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s praised, then? Not all; watt, wateh





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But are there not diferent forms and degres of Crime The phosee and degreeso of erímo aromany; and
 Doints or charracter. To start with, they verch cean
rom an average good parentage: each has recelved tod eas to situantion, you consider thatt each hass bee














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## 







 his gilide-where he will have Turkieh, electric and
muneral baths.
HUDS TUTTLE.

## bpiritual oamp-mbeting.

The Spirtualists of Northern Iowa and southern
Minneseota held their second annual cammen




 our western prairles, they will recelve a hearty wel

 agitated and It may receive sumficient athtention durring



 medtinga be continued. Gzo. W. Wzbster.

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 - Assertion verans Demionstratipon + Herr Za elkeprs Wonderfal Discovery ( 3 )-Clas
ant Dtheopererles in Sclence.
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## Metuchen, Neer Jerasey.

 On a black. Walanut tree not twenty feet




















Magazines for July not Before Mentioned.



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The Only Znown Remedy THE LIUERBOWELS, THE BOWELS and thiders Why are we Sick?



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## ANNOUNCEMENT.



Turkish, Electro Thermal


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MYSTERY of EDNIA, DROOD. 6

## CHARLESSIGKENS.




STRANGE VISITORS


Now Dwelling in the Spirit-World.


Narcotina Antidotum.
 For the Care of the Oplam Hablt.
 HYGIENE OF THE BRAAIN。
The Cure of Nervoisness,
Christian Espiritualist.
THE REV, SAMUEL WATSON,

## Oetag a ajapopate or sta <br> 


THE "Oroos Bruvek Ows," is ma tutoneoly to




## REIIGIO-PHILOSOPHICAL JOURNAI

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NEW SCALE OF PRICES,




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scriber for postage.
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## Special Inducement.

We hardly think the friends of the Re-higio-Pfil.osophical Journal need fursubscription price, to incite them to diligent labor. We, however,
the following offer:
To the sender of the largest number of
yearly subscribers before October 1 tst, woo ofll gidi TWENTY DOLLAR's worth of books, to
be selected from our printed Book Lisk . To the sender of the second largest number we
will give Twet. DE DoLlaR's worth, and to the sender of the th
Downar's worth.
The usual club terms apply to subscribers designated in our club rates. Single naimes rates. Those desiring to work for the premium, will please notify us with the first
club they send in, that we may keep the reocrd correctly.
Post-ofichez ADDreas-No restriction is
made. Each subscriber in a made. Each subscriber in a club may have a
different post-ofice Address. Great care must betaken In writing the names and addresses - correctly and plainly; give the first name of thecounty in which his post-office is located. Sclence and Rellíkion.
Under the caption of "Spiritualism not a
Beligion,". the Alliance disbourses as follows







