarrelsome and dictatorial bodies of people, "unequally yoked together," in the proud name of National 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 organization, 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 respects, 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 Encaustic egg-casket, the gift of one noble and benevolent lady, Miss Kicketts, who, as I believe, took this expressive way of demonstrating her faith in one whom she loved for the sake of the glorious message entrusted to her to deliver.

I am now in Dunedin, 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 Sunday 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 Mrs. 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, unobscured by the unkind spirit of disunion and partisanship which justifies our enemies in crying, "Whom the gods 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 railroad recognize it by giving return checks over their roads, and hotel keepers bid for it by reducing rates, boarding speakers and giving free hall.

Plymouth is to have the annual meeting in 1880. 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 murmurs through the valley, and cloud shadows 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 has come the State Association, for here has the attempt been made to establish a liberal school, called "The Vermont Liberal Institute." A few earnest workers have put their souls in this institution, but they have struggled against a mighty tide, and we fear that unless friends 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 fourteen another to the railroad and city, and itinerant temptations trouble not here.

From a large crowd, few by railroad and stage, but more by horse conveyance, came the friends, and despite rain on Saturday and Sunday, five hundred people assembled at the hall of the hotel. On Friday and on Saturday forenoon I noticed one thing I am glad to note: not a whiff of tobacco smoke was seen. Later, young men from the towns brought cigars, but I never saw so large a mixed audience and so little tobacco in it before. Tally one for Spiritualism!

Vermont has noble workers, and trying 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 lectures 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. Glogier, who has been secretary for two years, illustrates how much the success of any association depends upon this official, and he has been a worthy 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 one address, interspersed with some thirty tests of so marked a character as to compel recognition from opponents. A. E. Stanley, of Leicester, gave two addresses, and this second meeting with him only confirmed the opinion I formed last winter, viz., that for depth of thought, clear analysis, beautiful and eloquent rhetoric, he has no superior upon our platform. If he would abandon his secular business and devote himself to this work, and have more confidence in his inspiration, he would take no second place. But would he be appreciated? In the liberal pulpit he would find appreciation. I fear from observation that culture is not yet recognized as a necessary element in a spiritualistic speaker. Mrs. Dr. Jewett, of Burlington, 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, Vt., is winning quite a reputation as an improvisatrice. Some of her poems are full of sharp hits and keen witticisms. The convention enjoyed nothing better than 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.

Spiritualism 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 ever.



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 prerogative of self-protection.

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.

The incidents related are very interesting, all of which are no doubt true, as they are recorded by one of the most conscientious, careful, critical thinkers of England.

The Phrenological Journal (S. R. Wells & Co., New York) Contents: Arthur Penryth, [Dean] Stanley, vs. Respirativeness; Making a Home; Mrs. Belva A. Lockwood; Brain and Mind; Uncle Jimmie, the Cripple; A Florentine Orphanage; Philosophy of Reaction; Simple Curvature of the Spine; 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.

NORA RAY, THE CHILD-MEDIUM, A Captivating Book. THE RISE AND PROGRESS OF Spiritualism in England. Vital Magnetic Cure, VITAL MAGNETISM. ORGANIZE! ORGANIZE! RECORD BOOK WITH FORM OF ORGANIZATION. Prof. W. Denton's Works. RUPTURE. THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES. ANNOUNCEMENT. Turkish, Electro-Thermal, Sulphur, Vapor, and other Medicated BATHS.

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Dr. Holland on Spiritualism—He Explains the whole thing—it seems we mistake Lying Simulations 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."

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.

We are not surprised that Mr. Emerson, with his fine ethereal 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 candid.

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.

From the fact that there is really no evidence of immortality 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.

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.

Dr. Holland says: "In the desire to know something positively about the matter (immortality), Modern Spiritualism had its birth, and has held its life." This is a great mistake. Modern Spiritualism came into the 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 heedless 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 it."

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, Bouliouff, 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, Bouliouff, and others, who instituted such careful scientific tests, under their own conditions, to prove certain transcendental phenomena, were, after all, merely mocking themselves and the world with a show of earnestness, and were all the while ready to swallow "a lying semblance" for a reality!

