

VOL.XXVI. JNO. C. BUNDY, MDITOR.

CHICAGO, JULY 26, 1879.

THE SPIRIT WEDDING. Col. Eston Replies to the Criticisms of the

Press.

[From the Leavenworth Times.]

The comments of the public press were not unexpected in regard to the "Spiritual Wedding" of June 20th, when I submitted the evidence upon which I based my belief that the occurrence was an actual verity. I am under great obligations to these news-paper critics for their lucid comments upon am under great obligations to these news-paper critics for their lucid comments upon a subject they had never investigated, and of which they are profoundly ignorant, and I am more deeply indebted for the mantle of charity they had thrown over me in at-tributing the evidence I presented as to the *immortality of the soul* as the result of a dis-ordered intellect, rather than an intention to deceive and impose upon the credulity of my fellow men. Had I advanced a theory tending to sustain a literal rendering of the Scriptures as being the very truth—that man after death exists as an ethereal noth-ing, without "body, parts or passions" until at the day of judgment they are reunited to the former cast-off material bodies; that this world upon some fixed day in the fu-ture would be destroyed, and the elements themselves melt, with fervent heat, instead of contending as I do that there is not and cannot be any such thing as destruction to anything created—that what is termed death is but a continuation of life—that the law of progression is as immutable as God—that man freed from bodily trammels enters a higher and purer state of existence, with his five senses intact; his emotions, his pas-sions and his reason unimpaired—that when he is done with earth, he still lives in a real. his five senses intact; his emotions, his pas-sions and his reason unimpaired—that when he is done with earth, he still lives in a real, substantial world where his Creator provides for his every want as he does in this life, I would have been regarded as the most same of men, and would have been saved from the convincing and excessively with criti-cisms enlivening the columns of the public press for the last ten days. I have long since the requires no moral courses to learned that it requires no moral courage to float with the current or popular precon-ceived opinions, but it does require some to buffet them. In doing so, I am aware that I am encountering nothing more than oth-ers of much more consequence than myself encountered before me, but situated as I am, I congratulate myself that I am in the very best of company. Galileo when he announced his theory of planetary motion to an astonished world was regarded as insane by his contemporaries, and was denounced by the Church for his and was demotineed by the church for his heretical teaching in conflict with the word of God as then understood, yet his teachings were no less true then than now. Coming to latter times, when Professor Morse claim-ed that he had practically annihilated time and space in the discovery of the Electric Molorraph the same observes of insanity Telegraph, the same charges of insanity were again heard, and in order to obtain a subsidy from Congress to put up a wire be-tween Baltimore and Washington, and that he might convince the assembled wisdom of the nation that what he asserted was the truth, he was compelled to coil miles of wire in the basement of the Capitol, so that by occular demonstration he might render his theory established fact, yet he was de-nounced on the floor of the Senate by the man who was denominated the great " Missourian" the "great Benton" as a lunatic, and as advancing a theory inimical to sound and as advancing a theory inimical to sound reason and common sense, but the experi-ence of our age has demonstrated that not-withstanding the wisest of our kind cannot comprehend the law governing the electric current in its application to human use, yet it shows that Morse was no lunatic and that the way who was known by the common the man who was known by the cognomen of great was talking recklessly upon a subject he had not investigated and did not understand. It will also be recollected that it is written that nearly nineteen hundred years ago the most distinguished personage known in the annals of time appeared upon the earth, and when he announced that he had come to establish a spiritual kingdom by inculcating peace on earth and good will to men-that the rule of life should no ionger be an eye for an eye and a tooth for a tooth, but in lieu thereof there should be love for your enemies; prayers for those who despitefully use you and parsecute you, yet with all this Godlike teaching. He, in the opinion of nearly all of his time, was not only regarded as mad, but possessing a devil. Coming to more modern times, where the history of events transpiring are more fully and complete, I find in the firmaments of the world's unfoldings in the last cen-tury, another luminary in the person of Emanuel Swedenborg, whose mission it was to harmonize science with religion. This great man who by patient research in the mineral, vegetable and animal kingdoms of nature, had become, in the opinion of the tooth, but in lieu thereof there should be great mint who by platest bester in the mineral, vegetable and animal kingdoms of nature, had become, in the opinion of the most eminent of his time, the leader of the world's free thought, and up to that period was never suspected of possessing a "mind unhinged," yet when he stepped beyond the boundaries of matter and entered the do-main of mind, and come in could with the teaching of the ages that preceded him, by publishing his wonderful system of "corre-spondences" establishing the relation sus-tained by all things matural to all things spiritual, he was denounced by the would-be was ones of the period, and even by those of the present day, (not one of when hes ever read and comprehended a single book, the product of his brain) with being a harm-less dreamer, a lumatic, and whose imane teachings are not worthy the sitention of any serious and thoughtful mind. Since is to see and converse with spirits the same and at the same time that he does with mortals is this life. In all the communica-tions received through Manafield they have, in every instance, been made without his seeing the questions which called them forth. In a large portion of the questions

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his time, however, the intelligent thinkers of Christendom are fast passing the point where they believe the literal teachings of the Scriptures as established truth—that God created the Heavens and the earth out of nothing, by the mere flat of his word in six days and rested on the seventh—that this or any other world of his creation was ever created to be destroyed; or that man when he shuffles off the mortal coil is in any instance condemned to suffer to all eternity in a local hell composed of fire and brim-stone, the fire of which is never quenched, for merely not believing a dogma of the ohurch which he nor any one else could un-derstand. derstand.