 ttallelsed portions of the precesing artilie.
However, we will try to guess, at the writ: However, we will try to guess at the yrit
er's meaning. He tellis us that "it has been force in thp world operated oy the mind of man in some mysterious crays,"-a frect, to
whice he again refors as the action of "th menfal forces of living men upon the physare justined, we thinf, in inferring that the nompana wo clain do really oceur.
But in these Very phenomena, in all ages
of the worla, enlightened men have found
检
 $-\cdots$
since it is for the very/reason that bhe phe-
nomena have been Inexpucabje throughout the ages, among civilized and savage races,
except under the splritual theory, and for the very reason that they Indicate the ace
tion of "mental forces upon the physical" that the spiritual solution emerges as tho
only rational and suffletent one. All thil attempt to belittle it by comparing it with
the superstitions, with which uncivilize
 To compare the marvel of independent
writing, or psychography, with the moveWriting, or paychography, with the move-
ment of a moved unconslously by the.
holder, shows the utterly heedleass and uni holder, shows the utterily heedless and uny
sclentific character of thls writer's critiwayi a holder, whose muscles, as every body knows, may move without his intending it. In the case of the independent writing, the
paper may be put in a locked drawer, or the slate may rest locked and untouiched on the
table, and the writing will be produced all the same. There is no analogy whatever But we are told that it is the mistake of the Spiritualist that "he makes a religion
of what mhould be a science" Are we tou understand, then, that this writer's religion
has no scientifo basis : Are we to understand that to know is less a warranty for religious feeling and hop
rather to try to belleve $\%$
Most igoorantly and blindly does
charge it upon the $\$$ Siritualist that he chargo it apon
ready to tovopent communiceations of all sorts,
a "medley" of good and bad, of "inconsisten"madley" of good and bad, of "inconsisten-
clem and dirt"" as his religion. This kjnd of
vituperation would vitpperation would justify us in retorting
as Dean Swift once did upon a alib quoter And Judara went dond hanged himself $\uparrow$ ' And does not the same Bible say, 'Gothou, and do likewlse?"'
The and Juant, as that of the Auliance as. relevSplititualism, whtets, where it culminates in a religion, embraces all truth, whether it is
found in the Koran, or in the Sermon on
the Mount, in St. Paul or in Shakespeare. It is for the very reason that Spiritualism
has a scientific basis in known and demonatrable facti, that it offers the surest ground for the religlous emotions. Some invest1-
gators may pause at the facts, and remain
untouched by their religious signifciance; but in times of bereavement and great affilction those facts may rush back to the
heart with a divine meaning and force, and
sorrow sorrow may revear to us that the certainty
of a re-union with our beloved has in it the
higheat and purest relligious element highest and purest religious element for
every symmetrically developed mind and heart.
Doess the Alliance imagine that we accept the false and bad as of equal authority with
the true and good, whether it come from the Spirit-world or from this; from ita own evangelical columns, or from the profans?
secular press? What it alys of Spiritualism as a rellgion has no justice, relevancy, or
as point, whatever, and showa how utterly un-
qualifed the writer. 4 to deal with a subject, so vast in its scope and so complex in
its bearings. What could be more meaningless and in-
ane to an intelligent Spiritualist than the following expression, to which the Alliance
gives utterance: " Paychography, that last gives ufterance: "Paychography, that last
ditch into which Splriyaalismi has been driv. en in its defense of yoelf as a religion $!^{\prime \prime}$
What does it all meant We doubt if
 Psychography is merely one of the multi-
form phenomena of Spiritualism, the reality of which-every day's experience is confirming. Not dpe of the well-atfested phe-
Atimena has been disproved; on the contrary new mediums are springing up all the
time to repeat and corroborate what we already know as fact. To say that Spiritualism has been driven to its last ditch is simply a mendacity and an absurdity to those
who know what its trivmpha have been aht over the world during the last three yearis and then whas is no represent. Spiritualism as defending Mitself as a religion;" when the fact is, as we have ply a syithesis of facts, presenting the basfis Yor a science, the culmination of which may a mind Hike Wंordsworth's, a simple- daisy may awaken thoughts "that do often lie too
deep for teara." In the case of Peter Bell,$14=253$

 phenomena, carrying no especial me Mras. S. F. Breed, formerly of ifiohigan
and later of Ban Franclaco, well known to thozsands of investigators and Splritual Lits, North'and South, for her medial gifte has arrived in Ohicaigo and taken up he
residenco at No. 46 Bouth Ads atreet, be
tween Madison and Wrabington street. We twaen Mndison and Washington streetred inany letters from var
Wo ous seotlons atrongly recommending Mri.
Breed, both as a lady and a medium. We
bolleve from the ovidence bofore nis, that
he will be an fecutaition to oir city. Mr