It takes a man like Dr. Holland to find this out—out of his own true inwardness and his own 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 sham—a series of "lying simulations," 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 simulations." He believes in the Bible, and he tells us that he does not regard our 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 face of the doctrine of demoniacal possession is taught with great distinctness. The ministry of angels, the return to the earth of those long dead, familiar intercourse with Christ after his resurrection, all are in the line of phenomena claimed to be genuine by modern Spiritualists.

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, Matthew, Mark, Luke, and John, accounts of phenomena that happened some centuries ago; but similar phenomena vouched for by many of the principal scientific men, among his contemporaries he rejects as "lying simulations." 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, Bouliouff, 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 palace-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 latter accepted?

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 phenomena must be its own defense by being given under such conditions as to prevent any 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, Melancthon 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 unfitness 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 own 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 void 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 than 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 phenomena of clairvoyance may accompany and corroborate the physical marvel. Any one who has read the excellent little volume on "Psychography" by M. A. (Oxon), will admit that the phenomena is as fully proved as any fact, substantiated by human testimony, can well be.

How are we to account for it? Only in one of two ways: We must conclude either 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 aside and ignoring a great and thoroughly well-established fact like psychography, that the assailants of Spiritualism can present any reason for

their assertion that there is any mistake or 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 seer; and it is not a matter of surprise that that men clerically 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 religions, are too apt to shrink from it as threatening to interfere with their prerogatives, and to lessen their influence. 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,—"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:

DEAR SIR—We have read your strictures on Mr. Kiddle's book, and think you are hardly fair on the communications from the Spirit-world, if not from just such families as Mr. Kiddle's. Their developments at first are necessarily crude. Long, well-considered and philosophic discourses come only from more matured developments and from the most powerful abnormal gifts. Such as appeared in Jewish history, a few of them through the centuries. If Pope Leo or Napoleon were to have done a great good, but let not zeal and condemnation go the lengths of weakening our faith in these simple communications that arrest our attention 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, GEORGE BARRETT.

We think there is one conclusive reply to the animadversions of our correspondent. He asks: "Where are we to expect truthful communications from the Spirit-world, if not from just such families as Mr. Kiddle'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, "Satan," 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 transcendental 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. Conkling, sends out from this town of ninety days' growth, a large six-column eight-page paper, well printed, proof carefully read, and filled with first class matter. The News would do honor to any city of 10,000 inhabitants. 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 Osage Community, where the weed has been freely used. The reformers do not take any pledge nor abstain whenever they desire to smoke or chew, but pray for God to remove the appetite for tobacco, and many declare that they have had 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 wears 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 elaborated and formulated in clear, well-structured, 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 Cfare'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 6th.

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. Milleson, 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 work 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 Sunday afternoons the present summer at East Saugus, on July 8th.

P. C. Mills will make engagements anywhere 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 formation 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 seances, 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 Hall, 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 public.

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 31st. The following are the speakers engaged: Mr. E. L. Watson, Mrs. Amelia Colby, Geo. W. Taylor, Judge McConnoie, and Lyman C. Howe. Mrs. Carrie Twigg, writing medium, and Jennie Rhind, prophetic and symbolic medium, are expected to be present.

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 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.

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.

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 to be commended with the spirit which caused our forefathers to spill their blood at Bunker Hill and Lexington.

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.

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 kindest feelings for Mr. Bennett, and when we have expressed his 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.

But we fail 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.

The dragging of the questions of promiscuity 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.

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.

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.

Take Ayer's Sarsaparilla to purify the blood and purge out the humors, pimples, boils and sores which are merely emblems of the rottenness within.

SHALD 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-nificent Henna" is now located at 1320 Wabash Ave., Chicago, where she will be pleased to see all her old patrons, and as many new ones as may require her services.

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 individual, 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.

maloral books through the mails. Mr. Bennett demands liberation from prison on his own terms. He defiantly asserts that he will rot in jail before he will compromise.

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.

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.

Spiritualist Camp-Meeting in the North West. The Spiritualists of Northern Iowa and Southern Minnesota will hold their second annual camp meeting at G. W. Webster's grove, one mile west of Bonair, Howard Co., Iowa, commencing July 2nd and ending Sunday, July 6th.