his time, however, the intelligent thinkers

derstand. To come to the case in hand, I do not pro-pose to meet those who claim that spiritual manifestations exist only in the delusions of a disordered intellect with any attempt at ridicule or with a sneer. Neither will I follow in the vein employed by the *Globe Democrat*, and assort without adducing ex-perience to sustain my opinions, by claim-ing that "if Mr. Eaton had applied proper tests to the alleged materialization at Mott's, the chances are a million to one that he would have uncovered another fraud similar to the Katie King' business expos-ed in the East a few years ago." Now, let me say to this experienced and patient in-vestigator after truth, I have by every ap-pliance of which I was capable of devising, tested the alleged manifestations, not for a day or a week, but within the last eighteen months, for nearly a month, not only in the day or a week, but within the last eighteen months, for nearly a month, not only in the night time but in daytime. Whilst a visi-tor at Mott's house, I was his constant com-panion, and had subjected to as strict a sur-veilance and as rigid an examination not only himself, but the surroundings as it was in my power to do, and have failed to dis-cover any fraud similar to the "Katie King business" or any other kind of fraud. More than this, although hundreds of the most intelligent and pains-taking investigators of fraud have visited John H. Mott within the last eight years, yet is it not strange. "passing strange" that not one can be found with sufficient ability to detect the fraud, if fraud it is. As to exposures said to have if fraud it is. As to exposures said to have been made in some of the public prints there is not one word of truth. With the excep-tions of the abortive attempts of Pattee to squirt Analine in Mott's face in May, 1878, there has not been to my knowledge even an attempt on the part of any one, in any manner to make an exposure. Before I aftended the materializing séances at Mott's l had much more convincing reasons than other persons of ordinary intelligence for believing materialization a fraud. Besides my personal experience with pretended and fraudulent manifestations I had not only before my vision the deception practiced upon the late learned and accomplished Ro-bert Dale Owen by the Holmese's of Philadelphia, a man who was known as the most skeptical of men, prior to his conviction of the truth of the soul's immortality by his investigation into spirit manifestations: but vestigation into spirit manifestations; but in addition thereto i was as well posted as the generality of reading men as to the exposures in Europe and America for the last twenty years of pretended spirit mani-festations. More than this, I have been a receiver of the doctrines taught in the writ-ings of Emanuel Swedenboyr for over this. ings of Emanuel Swedenborg for over thir-ty years, and firmly believe in the truth of all his teachings as I understand them. He says nothing about spirit materialization in any of his works, but on the contrary asserts that before spirits can be seen or con-versed with by mortals, their spiritual senses must be opened. In this state of mind, and with these impressions I visited John H. Mott, at Memphis, Mo., for the express purpose of exposing him, not doubt-ing for a moment but that I could detect the fraud, notwithstanding I had been in-formed by a number of intelligent men who had attended his services, that they believed the manifestations genuine and what they purported to be. I entered on this investigation and continued it at a period at differ. ent times for nearly a month, having sé-ances sometimes in the daytime and sometimes at night, employing the same senses of seeing hearing and feeling employed by mortals to identify their fellow mortals on earth, and I solemnly assert that I have as full and conclusive evidence of the existence as men and women of a score of my acquaintances and friends who have passed to Spirit-life, as I had of their existence while on earth. What that evidence is, or even a small portion of it is impossible for me to detail in the limits allotted to this communication. It is sufficient for me to say, that it is satisfactory to my mind, that in coming to the conclusion that I have, I am not laboring under a mental delusion in the slightest degree, nor am I imposed upon, and I must insist that before any man is competent to determine otherwise he must subject himself to the same or similar experience, and as patiently investigate the subject as I have done. Now, as to my experience with Dr. Mansfield. The phase of spirit manifestations through him is entirely different from those manifested through John H. Mott. Whilst Mott is a trance and materializing medium. and never saw a spirit in his life, and has no recollection of anything that transpires in transe when he returns to his normal condition ; the normal condition of Mansfield

asked by me, they were prepared before I visited his house, placed in an envelope, sealed up and unaddressed to any one. I know it was impossible for him to have seen know it was impossible for him to have seen the communications I have from time to time had answered through his medium-ship with his natural eyes. If he knew what any of them contained, he must have acquired his information through the tips of his fingers by the sense of touch; if he did, it is a means of arriving at such knowledge I am utterly at a loss to explain. In a great many of these communications, even if he had, previous to answering them, read them with his natural eyes, he could not have answered them as he has done under any known condition of mortal ex-istence unaided by spiritual sight. Take, for instance, the named guests at the "wed-ding" as set forth in the diagram. Doctor ding " as set forth in the diagram. Doctor Mansfield is to me comparatively a stranger, our acquaintance having been formed in the last few months. I am as sure as I am of my own existence that he could not have known the names of my family relations as he has stated them, nor can I believe from any evidence 1 now have, that he could have known the family relations which a number bore to Franklin Pierce. And the Appletons, Caldwell and others named were acquaintances, friends, or perhaps, relatives of the Pierce family. As to the cotempo-raries of Swedenborg named, but a few of the receivers of his doctrines, intelligent and well informed as they generally are, know that such parties ever aristed. Mansfield's methods of answering letters are well known. They are sent to him care-fully sealed in the most ingenious manner the writers can devise, so as to make it imknown the names of my family relations as

fully sealed in the most ingenious manner the writers can devise, so as to make it im-possible for them to be opened without de-tection. He holds the letters in his left hand and the spirit gives the answer with his right. The answers given are those to the questions contained in the letter. No earthly philosophy can account for this pro-cess. Nothing but the intervention of spirit power gives a satisfactory explanation. Dr. A. B. Child says of Mr. Mansfield: "Through him letters are seldom or ever answered that him letters are soldom or ever answered that wound ansturo dor pecuniary gain. Letters, too, have been sent to him of a most deceptive character, trivial and false and those, too, have been treated with indifference or with severe rebuke accompanied with most extraordinary Mansfield is not a man of letters, a tests." fact with which Professor Felton used to disparage him, yet letters written in a foreign language are answered in the same. Sealed letters have been senthim for answer, written in Hebrew, Greek, Spanish, French and Chinese, and correct answers have been returned written in the same language through Mr. M.'s hand, although these lanunrough mir. M.'s nano, although these lan-guages to him are perfectly unknown. The *Spiritual Age*, of May, 1850, pub-lished the following instance, which is, per-haps, among the most wonderful, yet it does not materially differ from those of his daily experience. daily experience: "One of the most interesting tests of spirit intercourse that have come to our knowledge, has recently been given through Mr. Mansfield, the well-known writing medium, of this city, and its character is such as may afford skeptics a new and difficult problem for solution. The case has been partially stated in some of the secular as well as spiritual papers; but we have deferred any account until we could see the experiment fairly concluded, and be able to present the unmistakable facts in the case. The circumstances are these: "A gentleman of this city has been for some time investigating the truth of spirit communication through the mediumship of Mr. Mansfield. He had written several letters to his spirit friends, secured them in a manner customary in those cases, and had received replies—generally, how-ever when he was present with Mr. M. This fact, with the character of the answers received, led him to suppose that it was mind reading on the part of the medium. He de-termined to satisfy himself on this point. With such intent he engaged a friend to procure a letter from a third party unknown to him, and he would see if a saturfactory answer could be obtained when he himself was ignorant of the contents. Accordingly, in due time, a letter was put into our in-vestigator's hands, and he proceeded with it to Mr. Mansfield's rooms. Here was no chance for mental telegraphing between investigator and medium, for both minds were as blank in reference to the letter as was the envelope which enclosed it. Im-mediately, and in the presence of a distin-guished medical gentleman of this city, as guished medical gentleman of this city, as well as of the inquiring person, Mr. Mans-field's hand was controlled to give the an-wer. But, the response completed, neither party was wiser than before, for it was given in strange, and to themselves, mean-ingless characters. It was looked upon by all as a probable failure. However, our per-oeiving searcher after truth took the sense-less hieroglyph and returned with the let-ber to his co-operator in the experiment. The latter, to make doubly sure against the working of the mental telegraph, had acted through still another person in obtaining the required letter. The fourth and leat party in the arrangement was Mr. Ar the required letter. The lottrin and lett party in the arrangement was Mr. Ar Shows, a very worthy Chinaman resident in this city. The document received from Mr. Mansfield, was shown him, when he at once pronounced it a correct answer in Chinase characters to his latter addressed to the spirit-father! With this reply I leave the comments of the flippent public press upon "The Spirit. tal Wedding," with a confidence that noth.

thing can disturb my faith in the soul's im-mortality, and in human progress through-out the endless cycles of eternity in the forms of men and women. ISAAC E. EATON.

Leavenworth, July 4, 1879

An Endorsment of Mrs. Breed, the Medium, No. 46 South Ada Street.

BY JUDGE EDMUND S. HOLBROOK.