True and Fancifur Clairvoyance: It is often difficult for the clairvoyant or
psychometrist to distingulsh between true posy fame impressions. In this most import-
ant but too Iittle heeded fact lles the explana-
ant tion of many of the blunders, Mlusion!s and ignorant and hostile so many opportunlties
of decrying and diserediting all supersensuof decrying and di
ous phenomena.
Probsbly all of us, at times, recelve clair-
woyant impressions woyant impressions which we fall to distin-
guish-from ordinary products of theimagination. So it is with the medium. Certain
clairvoyant, supersensuous revelstions come clairvoyant, supersensuons revelstrons come
to him, he knows not whence or how. They to belleve that other impressions; coming
undistingutshably to htm; are also correct and reliable.
one who, IIke Miss Fancher and others, can read the contents of a lettee enclosed in a
thlck envelope, does this by a power utterly moned and cortimseli, and not to be sumsenuence is that wheh he tries to get more
than comes spontaneousisly and without-offort, he may infigecently mistake the mere
products of his fancy for genuine clairvoyproducts of his fan
ant impressions
often as much the fault of the consulting applicant as of the medium. The medium gives out certain facts, revelations, or proofs
of knowledge, which the applicant sees at once are supersensual-such as could not
have come to the medium in any ordinary
way. The applicant naturally, but too cred ulously, infers that the power that gives out so much can qive out much more, and so
plies the medium with questions, excites his imagination and puahes him into the region of mere surmise and chimera, where he offers mere fancles, prompted orten by
the applicant's own wishes, instead of real clairvoyant commurifeations.
Thus, the letters got tbrough Mir. Manisfeld for Col. Eaton partake of the strong
Swedenborytan. coloring, kot from the latter's hopes, axpectations, and pecullar opin-
ions. It was utterly impossible for the me-
dium to dium to distingulsh the impressions fm . whilch were the mere suggestions of the thought-aphere in which Mr. Eaton had
involved him. And thus we get incongruittes or absurditles, which properly regard-
ed, are psychological ourlosities, but which the sgnorant and hostile pass to the dis-
credit of spiritualism. The letters purporting to come from Swedenborg were
merely reflexes of Mr. Eaton's own thought or fancies ; and the marrlage in the Spirit-
world, as portrayed by Mr.M., was probably a purely subjeetive visicon-baseless except
as far as-prompted by what the medium knew of the einticipations, and pecullar
Swedenborgian notlons, entertained by Mr.
En tife. The inctdenta as related have merely
the vialue of an ordin ary dream-no more the value of an ordinary dream-no more
But what of the materialization of the
t wo forms, male and female, through Mr two forms, male and female, through Mra
Mott : Assuming that the apparitions were
sptrit manifestations, how are they to teexplained congalatantily with the theory of de
lusion in other and corresponding parts of the affair ?
That deceivingpirits have power to ma
Cerialize and to Bimulate forms, is one of Cerialize and to simulate forms, is one of
the great and Important facts, recognized in the pneumatology of all ages, and which
the phenomena of modern Spiritualism the phenomena of modern Spirituailism Franklin, Washington and haveseas cally presented themselves; but in no one Instanoe has any one of them giv
en us conclusive assurance of identity. If evil or deceptive spirits can pressent them-
selves it is fair to infer that good spirits can do the same; and we do not-doubt. that
in many initances, where doceased friends
have reappeared n materialized forms to the Iiving; the Identity has been actual and the
purpose honest. But we must not be blind to the fact that we minast aiwags "try trie
spirits," and not take it for granted that they are the identical persons they claim to
There were no proota whatever of ident1
ty in the case of the two forms claiming to be "Benny Pieree" and "Miss Eaton', The The
latter had departed this Ife when only : lew weeks old, and there were nö means of
 mitted as conarmatory evidence. II may um's own fancy, stimulated by- empuxe from the thought-sphere of Mr. Eaton.
The late Baron Guldenstubbe was un doubtedly a mediug for pneumatography
of lidependent spirit writing. He woul
oplace a blank place a blank sheet of paper near some ol
tomb in Paris, and would get writing on under fraud, proof conditions; that neither
he nor his frlends, the co.withesses of the phenomenon, were decelved, is a ratton ooncl
ditio
whlo
his

A genutine medium may ofton sapple ment
fashee of pure clatryoyance with baseles fancles of hiss own, and do this quite inno-
cently. He either does not or cannot distincently. He either does not or cannot distin-
guish between, the two orders of indpres-
sions explicable to tiow and lim as to the witness. These consideratidps will help us to explain why it is that $/ a$ olinirvoyant, after giv-
ing ludubitable proofs of supersensual ining ladubitable proofs of supersensual in-
telligence, will often lapse Into a non-clatrvoyant state, and supplement with mere ranies his actual revelations of truth.
"I will befa lying spifit in the month of all his prophets," sald a spirlt in the olden
time (See I Kings, xxil, 28). The bible is
. full of similar proofs that the agency of de-
ceptive spirits, as well as of true, whas well known to the anclents. Hiving learined
the priceless fact that there are such things as spiritual phenomena, Spiritualists ought to realize that some exercise of the reason-
ing po $\begin{aligned} & \text { er on on their part, is easential to } \\ & \text { guard them from misconstructions, }\end{aligned}$ guard them from misconstructions, and
from a failure to bear in mind that spirits may be just as fallible, or as untruthful as
mortal men and women.