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 27th, and ending Monday, August 5th.

Spiritual Camp Meeting. The Spiritualists of Philadelphia will hold a camp-meeting, commencing July 18th, and continue four successive weeks, at Redbank 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 30 yards, at the low rate of fare of 25 cents for the round trip from Philadelphia; children over 5 years and under 12, at half rates.

Three springs of excellent water are on the grounds. The Grove is densely shaded with thrifty oaks and maples. The cool breezes from the cross valleys impart life and invigorating air, thus rendering it one of the choice places of resort so much sought for during the heat of midsummer.

Persons wanting tents must make immediate application to the Executive committee, and persons who propose to furnish their own tents will please make arrangements to do so at once.

Heaven and Hell, as described by Judge Edmonds in his great work on Spiritualism. A pamphlet of interest to those interested in the important subject of Heaven and Hell. For sale at this office; price ten cents.

A Treatise on the Horse and his Diseases. It contains an Index of Diseases and a large collection of valuable Receipts. Every Horse owner should have it. For sale at this office; price twenty-five cents.

Business Notices. Take Ayer's Sarsaparilla to purify the blood and purge out the humors, pimples, boils and sores which are merely emblems of the rottenness within.

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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, asthma and catarrh.

The ONLY WAY.—The only way to cure catarrh, is by the use of a cleansing and healing lotion, applied to the inflamed and diseased membrane. Souffle and fumigations, while affording temporary relief, irritate the affected parts and excite a more extended inflammation.

As an act of justice to our catarrhal readers, we confidently refer them to the card of Dr. Sykes, in the issue of June 21st. The Doctor is an old resident of Chicago, and is perfectly honorable and reliable.

CONSUMPTION CURED.—An old physician, retired from practice, having placed in his hands, by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a 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.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure.

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

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

New Advertisements. THE SOLAR GRAPH WATCH ONLY \$1.

POCASSET FANATICS! THE MURDER OF POOR LITTLE EDITH FREEMAN AT HER FUNERAL! Her number of mistakes as a pupil from hell for a revelation from heaven, and butchering his little daughter of nine years as a WUMAN SACRIFICE.

THE HISTORY OF THE ORIGIN OF ALL THINGS, INCLUDING THE HISTORY OF MAN, FROM HIS CREATION TO HIS FINALITY, BUT NOT TO HIS END.

Ayer's Hair Vigor, FOR RESTORING GRAY HAIR TO ITS NATURAL VITALITY AND COLOR.

Advancing years, sickness, care, disappointment, and hereditary predisposition, all tend to thin the hair, and render them more inclined to shed prematurely.

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CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Depot, West Side, near Madison street bridge, and 127 1/2 Clark street. Ticket office at 127 1/2 Randolph street.

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\$77 A Month and expenses guaranteed to Agents. \$72 A WEEK. \$12 a day at home easily made. Costly Outfit free. Address TRUCE & CO., Augusta, Maine.

\$7 to \$20 per day at home. Samples worth \$5 free. Address BYRON & CO., Portland, Maine.

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

Our Future Destiny. Job's question answered. This pamphlet, and others (64 pages) sent post paid to those sending ten cents to the author, M. B. Craven, Richboro, Bucks Co., Pa.

\$25 to \$5000 judiciously invested in Wall Street will secure for you a substantial fortune in every week, and pays an immense percentage of profits by the New Capitalization System of Speculation. Full explanation on application to ADAMS, BROWN & CO., Bankers, 26 & 28 Broad St., N. Y. City.

The Leading Sporting Goods House in the West. A. G. SPALDING & BROS., manufacturers and importers of Archery, Fishing Tackle, Lawn Tennis, Croquet, Base-Ball Supplies, and all kinds of sporting goods.

Established in 1873 for the Cure of Cancer. Aurora. Established in 1873 for the Cure of Cancer. Aurora.

Mrs. Dr. J. W. STANSBURY will write you a Psychometric Chart, delineating your past, present and future, and answering all questions on Health, Business, Marriage, etc., with advice, and prescribing the best course of treatment.