To the Editor of the Religio Philosophical Journal:

To the Editor of the Religio-Philosophical Journal: I send to you the following lines for pub-lication, which I am prompted to do partly from an incident connected with them, in addition to any merit that they may be sup-posed to possess. The readers may stand in-formed that the words truly express a part of my history, and that pure idealism is in but little respect appealed to. My son died in 1858, at an early age, then the only child, and desolation reigned supreme. What of the dark future? Before that, passing from the starless night of unbelief, I had learned to hope, and to have something of faith in to hope, and to have something of faith in the beautiful beyond, but I was seeking for knowledge, something that i was seeking for knowledge, something that would give more of confidence and support; especially in such dark hours of trial. The vision re-ferred to, if it were a vision, is so far the only one of my life, for I am not one of the favored seers. And if it were a dream only, then it was my clearest and happiest dream, for I am not a good dreamer either. After a little while some stronger demon-

strations were given me, and I felt that I came to know; a brother that had passed to the higher life, and this child, that, by some the higher life, and this child, that, by some seeming inversion of Nature's laws, had preceded me, acting important parts in bringing me the desired knowledge. It is but very lately, and after many years that these thoughts and feelings, although they have been with me in fact, have assumed this form of expression. They are dedicated to those who have alike suffered, and have kindred memories—and they are many, oh, how many! Who is to blame Tor calling this life a "vale of tears," even though the this life a "vale of tears," even though the day star of hope glitters in the firmament, and the bright sun of an eternal day is rising?

near at hand when you shall come with us to enjoy all the glories and beauties of the spirit-land and a happy re-union." How overwhelming, to me, Mr. Editor, was all this, let everyone imagine.

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"Oh grave where is thy victory, Oh death where is thy sting?" Life gains its conquest over thee, Thy shadows all take wing.

The name also of a deceased sister, one who had not reported to me before, was pronounced, and a written request made to come for an interview. I went the next come for an interview. I went the next day; and now again the same as before. It was announced that "the boy" (and by him, now grown as he said to be a man, but so coming for recognition.) had summoned all the family. And now ("behold I show you a mystery,") from fifteen to twenty of my nearest relatives announced themselves, giving their names, and many of them con-versing, according to the methods stated, about the matters that concerned me most —life, death, immortality, spirit commun-ion, happiness, etc., etc.

ion, happiness, etc., etc. Let the less fortunate, although more tal-ented non-believer stand at the door of the sented hon-believer stand at the door of the sepulchre and declare, without a ray of hope in the darkness beyond, that "life is a pleas-ant valley between the icy peaks of two eternities," but it is ours rather to proclaim the glad tidings to all people that this life of earth is a vestibule to the more glorious world that is to be, and death but the gate-way that enters there

way that enters there. EDMUND S. HOLEROOK. Chicago, III.

Valuable Facts-Spirit Presence.

clear air. He and his intelligent wife told me of one of their early experiences-such as compelled them to be Spirit-ualists, if they would be true to themselves, as they well said. This occurred at their Fitchburgh home twenty-eight years ago, while they were not believers, but investigators: Mrs. M. A. Billings (the medium) her husband, Dr. Brigham and wife, had just closed a scance, and were sitting away from the table, which moved, with no one touching it, in a way that seemed to indi-cate that they should again sit around it. They did so, and a message was rapped and spelled out by the alphabet, and written down: "I died Saturday night, and my body has been carried through this place to day for interment at Mount A where to day for interment at Mount Auburn to-morrow. ELIZA LISCOME." Mrs. Liscomb resided at Brattleboro, some fifty miles away, and they supposed her to be well. Dr. B. asked, in surprise; "You are not dead?" and the answer came, "No L here passed through the heantiful "No, I have passed through the beautiful change you call death, and little understand, and am more alive than ever." This was Monday night, and they wrote Mr. Liscomb the next morning, and learned that his wife passed away Saturday night, and her body was sent through Fitchburgh on the cars Monday, for burial near Boston, at Mount Auburn cemetery. Only these four were in the room when this message came, and had no outward means of knowing anything about it, yet it was true, and its minute veracity is evidence that it did come, as it purported, from their valued friend. Another of these fine tests, possibly psy-chometric, but far more probably a spirit message: In 1851 a lawyer in Pontiac, in this state, John P. Richardson, a gentleman well known, had a daughter Julia aged sixteen years. She was reading French and as her father came home would playfully ask, in that language, to take his hat. In the winter she passed away, and a few months after he went to see Margaret Gilmore, a child nine years old, in his neighborhood. She wrote a message which neither herself or her mother could read, handed it to him, and he exclaimed, "Why, this is in French!" Its first sentence was his dear daughter's familiar phrase about taking his hat, followed by a characteristic message from her. He was not a Spiritualist but had laughed at the whole matter. This touched him to tears, and changed his views for all the years of his life on earth. These; incithe years of his life on earth. These, inci-dents need no comment of mine. Many such are stored up in the hearts, and fresh in the memories of Spiritualists. Let them be known, that fact and philosophy may be mutual test and illustration, that we may know more of ourselves, as we are and as we are to be, and of the rainbow bridge between the two realms of eternal life. G. B. STEBBINS.

Shall I not see my boy again? Never again his form behold? Oh, must I always seek in vain Those eyes of blue, those locks of gold? Those eyes of blue, those locks of gold? I listen for his playful glee: I gaze upon his little chair; I feel for him upon my knew-He is not there, he is not there! Still, while my heart is racked with pain, By Hope and Faith and Love i'm told That I shall see my boy again,-Those eyes of blue, those locks of gold.

Yet Hope, 'tis but the painted bow Upon the clouds that with them dies! Upon the clouds that with them dies! Frail word to him who seeks to know Of other worlds beyond the skies: And Faith, how narrow is its range Against what earth and time attest! Life seems a day of ceaseless change, And death a night of ceaseless rest: And Love, tho' strong in hearts, how weak To save from Fate, so stern and cold, The glories of the ruddy cheek. The glories of the ruddy cheek, Sweet eyes of blue, bright locks of gold!

Once as the night came down in gloom, And filled my soul with visions wild, Some presence stole into my room;---An angel with my darling child:---My mother gliding from above, That years agone was laid to rest; She smiled and spoke in words of love: I clasped them to my sobbing breast. I cannot think that I but dreamed, That fancies vain my sense controlled, So real and true the vision seemed, Those eyes of blue, those locks of gold.

"Twas thus, 'twixt doubting hope and fear, I peered into the dark abyes;--"Shall naught assuage the falling tear; May I not know of life and blies?"

May 1 not know of life and bliss?" The prayer is answered from above; The angels throng the bending skles; They touch our stricken hearts in love; Their presence fills our longing eyes: Oh, now I know 'ils not in vain, These bitter pangs, these griefs untold, For I shall as a my how see in

For I shall see my boy again, Those eyes of blue, those locks of gold.