Inadmissible Clatn
Having become $\overline{\text { scquainted with the }}$ wit veatigator, who keeps a. clear head and ex-
vestign ercises proper caution, will soon learn that
Spiritualimm tias its delusions and its dangers as well as its grand and inspiring les-
sons. All history and all blography teach us how many are the instances In which
cood men and wofnen have been misled by grusting too implicitty to impressions got,
tren as they fully believed, from spiritual sour-
ces; How innumerable are the cases in
which persons have believed that they were Which persons have believed that they were
directly in imprested by the spirit of Christ to
write or to speak certain things! Leibnitz write or waspak certain things! Leibnitz
relates a case in bis day, where a girl who
could read sealed letters, clalmed that they were dictated by the Savior. Several with
ing mediums, with prore or less clairyoy. ant power, have given us supphementary
histories of Christ and the apostles. These histories all differ, and cannot of course all
be true. We have always set them down as worthless, except as beacons to warn us
agalinst acceptIng such pretensions. How many false propheta, who, after deceiving multitudes of the creculous, do we hear of. Spiritualism, in disclvaing to us its varied
phenomena, ought to be the remedy for all such superstitions. Properly studied, it
will fortify us against false prophets and extravagant clalms. The very contradic-
tions of the claimants will ahow that our own individual reason must be the umpiye.
We are sorry to find such language as the following in an address by Dr. J. R.
Buchanan, delivered May $25 t h, 1870$, at Re-
 The expression, "in accoŕdance with whose Buchanan would have his hearers suppose that he has direct persional communication
with the departed Nazarene. Of the doo: or's perfect honesty in this (if he means ber that the same clatm has been set up by ides him at the presertit time, and that all such claimants, while differing widely in est scientific proot of the reality of such an intercourse.
Now
Now, Spiritualism, If it ls to be com-
mended to rational and scientiflo iminds, mended to rational and scientiflo. Ininds,
must present itself based upon facta dem.
onstrated and demonstrable. In such phenomena as are reasonably certain-those
that haye been verifled by the careful experiments of competent investigators, concurring in their teastimony-we have ground sufficient for the broad beller;', a belief act-
ually equivalent to knowledge, that things falrly attributable to spirits. Is not this onough ? Why should we leave facta for by setting up claims which, in the nature of things, are incapable of proof, howeve We do we may be to belleve in them? We do not say that it is an tmpossibility from the eppirit of Cbrist; but we do affirm that it Is impossfle for him to prove-1t, or theretore it is not wise in him to set up ahy such-clalm.
The same remark applies to thie supposed spiritua of New York, and Col. Eatoq, of Leavgenuineness of tuch comimunteations, are lacking; they are therefore mere incum brances, rubbiah, so tar as the science of
Spiritualismis concerued. They are Atted to disaffect, rather than to encourage the There in uifer.
vhere is , oo muoh that is expellent and
verifable in Dr. Buohanaís remiriti thit
 2
 power
wholly
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that
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timpo
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was
thint we can now wef afford to draw the
He between what has been and can be proved and what is merely conjijectured. For the present, at least let us confine our:-
selves to maktng broad and fifto and irre-
Yersible all things, and hold fast that which is grood. And because a spirit may come caling him. self Chirist, or 8 . 8 edenborg, or Frankinn, let
us not take it for granted that he tells the truth; surely there are examples enough,
not gnly In our own times but throughout not quyy In our own times, bu
the iges, to teach us caution. IMe apparent purpose of Modern splirituallisn is to re-afirm thie great fact of human
immortality and the reality of a Spirthworld, intercommunicating under certain
conditions with this. And along with the conditions with this. And along with the
proofs of these important truths, come evidergeg that spirits carry with them their
hund tratts, and that the proportion of good to bad, of wise to foolish, among com-
municatting sptrita, is about what it might be expected to be under the circumstances.
That returning spirits have been satisfactorily identilied by surviving relatives and
friends we fully believe; but ti) great roomf for error and tmposture, both on the part of mediums and spirits them-
selves, has also beeri proved. If Spiritualism is to be of any service to
the cause of relligion and morallty, we must not attempt to pass off what at the
best are doubtuil communtcations for uine spirlt messagee coming from the great
departed. We muist bulld upon actual facts, and we have enough of these for -our pur
pose. We want no "Thus saith the Lord" from spirits' of whose identity we cannot
be sure. Too ready a credullty in recelving much mischitef in the past; and it is for.us
to be warned and guided by the lessons these instances affora.
thed by the lessons
"Testimony of the Non-Expert Sort."
According to the affirmations of the remission to put down clairvoyance and to impressibility, there are only about five experts in the whole world, qualifed to give an
opinion on the subjeot, or to testify to an not of clairvoyasce. All the rest are nionexperts. We must rule out even the two
great French and German "conjurors, Houdin and Bellachinin, who declared that the Henry Slade were in no sense frlekg or deIuslons but genuine phenomens riot to be science or to the conjuror's art. These simple men were gulled because they had discovered by Dr. Beard, the sald si Hion by the medium; ( (2) unconscl/бus' decep.
tion by the medium; (3) consclous deception by a bystander; (4) unconsolous deception
by a bytsander; (5) co-incidenco; (6) IgnorIf the good people who imagine they have knownareal case of clairvoyance win only other words, be sure they are not cheated-
chey will ome out all right, and look upon
Dr. Beard as their Bavior from groas deluWin. . Suppose some of us try itr orm us who these four experts in the world, besides himself, may beif,Let us pre-/ as they deserve to be placing the motlest doctor at the head of the band, and getting
up a testimonial in his behalf. Seriously, is 't not odd that such amazing pedantry as
the Doctor displays In hits preserlption laelled The sios Bouroes of Error, should be our principal magazines, who remorselesaly allow him to write himself down a flat. It will be seen that the Dootor's great discovery may be summed up in the Eimple voyance have been cheated" For instance, watch in his pocket, (as he swore), was told by Alexis ildiler fost how the hapds point-d,-either conseloualy or unconsclonaly by Alexis, efther coniaclously or unconsclously by a by-stander, or by not allowing for the element of co-incidence, or by being Ignorthis makes ft allf How wonderful that peodescent on this planet.
The Brookiyn gentleman imagined that caken fromener resd the contents of a letter merchant then torn finto strips and put into in envelope. But through his not elim. hating the six sources of error (Just inix)
he was ylatim of an imposture. If Miss Fancher did not, oheat him, then some bystander hit upon the cortalu words; thet hap-
pened to be in the leter! or the Brooklyn gened wo in the lefter; or the Brookiyn
gentleman, through not knuwing the phe-
nomena of trange, did mot fnow what oungomena of trance did mot gnow what oun-
ang could be pricticed by Mist Fancher.