EDISON'S Electric Pen and Press. The only successful duplicating process in existence. Circulars, letters, bills, etc., duplicated in 10, 20, 50, 100, 500 or more copies at the rate of 400 or less.

WORLD'S DISPENSARY MEDICAL ASSOCIATION. BUFFALO AND LONDON. Dr. R. V. PIERCE, having acquired a world-wide reputation in the treatment of Chronic Diseases, resulting in a professional success far exceeding his individual ability to conduct, some years ago induced several medical gentlemen to associate themselves with him, as the Faculty of the World's Dispensary, the Consulting Department of which has since been merged with the INVALID HOTEL.

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

The Christ-Love. BY BELLE BUSH.

"And a new commandment give I unto you, that ye love one another." Hol all who would enter the gates of the morn, Let love in your hearts like a jewel be worn...

Free Thinking.

Spiritual and physical inquiries should be prosecuted with precisely the same liberality of thinking 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 represses any differences.

Dr. C. D. Grimes writes: We are developing at present four mediums, with much promise of good. We cannot admit one out of ten of the applicants for admission into our circle.

Personal Experiences and Observations.

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

As I mentioned in one of the first of these papers, that when I first became interested in the phenomena connected with Spiritualism, I owned a book-store. Among my customers, and subscribers one of my best—my 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; general 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.

The Marriage Relation.

The marriage relation ought to be the highest and holiest 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 ignorance, and by the laws of affinity, like begets like. Under existing circumstances we occasionally find a child born in the love element, so far as making one believe that he has 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 prey on humanity.

Dr. A. J. Johnson writes: The following I copy from a preface to a poem in Dryden, addressed to the Earl of Abington, on the death of the Countess, his wife, showing the inspirations of other times: "We, who are priests of Apollo, have not the inspiration which we please, but must wait till the God 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."

Items of Interest from Philadelphia.

To the Editor of the Religio-Philosophical Journal.

Through the lectures of the First Society, Academy Hall, 8th and Spring Garden streets, have closed for the season, conferences are continuing each Sabbath, and the attendance is sufficiently large to make them interesting. We have audio native talent, such as Dr. Hare, Ed. S. Wheeler, Dr. Osborne, 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 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 pavilion for dancing, or dining purposes; lake boating, etc.

Memory in Old Age.

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 trivial 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 this while, and why have I completely forgotten matters of more moment which occurred but yesterday?"

Robert Collyer on Igersoll.

Robert Collyer in his "Table Talk" refers as follows to Col. Igersoll: "I spent the best part of a morning with him (Col. Igersoll) some years ago, on a train; it was one of the pleasantest mornings I ever spent with any man in my life. The gentleness one loves so in a man, if his mind was in him then, was ready to show in his conversation, and he was contented as the blue-bells wave in the wind on the New Hampshire hills, holding all their sweetness intact, and balancing themselves on their slender stems through storm and shine."

Communication From Salt Lake City.

HIRAM HOTT, Esq., Dear Sir.—The ten copies of the RELIGIO-PHILOSOPHICAL JOURNAL come unobtrusively to hand, and are eagerly sought after.

The ten copies of the RELIGIO-PHILOSOPHICAL JOURNAL come unobtrusively to hand, and are eagerly sought after. Five copies per month of the "Old 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. At very great length I am coming over the Mormon church, and Spiritualism is being severely inquired into in a great number of places. No finer field, in fact, so much a field for the promotion of Spiritualism exists in the world, only among the Mormon population, the great bulk of whom are mediocrities. The very nature of the Mormon movement—preaching as its cardinal doctrine, and the revelation, naturally appeared to and gathered a mediocritish population; hence more mediums exist in Utah to every one hundred persons, than in any other part of the world, and the most complete development of Spiritualism in regard both to its manifestations and political and religious influence, may be expected there with moral certainty.

"Nature's Divine Revelations."

Sir:—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.

Spirit Manifestations.

They came unsought to the Fox sisters, when the modern manifestations first began at Hydesville in 1848. They came unsought to John Wesley and his family, the spirits in the various haunted castles of Scotland came unsought, and so did the spirits of Biblical times. Nevertheless, 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.