And now for the incident referred to at the first:

Mrs. Breed, a stranger to me, (but as I un-derstand a medium of good report from San Francisco,) having arrived in the city, and proposing to hold a public scance, it occurred somehow to me that I would attend, (a rath-er unusual thing lately.) I found her meth-ods to be the telegraphic, with table raps and tips, with a mixture of clairaudience, and tips, with a mixture of clairaudience, clairvoyance, inspirational speaking and writing, and a sprinkling of other methods that make the work go fast and easy. On being seated near the medium, a small table between us, matters at once became very lively indeed. The raps and tips were very demonstrative. According to this method, the mother and the boy referred to an-nounced themselves, claiming to know of the writing; and, as I explained to the oth-ers, I was invited to sing the verses, and they would keep time, etc. I did so as best I could. (The words are fashloned to the they would keep time, etc. I did so as best I could. (The words are fashioned to the song and tune entitled: "The Minstrel's Farewell to his Harp," "Oh, give to me my harp once more," and for many days I could not cease to dwell upon them.) And as I did so, the table rose beneath our hands, swaying gently like a rocking cridle, keep-ing time by raps as well, and other coming down to the floor with great emphasis. At the close the medium echoed the words.the close the medium echoed the words,-"Yes, my dear father, I still live, and you shall see your boy again, and the time is

JUDAISM .- The Jewish Occident says that Judaiem in this country, to a large extent, is a sham and pretense, or, to come nearer to the truth, there exists but a more shadow of the former giant, such as has been photographed in this country from old Europe, giving outlines and fealures, but louing the soul and expression of the gothy implication original. Our propie have are matching traders, productionale and many matching For appearance whe hady heat a set of the rigion, and dub is Judaism. light you

RELIGIO-PHILOSOPHICAL JOURNAL.

Window Spectres.

State State State Street Street State

BY. HUDBON PUTTLE.

Some st cullar of the hume cess or force. Tattempted to an and that there was no a tio But the stagelar. being recognized ar section it is existing E. it by the impe by exposure. dundie likens on the glass being recommode likenesses, set aside this explanation. The first to which my attention was this explanation. The first to which my attention was called, appeared on the pane in the front window of a hotel in Sandusky City. Ohio, and for some time a crowd constantly gainered before it. The internet recognized it as a young lady who had for the dit months also had remained at the hole, spent a great portion of her time looking out of that window. Hosen after another spectral window began to attract allow-tion. To quote from a local authority: "In North Million, Ohio, is an old wooden beliefing, formerly a hotel, new coorpied by a mail and his fam-ily by the name of Horner, in religious faith, Sadoud Adventist, and a stremuous opposer of Spirificelized, as is natural, because if true his faith must be faise. About two months since, the outline of a man's like-ness began to be visible on a pane of glass in one of the

new began to be visible on a pane of glass in one of the windows of the second story, in a room unoccupied. When first discovered it was of a steel blue color, smoky looking and indistinct from the street. From the inside, the glass is clear and not a shade to be seen. From the time the likeness was first seen from the street it has become from day to day more distinct. It is a full-sized likeness of a man, with black hair and white whiskers. The syss are well developed. The colors are imbedded in the glass, yet strange to say, cannot be seen from the inside."

This ploture may be taken as a sample, and I exam-ined it closely. From the street, with the light in the proper position, the likeness was startling. It was surrounded by clouds, and the prevailing tint was a steely purple. No washing or chemicals affected the picture, and from within the glass was perfectly transparent. Some five miles from Milan lived a family by the

Some five miles from Milan lived a family by the name of Laughlin, wealthy farmers, honest and indus-trious. An aged gentleman, in Milan, said to Mrs. L.: "When I die I will return and convince you that I ex-ist." He soon after died, and his promise had passed out of her mind, when one evening about six months afterwards, she went into her pantry carrying a lamp in her hand. She involuntarily looked at the window, when the face of her sged friend appeared pressed against the lower pane. She was greatly frightened, and her cry brought the household to her side. They all asw and recognized the face. The short-cropped, all new and recognized the face. The short-cropped snow-white hair and beard were unmistakable. They looked closer and found it was not a real face but = plature on the glass, like frost-work. Mrs. L. made many unsuccessful attempts to wash it off, but the picture only became stronger. The singular character of this likeness is that it cannot be seen in the day time, nor from the outside only with a lamp, with dark ness for a background.

From notices of the press, it appears these window-pane spectres are not of unfrequent occurrence. The Charlotte (Va.) Chronicle says:

"A singular discovery has been made at the house of Jease Garth, for many years deceased. It is said that a distinct and accurate likeness of Mrs. Garth, who has been dead for twenty years, can be seen on a pane of glass in the upper sash of one of the windows, present-ing very much the appearance of a photograph nega-tive. The discovery is said to have been made by a woman who was washing clothes in the yard, who imagined some one was watching her through the win-dow, and went inside to see who it was. We gather these facts from Dr. Charles Brown, who has himself seen the singular picture. Dr. Brown remembers that about twenty years ago, Mr. Garth told him that his wife, while standing at that window, was stunned by a sudden flash of lightning, and the Doctor's theory is that the outlines of her features were photographed on the window-pane at that time. The youngest daughter of Mr. Garth, and others who were well acquainted with Mrs. Garth, have seen the picture and pronounce it a striking likeness. It is said to be more distinct about nine o'clock in the morning and three in the evening than at any other time of the day." The Helenu (Montana) Independent records a somewhat similar fact: "Some months ago John Hewitt, a miner, sharing the cabin of William Burton, died, leaving his partner, to whom he was tenderly attached, in great distress. They had come to Montana together and had never been separated for even a day; had endured privation, and had mutually shared the perils and dangers of the mines. But early in the antumn Hewitt sickened and died, and his old partner had secluded himself more and more ever since. The other night the whole camp was aroused by a succession of plercing shrieks in his lonely cabin. Rushing pell-mell into the house, Burton was discovered on his knees facing the single glass window in his cabin, his eveballs nearly protrading what similar fact: window in his cabin, his eyeballs nearly protruding from his head, his hair on end, and his face white and hargard from a deadly terror. "It was some moments before he could be got to speak, indeed before his paralyzing fright could be removed. Even then he could only point to the solitary window, and muttering hoarsely, say, 'Look there!' In the gleam of light a human face was distinctly visible, apparently pressed against the window pane. A closer examination proved it to be the per-fect likeness of John Hewitt, resembling in outline and character the negative of a photographer, but nev-ertheless a clearly defined likeness of the dead miner. ertheless a clearly defined likeness of the dead miner. While eating his suppor Burton happened to glance that way, and was horrified at what he supposed to be the spirit of his dead friend come back to haunthim. In the awful horror of the moment he shrieked aloud, but the cold but passionate face, from which his eyes never turned, still riveted his look with a stony glare. "A thorough examination revealed the facts as they are here recited. The likeness is indelibly impressed on the window pane, but the question is still unsolved, how came it there. Some suppose that during the life-time of the deceased it must have been photographed by a shock of lightning and remained until now undisby a shock of lightning and remained until now undis-covered, and revealed at last by an accidental glance of the surviving miner. It can only be seen at night and in the glow of the lamp, and this circumstance strengthens the theory of an electric influence. Others imagine, as well as the miner, that it is a spiritual visitation, meant to further an inscrutable purpose, which will in time be revealed."