## 



Laborers fin the Splritualistic Vineyard, and Other Items of Interest.
Dr. J. M. Peebles lectures at Alliaincé, $O$. during August. Hannah $H$. Moore writes to tuis qutice, but
falls to give her post falis to give her postoffice address.
Mris. C. C. Richardson is now located at Mrs. C. O. Richardson is now located at
the.Wider Rouse, Ply mouth, Vt. J. R. Clark fends money order from Mons
theelld, IIl., but fails to state what it is for. ticelli, Ill, but fails to state what it is for-
G. Reed, a colored mañ, of Valley Falls, Kansas, is spoken-of as a good medium. The Groye Meeting at Chebanse, III., the
first Sunday of this month, was a grand sucfirst S
cess.
Bish
III. ton, Oly 20th, and on the 27th at Farming
Mr. and Mrs. Hudson Tuttle spent one day in town last week, the guests of Mrs. Crock-
er, the medium. er, the medium.
K. Graves is
K. Graves is engaged in writing another
book-a reply to a criticism on the "Sixteen book-a reply to a
Crucified Saviors."

- Mr. E. R. Hugunin, one of our old settlers ande a confrmed Spintualist of long standing, pald us a visit last week.
We are requested to give the gddress of
Prof. Anderson, the spirit artist. When last Prof. Anderson, the spirit artist. When last
beard from, he was in Darten, Wisconin. beard from, he was in Darien, Wisconsin.
Mra. S. Byrnes-Snow can be addressed at 107, Saratoga street, East Boston, Mass. Mrs. Mary A. Charter has removed from 21 Chapman atreet to 80 Green street, Bos
ton, Mass, where she will be pleased to meet ton, Mass, w w
her patrons.
Dr. L. K. Coonley spoke in "Eillside Home, Carversville, Bucks Co., Pa., Sunday, July
13th. He makes engagements to speak at grove-meetings, picnics and camp-meetings. Mrs. Atwood has located at Galeswfle.
Wis., a most healthful and attractive place, Wis., a most healthful and attractive place,
where she will heal the sick and diagnose disease from lock of ha
ment in another column.
Mr. Chas. J. Osborn, local manager of the western Associated Press at St. Louis,gave
us a cell last week. Mr. Osborn is well known a a devoted Spiritualist of twenty years stayding.
Dr.F.r. Newton, the healer, whose nams is famlilar to all Spirtualists, and whose
marvellous cures attest the power of the Spirit-world, Is spending the heated term at Lyman C. Howe lectures at North Cuba N. Y., July 20th. His address, until the 1st
of September, will be at Fredonia, N. Y. He of september, walls tat redurnia, N. Y. He
will answer calls to anture during that time at places not over one hundred miles distant.
Sunday. July 20th, J. Frank Baxter, will
be at the Harwich Grove camp-meeting, and Sunday July 27 th, at the Oswego Falls Groye-Meeting, near Fulton N. Y. Having
located permanently in Cheisea, Mass,, his located permanently in cheise
address hereafter will be there.
Mrs. Jennie Potter, of. Boston, will leave
home for her summer vacation on the 20 th She will spend some time with kind friends at Concord, N. H; and then with them vis-
it the fiountains and sea shore; resuming her $p$
first.