A Paper from Australia contains the following: Mrs. Harding-Britton 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 polished and cultivated an elocutionary style. She has an earnest manner, without being impassioned, and a clear, strong, and logical mode of reasoning. Her eye and countenance are directed 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. Britton stopped and said: "The addresses are only delivered on condition of perfect order. This is our church, and we expect you to show the same respect to it as you do to the church. The meeting will be closed with applause, and the lecturers proceeded without any further interruption of a like kind. Mrs. Britton 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 have been fortunate enough to pursue 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 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 obedient subscribers, or some society of Spiritualists, wishing to spread the grand truth 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 in making known our wishes to some society or humane individual. May success attend you in all of your arduous labors, and may the beautiful and glorious truths of Spiritualism be breathed to the uttermost parts of the earth, in the earnest wish of Michigan City, Ind. ROBT. A. GOOPALL.

Notes and Extracts.

Under the reign 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 efforts to establish the unity of the Christian church. Neither punishments nor rewards are meted out by an external power, but each one's condition is the natural and inevitable sequence of his condition here.

Religion is born in the spirit, and the earthly life of the individual is but a school to develop the spiritual forces already planted in the interior of 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 wretched, miserably wretched, and the writhing and heart-rending groans of the wicked, could be heard.

It is a conceded fact that so far as the advocates of orthodox Christianity can, they are determined 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 uniformly represented in the form of human beings, and their occupations as analogous to those of earth.

There is perhaps no effort that wakens within the mind a broader charity towards the opinions 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 progression—solely dependent on the power of will in the 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 methods, it matters not, our conduct as Spiritualists is the same. Spiritual truth, "the highest," is unquestionable, 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 harmony with each other. Those who differ widely have little or no power of intercommunication, and thus are constituted "spheres," which are divisions, not merely of space, but of social and moral sympathy and organization.

The more we have loved our idols, the more closely we have attached them in our fond embrace; and looked down at their familiar features, the more utterly unconscious we are of the dazzling 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 opinions; they explain exactly what he has done, and why he has done it; and they declare that after death we shall be with him, and shall see and know him.

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A MAN WHO IS UNAQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

A Trip Through Portions of Illinois, Wisconsin, 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 North-western 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.

Again whirling through the picturesque valleys and along the silvery lakes of Wisconsin, six o'clock finds the party at Winona, Minn., 297 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. Burckard, of Marshall, Minn., met us at this place, having come down specially to aid in entertaining the excursionists in their travels through his state.

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, it is impossible for the mind to realize that where now is peace and happy industry, a prosperous people with railroad and telegraph facilities, an "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, a wide awake village of 400 people and 532 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 belles 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 their 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 638 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 places in education and refinement. They are a thrifty temperate people who claim they are there to stay. Dr. Bennett, formerly of Sparta, Wis., took the editor of the JOURNAL 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 Kasota 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 Sioux 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 sections of the older states. It is situated on a shore of a lovely lake so filled with fish that the Indians called it Fish Lake. Messrs. 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 by 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 Massachusetts. 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 300 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. Sioux 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 Sioux City, Iowa, for dinner. At this point Messrs. Drake and Dixon and the Minnesota delegation confided the party to our friends of the North-western, 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 483 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 met 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 excursion parties which may go over his lines. Many interesting and amusing incidents occurred during the trip and many quaint sayings of the people we met were recorded, but space forbids our giving them.

We must express our thanks to the management of the Chicago and North-western

Railway Co., for dispelling many erroneous impressions we had formed 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 "where shall we be clothed?" are problems of vital importance, problems to which each morning gives pain, force, and for which each evening falls 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 toil. 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 certainty, 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 gives 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. Co., Chicago.

The St. Paul and Sioux 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 thousands of 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 "go west;" 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 spiritual 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 sea. 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 race and better fitting man for the life hereafter.

A 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 ceremony 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 by a complete report, over Col. Eaton's signature, published this morning. Mott, the materializing 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. Stebbins, of Detroit, prepared a protest against the bill, which he had printed in pamphlet 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 Governor 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 his time and paying a part of his expenses also. All this valuable work should be known and appreciated. The 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. E. A. CHAPMAN. Lowell, Mich.