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town. On the pair of a window, looking stating the shift of a window, looking stating the shift of raw in the morthing seen as distinct and windowers a segurity of be seen in this ting porth and ing pin, can be catability the biology rate of the morthing sin, can be seen as diminication which the a mention of the face of a young last is diministran as recognized across the street when the once argonize the window is thered. In an-other part of the town, on a window is thered. In an-other part of the town, on a window is thered. In an-other part of the town, on a window is thered. In an-other part of the town, on a window is thered. In an-other of a cast, taken while basking in the morning sun. Repeated efforts have been made to remove these impressions by the use of soap and water, but in vain. They still remain as curtosities. It is well known that some kinds of glass exposed to the weather, suffers a change, and becomes coated with smoky clouds. That this cloudy coating should fortu-itously assume certain outlines, is not probable, and that it should those of certain persons, as in the above cases, is not possible. Any explanation is more tenable than that of chance.

than that of chance.

Reply to John F. Overbury.

BY WILLIAM DERTON.

Mr. Overbury is mistaken when he says that Nature's Divine Revelations "was the first comprehensive enun-ciation of the principle of evolution." The Vestiges of Creation was first published in 1844, which was three years before the publication of the Revelations. In years before the publication of the Revelations. In the Vestiges we have not only a comprehensive enun-ciation of the principles of evolution, but one almost infinitely superior to that taught by Mr. Davis, because it is not associated with the gross errors that charac-tarize the Revelations, and it gives the facts consecu-tively upon which its rational conclusions are based. Darwin himself has added but little to the strength of the doubtring of evolution as presented by the author the doctrine of evolution, as presented by the author of the Vestiges. The clearest enunciations of evolution in the Revelations appear but as echoes of the statements previously made by him in that valuable little work.

It is true that no claim to infallibility is advanced in the Revelations, nor is there any claim to infallibility advanced in the Bible; but very extravagant claims are made for the Revelations both by Mr. Davis and

are made for the Revelations poto by Mr. Davis and his scribe, while many persons believe in it so Chris-tians do in the Bible. Mr. Fishbough in the Introduction says of Mr. Davis, while in the magnetized state, "His mind is now en-tirely freed from the sphere of the body, and, conse-quently from all preconceived ideas, from all theolog-ical isms, and from all influences of education and lo-cal circumstances, and all his impressions are received cal isn's, and from all functions of excitation and ve-cal circumstances, and all his impressions are received from the interior or spiritual world." Again he says, "The associated spirits and angels of the 'Second Sphere,' are as one grand man, in sympathetic com-munication with him to transmit knowledge to mankind on earth, which they perceive the latter are for

the first time prepared to receive." Mr. Davis says (44 page) that his information "is the result of a law of truth, emanating from the great positive mind, and pervading all spheres of existence." It is true that he says, particulars and minutise cannot be relied on : dut ne 58 as inevitably manifesting inward truth and invisble corresponding causes." He also says (849 page) that he does not feel impressed to contradict any of the theories or propositions of geologists, "but merely to state the truth."

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S'OLDO GENO'S

June 01 80 YRE ed in r ofi the fore-front of our counting principles. This can of the main lifene of our counting principles. This can of the main lifene of me arcost and limiting I have told yed in some of me remaining the confusion. The mistakes, the incohorences, in spiritual germinus counting the mistakes, the incohorences, in spiritual germinus counting to me dimmistic testing. in spiritual community dents, or mediumistic becoments, then any dent i have seen. Read it again for pourself, and loss noise of the asymptot. This fruth thorbarally comprehension will repensive Buritualism almost of itself. I read will, thereas your reply to Dr. Slowing, You had the dentate strange of alm.

The remarks of Prof. Denton, above referred to, are as follows: For the best use of our spiritual powers we need a good development of our normal, mental facul-ties, and a thereas henewledge of all that history and science have been able to discover. The best trained eyes, with the best informed astronomical brain behind them, obtain the best minimed astronomical brain beside them, obtain the best results with the telescope, and the best spiritual seers, all other things being equal, are those who know the most in their normal state." It is needless to state, that I cordially agree with Mr. Denton and my correspondent. W. E. C.

The Spiritual Republic of America.

BY A. J. DAVIS.

Do you wish to behold America interiorily, or ex-teriorily? What can be more disheartening than America, materialized? Behold how repulsive! Halfformed, disjointed, unjust, crude, discordant, self-revo-Intionizing. But spiritualized-seen from the interior -America is a limitless promise of the happlest Re-public. Humanity here finds its new earth wherein dwelleth righteousness. Here mankind finds its prom-ised land—"a new world!" overflowing with every good and perfect thing -a land of the grandest achievements, and glorious with universal human happiness. Here the free and fully developed Individual is at peace with the orderly interests and highest civilization of the combined Whole. All this spiritual America car-ries in its great heart—a prophecy of boundless justice and love, and harmony. But behold America material-ized, view the states and the government and the people externally, and you see a country fall of indescrib-able inconsistencies, a vast splash of irreconcilable paradoxes—a country of injustice, greed, strife, party barbarities, threatening an era of fraternal contentions,