C|B. Lynn will conolude his ongagement in Saliston Spa, N. Y., July 20th. He will near Philadelphia, August 3d, and will at tend the Lake Pleasant Camp-Meetlyg the remainder of the month.
Miss Abble N. Blurnham elosed, June 15th, a successful engagement of two sabbaths in Ballston Spa, IN. Y.; she spoke in New. Haven, Ct., Sundays 22d and 29th, to
good audiences, and held sfancea in the same good audiepoes, and held sfances in the same
city on the $23 \mathrm{~d}, 25$ th and 26 th ; on the 27 th she was in New York City, and on the 28th returned to New Haven.
Many investigators from among promi-
nent fircles in the city, have of late visited our office in quest of spiritual knowledge. Splritualism seems to be attracting unusual attention from those who have heretofore held aloof. The status which the Cruse is as
sumlag, through the influence of the Joursumjug, through the influence of the Jova-
NAL, commands the attention and reepect of the best and most intelligent of adp flasses. The $\mathrm{g}_{\text {port having been put in circulation }}$
that Dr. K. P. Watson, brother of Rey, Sam uel Watson, was sadly neglected during his stckness and death, last year, while the yellow fever was ragigg in Memphis, several
prominent phyilcians have come out with prominent phyidicians have come out with
cards in the Mepphis Ajpeal, claiming that he weelved the niost tender care and atten-
B. F. Underwood, the ablest materialist lecturer in the country, spent an hour with us last week. His appointraents for the re-
mainder of the month, st the time of his call, were as follows: Monmouth, Ill, the
12th; White Hall, the 1sth; Connolton, Scio and 'Summit, Ohio, the 100k, 16th, 18th' and 18th; Paris, O, the 19th and Xeth, Altoona, Pa , the 21st: Midaleton, the 28 rd to the
25 th.
Mrs. R. $\alpha$ Blmpson ideaires us to announce that she will close her congagompuits in this eity, on or about the 20th ingt.ypreparatory
to - trip to - Mifneeotic wher ake will remaln some weeks. Hon, Je B. Young, of Mo to spend a day or tiront hit hiomio m rouids to St Panl, and ohe will no doubt aiford oue
triends at Oodar Rapids and Marion ini op Iriends at Oedar Rapids and Marion dia oppolit and ohate points in Kinnegol4, W dium.

For the kind invitations to attend various
camp and grove meetings, the editor returns amp and grove meetings, the edittor returns
his thanks, and regrets that he cannot this year give htmseli the pleasure of attending
them. He hopes, however, to receive ace count of the good work being done, and
oistes them all great succees wishes them all great success.
Bro. Tattle seams to have taken by storm he hearts of our Iowa and MInnesota friends meeting. Eyery letter we receive from that section speaks fn wârm terms of Bro. and Sister Tuttle, and the good, work they did. Mres. Simpon will not be at the Lansing camp-meeting. Whie her whoie beart in in the Cause, and she desires to do all in her
power to promote the interests of Spiritual(im, she feeis that her first doty th to hee
 cend meetings, unless the pecunlary consid cration is at least equal to what she can earn at home. The etrain upon het aystem
at pubblic meetiligs, is also very severe and at public meetings, is also very severe and
her delicate trealth demands the greateat
Mr. Geo. W. Bettesworth, of Cedar Rap tds, Iowa, an able writer on agrirculture
stock-ralsing and rall stock-raising and railiroad matters, has a
very interesting and instructive article o very interestinf/ and instructive articie on
sheep rasising in Western low. in the las number of the Western stock
Farmer, published at Cedar Rapidsal an
an crativeness of sheep farming in Iowa.
crest Ohio Grove Meetting on Lake Viev
and Colamer Rallroad, near

The Oswego Valley spititualists,



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National Liberal and Sobiritual
Camp Meeting.