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 our old friend D. D. Bährick. 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 a five days' visit to Leavenworth, Kansas, the guests of Col. Isaac Eaton during their sojourn.

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

LAME BACK. WEAK BACK.

BENSON'S CAPICINE POROUS PLASTER. This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality, you will find that the above is true. It is far superior to the ordinary porous plaster, all the so-called electrical appliances, and to all external remedies whatever. It contains entirely new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not even relieve. For Lameness and Weakness of the back, Stomach, Kidney, Liver and Chest difficulties, Rheumatism, Neglected Colds, Female Affections, and all local aches and pains, it is simply the best remedy ever devised. Sold by all Druggists. Price, 25 Cents.

THE MORPHINE CRAVE.

How I cured the Opium habit by one who was a victim of it for eight years. Address with stamp, Dr. C. S. F. PATTON, 203 State Street, Chicago. 26 13 21. \$777 A YEAR and expenses to agents. Outfit Free. Address P. O. VICKERY, Augusta, Maine. \$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLETT & CO., Portland, Maine. 26 13 21 10.

FOUND AT LAST.

German Liquid Soldering Fluid, with which any one may do their own soldering without the use of a tin or rosin. It should be in every family as one bottle will do \$5.00 worth of soldering. It is put up with solder, directions, etc., and will be sent free by mail on receipt of 25 cents. The fluid is sent by letter. Address GERMAN MANUFACTURING CO., Box 70, Berlin Heights, Ohio. 26 13 21.

FREE GIFT!

Copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed and illustrated. 74 pages, bound in cloth. It has been the means of saving many valuable lives. Send name and post-office address, with six cents postage for mailing. The book is valuable to persons suffering with any disease of the Nose, Throat or Lungs. Address Dr. N. H. WOLFE, Cincinnati, Ohio. 26 13 21.

GREAT INDUCEMENTS. Special Offer to Ladies. Look at my Prices on Elegant Grass Linen Suits, Ready Made. Special Offer. Having completed arrangements with one of the largest linen factories in the United States for an unlimited supply of elegant Grass Linen, at the extremely low prices reached during the prevailing business stagnation, and having largely increased my facilities for the trade, and enabling me to make the following unprecedented offer: I will send to every person, free of any extra charge, one of my elegant suits, if I receive in return one dollar in part payment for one of my Linen Suits. Only one Certificate will be allowed One Suit FREE. Send money by registered letter; if post-office money order; either way is safe. Remember, this price covers all packing, shipping and express charges on Suits. It will all orders received before the 15th of September at these prices. Give plain shipping directions—name, postoffice, county and state.

Beatrice De Cenci. Was the daughter of Count Nicola De Cenci, a Roman noble of the sixteenth century. He was a man so utterly depraved and guilty of so many and such atrocious crimes that he feared even his own family. He had two sons, and subjected Beatrice to imprisonment and torture; but at length she was assassinated. It was as clear as day that the gentle and beautiful Beatrice had no knowledge of her father's crimes, and that she had been cruelly tortured and murdered. The most illustrious families of Rome interested in her behalf, and the life of many a gallant Roman youth was sacrificed in the endeavor to liberate her. All without avail. She was executed September 11, 1569. When the executioner bound her hands, Beatrice said, "You bind my body for destruction, but my soul for immortality." There is an indescribable sweetness and fascinating charm in the tender face of this loveliest woman of history, we have had prepared for us by the best artists a faithful portrait of this beautiful woman, in 36 colors, 14x11 in. in size, which is a copy of the celebrated painting by Guido, which hangs in the Barberini Palace, Rome, and has been one of the chief attractions of that Imperial City for a century. We give one copy of this picture to all who subscribe to THE SCIENCE OF LIFE for a year at \$2.00 per year. Send \$1.00 for three months. We guarantee all double value of money sent. Agents wanted. Stamp taken. Canada subscribers must send \$c. extra for postage. J. L. PATEN & CO., 47 Barclay Street, N. Y.

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