local animosities, and civil war, After an absence of many years, (he "died" at the be-ginning of this century) a patriotic American speaks out of the delicious light of the far upper sky. Psy-chophonically I hear his caim, earnest tones-inex-pressible low-letter that and an earnest tones-inexpressibly love-laden, thoughtful and cheerful, saying Search for the truth in America. The searching is wisely more attractive than the truth itself. The inhabitants of the States will search for riches everywhere-under the earth, in the sea through the air. They will find everything in abundance, save the truth itself; therefore their instrumentalities of progrees will multiply and fill the country with everything save happiness; railway corporations and banking institutions will rise in power paramount to state governments; sectional corporations will con-flict with the general commonwealth, and the Government will become the agent of the party in power. Political questions will be superseded by interests less intellectual. How to live in luxury and idleness with-out labor, or with but little daily exertion, is to be the and sought by both the poor and the rich. Contention violence, disorganization, will follow one another in the path of this question." After these words dropped out of the limpld sky (written as fast as heard) I went out for a walk, med itating in the spirit, wendering what it all could mean. The June day was breezy with electricity. The dis-tant green hills seemed awollen with harvests. The air was loaded with the very life of flowers. Roses and honeysuckles imparted a dreamy sweetness to the at-mosphere. But I could not enjoy the picturesque-neither could I give myself to the enchantments of fragrance-for, remembering the words of the patriotic ragrance-for, remembering the words of the patriotic American now in the Summer-land, my thought kept exclaiming, "Is it possible?". At length I halted beneath some trees in Glenwood avenue. I reflected upon the prophecy. All at once there swiftly darted into my mind this thought: "He speaks the language of cynics and pessimists. He has judged America from its objective side-the side of materialization." Then other questions arose, such as, Can a spirit take an external view of anything? And why does a spirit dwell upon the temporal destiny of a country? Being in the spiritual condition, how can a spirit look super-ficially upon anything? These and yet other questions flooded my thoughts, as I rested beneath the great At length the answers flowed in as a result of my own reflections guided by natural principles. The judgment of a spirit is subject to misimpressionstherefore, also, to erroneous conclusions from reasonings-just as a spirit (i. e. a person) in this world is li-able to take on misimpressions and to arrive at wrong conclusions; on the principle that ignorance is an om-nipresent enemy, to which universal human nature is constantly exposed-as much in manhood as in child-hood, and as certainly in the spheres and states after hood, and as certainly in the spheres and states after death as upon any man-bearing earth in the immessur-able universe. The question of condition is an ever-recurring question; for it is upon "condition" that ev-erything depends. A spirit after death may be, (so far as interior truths and principles are concerned) in an inferior and ordinary condition; while a spirit (or an individual) on earth, and yet in the body, may be in a "superior condition" with reference to principles and facts, ideas and thoughts, immutable essences and their mutable phenomena. Reasoning thus, and thus concluding interiorily, I began once more to enjoy the beauties and varieties of began once more to enjoy the beauties and varieties of the world around me. The surpassing picturesquences of the distant green mountains—the hazy verture of the far away valeys—the suggestive glimpses of vine-clad and tree-covered cottages in the distant teening fields—the deficious fragrance in the air, exhaled from honeysuckies and the great harvest of roses-once more all these imparted a joy and awakened a feeling of thankfulness, just as if America was already a land of all these imparted a joy and awakened a feeling of thankfulness, just as if America was already a land of love, justice, wisdom, peace, progress, and happiness. For the moment I forgot the million-headed mineries of mankind. No longer did I remember the formaken, the terror-striction, the half-starved, the minery-ridden the terror-striction the peakibly true picture of Amer-for did I not realize the peakibly true picture of Amer-ica spirifession f—the new country that is to be born out of this young pregnant motion? "And yet it is more than possible—it is erceedingly probable—that America will pass through and fulfil the wilt perfuses. The possibilities are power-laden and walkindhous: therefore the probabilities may come swift-winged upon us; and it may require the wise guideness of angel patriots to steer our ship away from the concelled means of destruction. Materialized America is an indescribed and highly meaning with winged upon us; and it may require the wise guideness of angel patriots to steer our ship away from the concelled means of destruction. Materialized America is an indescribe and highly meaning with which is visible to the bodily ages. He ind minimize with that a true home is not that ma-terialized means which he with pictures have highly meaning the work which he with home is not what ma-terialized means which he with pictures have affective induction which is visible to the bodily ages. He induction which is visible to the bodily upon the induction which is not home for not consist for "hor against which is visible to the bodily upon the induction which is not an intervention." With the phys-ical convenies and all modern improvements, h-vented to encode the movements of Budily life-duit instead, the proves and all modern improvements, h-vented to encode the way for and rome." With the phys-ical convenies the movements of Budily life-duit instead, the proves one to love, and where there and to low us." Of America shall we not likewise any that to the to love us."

JULY 26, 1879.

badily eyes, the spiritual Republic that is coming, is not invisible? The said spirit bogis in far away buntains. Look at the old elvilizations and watch he gatinging tempests Communism, Socialism, Ning tempesta-Co niam, Socialiam, Niilismthe weaking places and many descend, and young divery joints. This want may descend, and in the spin strand of the strangth of a god. A grant suffering a strangth of a god. A may descend, and may descend, and hem; but from his femd strength of a god. the we itude.

The Proprieties of Discussion.

A little private and friendly advice offered by myself to Mr. W. E. Coleman, having unexpectedly been pub-liphed by him, has been made the occasion of another vielant exclamatory every, which I think requires a billef notice from the "fortunalist" addressed, whose asme the editor of the Journal demands shall be sign-ed to any community be may offer.

asme the editor of the Jewarat demands shall be signed to any optimistic he may offer. I regret that my good advice was wasted on Mr. C. and that he did not carry out his expressed intention to "modify," "tone down" and "he more sparing in the use of epithets." His profuse use of violent language, just after professing a desire to reform, reminds us of the elergyment who was admonished by his friends on account of his great propensity for exaggeration, and "harrels of tears" over that very infirmity. If this is the way that Mr. C. "tones down," it would be better that he would tone up in future. Mr. C. is not merely vituperative beyond all proper limits, but exhibits such a peculiar looseness of thought and expression tending to make "confusion worse con-

and expression tending to make "confusion worse con-founded," that it would be tedious to rectify his loose expressions, and I shall not attempt it. He sees a terrible row or war in progress among Spiritualists, and invites me to take part and wield an intellectual shilleigh in his company. I respectfully decline. I have nothing to do with the positions or controversies of others. I regret the existence of the very unwise con-troversies in which Mr. C. is so zealously engaged and which have elicited so much ill temper. But I am not at all anxious about any such temporary flurries or their effect upon myself. Impulsive thinkers may say I believe too much or too little, but I am sure I have never rejected any important truth, and certainly never had occasion to give up my faith in anything I had accepted. My entire philosophy, including the philosophy of Spiritualism, was already developed and published when Mr. C. thought I believed too much and was using arguments which he afterwards discov-ered to be futile and puerile. He is still young enough to make further progress and to discover that his pres-ent course, however carnest and honest, is still some-what puerile--deficient alike in patience, calmness, courtesy and comprehensiveness of thought. But these are not incurable defects in one who is capable of con-tinuous self-improvement. never rejected any important truth, and certainly

are not incurate defects in one who is capable of con-tinuous self-improvement. The excessive excitability and intemperance of lan-guage among Spiritualists, of which Mr. C. is a con-spicuous example. It not after all a very formidable evil. They are all in pursuit of truth, and will all at-tain it in time, and when they meet in our pleasant summer camp-meetings, will no doubt make a very happy and harmonious gathering. J. R. BUCHANAN,

J. R. BUCHANAN.

1 Livingston Place, New York.

----**PROMOTING MARRIAGE.**

A Society for This Novel Purpose-Young Woman, "Go West."

The society with this unusual motive for its fundamental principle was organized in Cincinnati in Au-gust, 1877. It was suggested to the then mayor of the city, Col. R. M. Moore, who gave his influence and supg to the movement. 1.06 **cemple of the** consti tution is as follows: Both divine and common law favor and encourage the sacred rite of marriage; and, whereas, we have viewed with alarm and the deepest concern the rapid growing tendency of the people of this country (particularly those living in the larger cities) to remain unmarried, a condition unnatural and prejudicial to the welfare, success and happiness of the country; therefore, to correct this evil we do establish and organize a society, and adopt the following constitution and by-laws: The Cincinnati Commercial says that, during the first year, the main object, next to seeing that couples were married, was to quietly solicit citizens from all over the city to become members of the association, by which they would give their influence to the work. At the next annual meeting, Hon. B. F. Hopkins, a member of the board of aldermen, was elected president; Charles Bleichert, hotel proprietor, vice-president, and Hon. Geo. A. Fogarty, secretary. A full board of di-rectors was also chosen. Up to this time, over iwo thousand persons have joined this society, and the as-sociation has branches in over forty cities of the country. Until the society has full assurance of the sup-port and co-operation of the better classes of society port and co-operation of the better classes of society of both sexes, it was deemed advisable to keep the workings of the association from too much publicity, but, now that there is an assurance that there is no doubt of the entire success and grand future of the as-sociation, it has been deemed proper to let the world know of what has been accomplianed. In the fur-therance of the objects and aims of the association, there will be a grand picnic given on the 10th of Au-gust, 1879, the second anniversary of the association, upon which occasion it is expected that there will be over one hundred couples publicly joined in matriover one hundred couples publicly joined in matri-mony, as an evidence of the influence and successful workings of the association. The navelty of one hundred marriages at one time will doubtless bring together the largest seemblage of people ever collected in this city. Before this occasion comes off, the association has determined to publish a full list of its members.