Michigan Spirittaalists' and Libera
tsts' State Camp Meeting.

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 Spiritual कtinp Meeting.















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And thetr purple challces hold
The new－mide wine of suncel The new－made wine of sunset，－－
Crimpon，and amber，and goid，－
In this old，wite－opened doorway，
With the elin－boughs overbead，－ The house all garnahhod behind ber
And the plentifal table spread，－ Bhe has stood to welcome our comlog．
Watching our upward ellimbt，
In the wwoel June weather that broug In the oweet June weather that brought us，
Ot，wany and many a tlme！ To diy，In the gentle splendor
oi the pariy sumamer noon，－ Perfect In sunahinie and fragrance．
Although it is hardly June，－ Again is her doorway opened， But she sillenty walto for our coming，
And we onter with ollent feef． A litue within she is walting： Not where ohe has pet us before ；
Fhor over the plieasant threshold
She lis only to The smile on her face is qulet，
And a Hy ts on her breatit Her hands ars folded together And yot 1 l tooks like a welcome，
For hor work lo compatsed ind dones All things are seemly yand ready，
And her summer has just begun． It ho we who may not eross over：
Only fith song and prajer， I 1 Ithe way lpto the plory，
We may reach as we leave her there．
 God giveth that work to the angels
Who fitest the task fulan ；
And somemhere，yeth in tho hilltopo
Of the country that hath no paln： She wial watch tn ber besutifal doorway To bla us a welcoge again．
Alstesd，N．H．，Mar 30 Sth， 1879. Extraets from the Dhammapada，or
Path of Vintue，By Buddha．




































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JULY 19, 1879. RELIGIO-PHILOSOPHICAL J̇OURNAL

LIST OF BOOKS RELIGIO-PHILOSOPHICAL PUBLISHINGGOUSE














## ORATION

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Anniversary of Modern Spiritualism.

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What the Critlea say




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## M. A. (oxon)," on

PSYCHOGRAPHY,


Hat the Women in tho chribtan ohurches had not wimolily
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## Ius Frrss Olus RicoziveD under our

We 'learn from our amiable Boiton con Spiritual that ces of the soclety whlch employs Mrs. Bichmond, is about to die for want of support.
This is to be regretted and seems to indicat that Mrs, Richmond's lectures and poetry to which we are informed the publication is devoted, are not so highly appreciated by mirers of that lady expected they would be The Banner of Light, in speaking. of the

 We cannot help thinktog of the oft-re rary, and of Mrs: Richmond while clatming to the effecfovizsiThat the Splitit-world hins the entire control of the spiritual movo tate the conditions under which it shall go on. If this is strue, we would mildiy sugbe "a stinding. digigrace to the spiritual How can the poor creatures of eq inth oppose that yhich hlgh spirits in charge of the movembllez' the direal However, as wo uttered by theoe friends, we are wilitug to parently unalterable determination of these controlling splrita and contribute our mite toward keepligg the Record alive. Podsi-
bly, too, our kind hearted Oracken, can 'bo induced to a absorbt the bant-
ling into lifs proposed papar ling into
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pay oat ihe debpodnocurred ine publifthting the
Record, and obout sixty dive dolises owe ralsed. Quite fitiol it Bro, Mecracken w
take this paper he can zot it, free of ebbt. McCracken's neat little sheet, advertising mount of coeting. It contains a large doubt be read with interest by those linBro. MoCracken says the next number of
Apeal will appear J uly 15 th, and there after weekly, as soon as the necessary ar rangements can be made; which means, w? carry on the paper. He is a brave man, attempts to start a spiritual paper with-n culty getting support papers are with dip Truth was started under seemingly and "good will" of Dr. Watson's Mag deld, yet after a while it died for want o
support, not having capital to carry it along Though our good friend, who so ably edited
that little paper took umbrage because the ur assertion she came to see the force or our.friends of the Voice, that לhey pald up loursal in full for coumpleting the unflnord is strugg fink hopelessily for breath, and res) examples, but if we go back over' the past thirty years we find dozens of cases
where hastart was made by some over-zealous worker, only to result in an utter fallure, friend, MeCracken fall to see bow our goo whave no objection to his making the a und provided he arst secures a and in aly the experiment a thiorongh trial, settle for the fund ready wherewith If Bro. MeCracken can start off with「hich will satisfy the Spiritualists of Mich meeting and convention for starting his and that is the luggiog in of Mr. Bennett' cosential it may be to Bra . MoCracken's obect, it certainly can only be detrimental to
Spirtualism for Spiritualists to aid Mr Bennettra selffought battle in the Intercharge that Mr. Bennett is suitering to sus soin the liberty of the press., one of any standing or national infuence dorin or so, and those of no importance, espouse his cause. This, in itself, if ther
were nothing else, is good evidence that liberties of, the press are, in no way a
stake. Spiritualists will do well to watel with care lest in championing the material-
Lat Bennett, they bedrawiy fito another freeobloquy and disaster upon Spirttualism ew years since, and from the effects