The following narrative of a similar phenomenon is recorded by J. Madison Allen, in a letter from Southwestern Missouri:

western Missouri: "Tuesday morning a citizen discovered something upon a window of the Court-house, which seemed like the likeness of a human head and bust. The window being directly behind the deak, he at first supposed some person was standing there inside, but soon saw that the form was on the glass. Closer inspection by himself and the crowd that soon gathered, revealed, first, a three quarter view of the head, face, neck and bust of a white man resembling, some said, the poet Moore. To may the resemblance was more close to Charles Sumner, Soon I noticed, secondly, the features Obarles Sumner, Soon I noticed, secondly, the features of an Indian, placed in profile on the same space occu-pied by the white man, but turned the other way. Thus there is symbolized, as we may readily believe the intent to be, the red race and the white occupied on the same continent, the one resisting the old or Ruon the same continent, the one realising the old or Eu-ropean civilization and the other proudly bent on es-tablishing it. The pale face looks westward for more had to grab, while the andians look eastward in mem-ary of the lands his fathlers tool and from which he has been rathlessly ariven. All saw the point stellably. What is singular still torther and publicly sterritishin theo) is the allow best Enthesis the point stellably peaced, grave a fittle best Enthesis, while the infinit sp-rage serve and deter by As the crowd westlester and the start and the point face of the server peaced, grave a fittle best Enthesis while the infinit sp-rage serve and start best in actions from the fittle be-reast serve and there be As the crowd westlester the face of the server from the fittle be-reast serve and there be as the crowd westlester and the face of the picture of the server best for the face of the server from the fittle best is a start of the infinite the fittle best pro-ton the server form on a fittle the server best pro-ton the server form on a fittle the server for the fittle the server form of the picture on. Unitertimetely the best without of the mystery, before their face and

Had not such extravagant claims been made for the work, and had not many persons, with whom I am ac-quainted, some of great intelligence, believed in these claims, I should not probably have reviewed the geo-logical portion of the book.

Mr. Overbury says that many of my strictures are strained; it would have been better to point them out. Some of the erroneous statements he thinks are due to the imperfect record of the author's utterances. If he will read Mr. Fishbough's introduction he will find it stated that Mr. Davis, before commencing each lecture "was capable, by an effort of a few moment's duration, of reviewing all the manuscripts of his previous lec-tures. Hence it is not probable," says Mr. Fishbough, that any serious error would have long escaped detection, had such through inadvertence been likely to occur.

Mr. Overbury thinks my winnowing process some-what needless if not useless. It is such a condition of mind as he manifests that has led to the acceptance of the unscientific utterances of Mrs. Richmond as the veritable productions of such men as Swedenborg and Prof. Mapos; that has encouraged such persons as Mr. Colville to put forth their childish ideas in the name of the philosophic and eloquent Parker, to whose utterances they do not bear the most distant resemblance. It has rendered possible those numerous books, written by professed mediums in the name of Paine, Par-ker, Washington, Swedenborg, Adams, Jefferson and Jesus, which are only remarkable for the paucity of ideas contained in their multitude of words. It has emboldened the army of tricksters, who get up such disgusting scances as are chronicled by the all-believing Hazard.- From all these we can only be delivered by candid criticism, such as the JOURNAL is now pre-sonting by such able articles as Mr. Davis furnishes, whose manly course has made him a host of noisy but ignorant foes; and Mr. Coleman, the featless opponent of chicanery and cant, and the true lover of whatever he believes to have reason and fact on its side.

A Leading Medium Endorses Mr. Coleman's Position

As an offset, in part, to the abuse showered upon me in consequence of the very truthful remarks indulged in by me in my recent correspondence with a "Promi-nent Spiritualist," the subjoined apt and sensible let-ter, just received, is submitted to the readers of the JOURNAL. The writer is a leading American mediumhas been so for nearly twenty years; a person of un-blemished moral character, against whom, either in private or public life, not a breath has ever been whispered; a medium who is an honor to Spiritualism, alike from purity of personal character, and from meritor-ious and useful mediumistic services freely devoted to the advancement of spiritual truth in the world,

It may be well to state that my medium correspond-ent is no one of those named in my reply to my former correspondent as among those villined by the fraud-W. E. COLEMAN. supporters.

BRO. COLEMAN:--I feel like congratulating you on your happy reply to "one of the foremost Spiritualists of América." It is to the point, and just what you ought to have said, in my humble opinion. I have heard so much twaddle about "charity," "brotherjy lovs." etc., etc., thrown at people who were considen-itously combating the errors--false doctrines--of every which that have been put forth in the name of Spirit-walling that I have been made sick by it; and I relate the risk of great evils and abuses, and call things by the risk of great evils and abuses, and call things by the risk of great evils and abuses, and call things by the risk of greats. BRO. COLEMAN:-- I feel like congratulating you on

their ment names. If we would beparate fake doctrines and abuses from their propagators, or a base character from its possess sor, then might all personalities be avoided, then as will would result from them, for they do not prepagate themselves without human agency. I am for all fair-

Of America shall we not likewise say that to the

Miss Adele Shattack and Her Alleged Miraculous) Relief.

A singular case of belief in the power of spiritual faith to cure physical aliments has come to notice in Saratoga County. It happened in West Galway, a small hamlet of 300 population, in the extreme western part of the county. The inhabitants are principally farming people, exceedingly simple, and far removed from any city. The region is mountainous and sterile. Four years ago Adele Shattuck, a young woman pigh-teen years old, became paralyzed from the effects of a violent hervous attack, caused by bearing of the sudviolent nervous attack, caused by hearing of the sud-dem and accidental death of a brother to whom she des and accidental death of a brother to whom she was greatly attached. She went into convulsions; was in a comatone condition for several days; and, when her mind recovered its normal condition, she could neither talk nor use her limbs. For four years this condition was unchanged. In that time her body grad-ually wasted until the skin was drawn tightly over the bones, and the fight assumed a milky or create col-or. Miss Shattuck was a devout member of the Meth-odist Church. She has since her prestration persisted in believing that she would be restored to hearth, and also expressed her faith in the efficacy of prayer, to bring about her recovery. Three weeks ago, having been totally helpless for four years, and being regarded as incomable, the young woman one day wellow down distrip and informed her sounderstricken servers, Since then her finds have shalkally beense storing and plant. Last week, at her recover to straight for faither in the strong both a ther sounderstricken servers of persons for sourt week at her recover to another the faither and plant, that her in the instance of the faither and plant her finds have shalkally beense strong and plant. Last week, at her is for the minetal persons of proving person's one, and recover a faster of a faither for spiritual power to another the strong and plants. Last week, at her is for the minetal persons of proving person's one, and recever to her the proving the spiritual power to another the strong when a faster we have the instance is when a faster of a faster. Mine the reporter. The sense is weaked for all a fast by the vellage folk, one of whom gave the starter of it to the reporter. Non Yerk Sent. was greatly attached. She went into convulsions: was

Now York #

JULY 26, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Kouschold.