## Not Áppreclatel.


"Exchanging Pulpita."
Our brother of the $A$ IIfance would rather not do it. He will not consent to what he calls "an exchange of pulpits.", We aptici-
pated as much, and the coustruction which the vulgari will put upon his refusal is simply this: he le not so sangulne that his charg. es agalisist Spiritualism-his ilttle "bill of particulars," as he terms it-will beneatit our
readers, as he is fearfui that our defense, readers, as he is fearful that our defense,
pabilybed in his own columns, will opep the of their attention. He ittempts to find a xcuse for his refusal in what ho calls our gross personalities"-a purely chimerical ccusation, for he has been, and is, to us an such. Is it a personallty to confute plain is-statements and baseless arguments made it convenlent all this whlle to correct verted to a bellef in Spirituallsm by the sanity mothoth assertions befyig untrue, and

## iv Hints frito Swedenbork

Col. Isdede F. Eaton, of Leaven worth, Kan referred to theofllowing passages from he Swedish seer. They hare a bearing, we think, on the recent "fantasies," in regard
to a fashipnable wedding in spirit-life, in which Co.. Eatons deceased daughter was
belleved to be one of the parties. The sto ry has naturally given occasion to much itualism, It would be well if Spiritualists oientifically demonstrable, in publishing heir experiences




Facts Against Formulas.
The New York, Nation, one of the leadIn literary and critical journals of the coun. try, thus disposes of Dr. G. M. Beard's de-
nunciations of clairvoyance in Scribner'
Magazine for July:
"Dr. George M. Beard talks at length of
he "Delusions of Cenrvoyimee. bet makes
 reality of trie gift which imposture success
fally counterfeits. He narrates his exper nce with 'healing mediunss' after having
old us that a certain 'formulated blolog cal law' makes investigation unscientinc as
well as unnecessary. Facts, however, are
sometimes of even more value than form. Thas.", Nation touches the weak point in Dr Beard's persistent attempt to break dow facts. What he calls a "blological law" bas no application whatever to the subject
under discussion. A fact cannot beput out of existence byanx doctor's formuia or pre-
scription, event though te be one of only five "pxperts" in the world, as D/Beard claims

## Antomatic Writing.

In reference to our remark that Mr . Kidtunder he has made ia hits book, if he had consldered that the automatic writing might have come unconacioualy from the
inner-self of the medium, or been prompted by some unscrupulous spirit, the Alliance makge tha comment, "A poor excuse the none." How, then, would the
worse alllance explain the numerous instances of automatic writing, by pergona known to be et declare that whit has been written by ciousness? What it stigmatizes thatr co excuse" offers, in fact, the only phillosophcal alternative, unless we assume that the vilte and are lying to os, and protending to conselously. We think our contemporary, hough claiming to be i yery experience sabject a little more studiously.

## Sugpendep,-That is the favorite term

 mpeecunous edifors prefer to use in annouping the death of thelt weakly publl-eations. The notorious Dortas Morton Fox hae "suspenided" the Offering./Thanks to our timely and truthful exposition of his the Eastern publle were duly warned and not being able to replenlah hlis pocket in his accustomed way, his magarfine dles from "a
Want of appreclation." Wo suppose this is Want of appreclation." We suppose ehis another "standing dib
ista of thls nation."
The Ramgdeil sisters; parah A. and zliza beth, have after years of travel, again re turned to Chicago. They have Just publishe n new book entitiled "Bolence Made Easy,
given through tho medumahlp of Sarah


## Camp Meeting.



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