BY HERTER M. POOLE.

[Metuchen, New Jersey.]

Strange as it may seem. Europe, which we regard as slow to put new ideas into prac-tice, has recognized woman's right to enter the learned professions before America.— Girton College and Newpham Hall, Cam-bridge, paved the way for Harvard to open her rear doors to women, through the kind-ness of its professors, not its directors, and London preceded Boston in offering her a university education, including the medical department. There are woman's colleges in Bristol and Dublin. In the latter city, the College of Physicians has offered its facilities to women, and several who had been refused admittance at Edinburgh found refuge there.

The medical education of women abroad. began about the year 1860, when a lady ap-plied for examination at the University of plied for examination at the University of Lyons, France, and passed, but for some time she could not procure a diploma. This the Minister of Public Instruction subsequently granted. A few years afterward, Miss Gar-rett Anderson, of England, and Mary Put-nam, of New York, at different times, ap-plied to the Paris School of Medicins, and overcoming all obstacles, matriculated,... Their very brilliant examinations, and ex-cellent theses, made it easy for their follow-ers; indeed, Miss Putham's distinction was something quite exceptional. This was about the year 1870, and five years later there were nineteen students in the Paris Ecole. Three years ago there were twenty-three women students there, of whom eleven were Russians, and the others French and Eng-Russians, and the others French and English, and six, that year, took their degree. The foreign papers tell us that a young Am-erican lady is the first to have received a degree from the Faculty of Science in Par-is, and that a Russian lady is a student in the law school there. The first woman en-tered the Medical School at Zurich, in 1864, and over since then large numbers have matriculated yearly, as many as one hundred Bussians having been students at once, in spite of the ukase of the czar, commanding them to return home. During the last war, however, these students gave effective ser-vice in hospital and tent practice, and jus-tified the withdrawal of some of the old re-strictions, so that the medical schools have strictions, so that the medical schools have been opened in the principal cities of Russia. The schools at Berne and Geneva are also open to women. Germany has been slow to divest herself of old conditions, although, I believe, Leipsic and Berlin have endured a few adventurous spirits. Frau Tibertius, who practices dentistry with such success in the latter city, was obliged to come to Philadelphis to learn her profession. In Austria, the Vienna school has been endered

Philadelphis to learn her proression. In Austris, the Vienna school has been opened about eight years, and the number who avail themselves of it increases yearly. In Sweden, advantages for women have been good, considering the material resour-ces of the country. In the University of Upeala, they have all the privileges of their brethren. This is the case in Denmark and Holland, and all this has taken place within a ware faw ware. In Ifalv, Dors d'Ustris. Holland, and all this has taken place within a very few years. In Italy, Dora d'Istria, and other noble women, extend the tradition of their sex, among a nation which; three centuries ago, had learned and honored la-dies in their chief colleges. In Bologna, about the year 1566, Novella d'Andrea lec-tured on jurisprudence; she was so heauti-ful that a curtain fell between her and the class that they might not be distracted from class, that they might not be distracted from listening. A picture in my possession gives her the face of a Greek goddens, but with a larger, higher head. Laura Bassé, and other women from France and Germany, had classes in the University, and are remember-ed with reverence; and a little later, Madonna Manzalini was Professor of Anatomy, and Signora Matilda filled the chair of Greek So, it is but fitting that three years ago, the fifteen universities of Italy were opened to women by a law ratified by the king, and no where on the continent do they meet with greater encouragement. In our own country, Elizabeth Blackwell was the indefatigable pioneer in the regular school of practice, and few schools in any city of the globe have such severe examinacity of the globe have such severe examina-tions, or demand more thorough preparation than that of the Infirmary of New York city, over which she exercises supervision. Clemence S. Lozier, of New York, began her studies under great difficulties more than thirty years ago, and is now dean of the Homeopathic College, and other Homeo-pathic women physicians have found it eas-ier for her example and help. The Eclectic College of New York is open to women, and its graduates are practicing in many States. Yearly the opportunities are extending, yet Yearly the opportunities are extending, yet women graduates have to encounter oppo-sition of some form. Generally, it is easier to sneer or ridicule an innovation down, to sneer or ridcuis an innovation down, than to oppose it reasonably, and too many of our own sex are weak enough to be in-fluenced in this way. One would think that innate delicacy alone, should make us glad-ly welcome our own sex at the bedside of the mother and child, at least, but Saint Custom is stronger than any other saint on the content of manual frequency. the calendar, even in a country of general irreverence.

About one hundred new pupils are already enrolled at Wellesley College, for the next year. There is an elective course, in addi-tion to the regular one, in which a student can make up for any deficiency, or pursue an especial line of study.

Miss Rice, of Springfield, Mass., stood first in the last graduating class, at Middletown, Conn.; a class which contained a large num-ber of young men and a few young women.

The closing portion of the funeral address of Wendell Phillips, at the grave of the wife of William Lloyd Garrison, a few years since, was very beautiful. After enumerat-ing her starling qualities, he said, "How much we all owe her! She has gone before, but she has not gone away! Nearer than ever, this yery hour, she watches and min-isters to those in whose lives she was so wrapped, to whose happiness she was so devoted. Who thinks that loving heart could be happy if it was not allowed to minister to those she loved! How easy it is to fancy to those she loved! How easy it is to fancy the welcome the old faces have given her! She has not left us, she has rejoined them!

BOOK REVIEWS.

THE TEMPERAMENTS; or, The Varieties of Physical Constitution in Man, considered in their Relations to Mental Character and the Practice Affairs of Life, etc. By D. H. Jacques, M. D., with an Introduction. by H. S. Drayton, A. M., Editor of the Phrenological Journal. 13mo, 350 pages, 150 illustrations, extra cloth. Price \$1.50. New York: S. R. Wells & Co., Publishers, 737 Broadway. Chicago: Jansen, McClurg & Ca

No doubt there is an urgent demand for just such a work as indicated above. In the elaborate elucidation of the subject the au-thor has presented 135 illustrations of prom-inent men and women and domestic ani-mals, and the temperaments of the different true are thereby so presented that the suones are thereby so presented that the stu-dent at once becomes familiar with them, and realizes the fact that the varied expressions of one's nature are so manifested that It is impossible to conceal them-they are presented in as distinct outlines as the painting on the canvas, and are, of course, a true index of character.

The temperaments are defined according to both the ancient and modern theories and classifications. The pathological views of the old medical schools are fully described, as well as those of the more recent anatomias well as those of the more recent anatomi-cal and physiological systems. The writer discusses all the temperamental modifica-tions and combinations usually met with showing the configuration which is associat-ed with the different types. The relations of temperaments to occupation, marriage, edu-cation, training of children, choice of occu-pation, health, and disease are entered into. An important and valuable feature is that pation, health, and disease are entered into. An important and valuable feature is that of the practical hygienic rules for correct-ing the unhealthful predispositions of cer-tain temperamental conditions; and not the least interesting part of the book is that which is devoted to the temperaments as they appear in races and nations, and is il-lustrated with many portraits. Then there are studies in temperament, and a chapter are studies in temperament, and a chapter on the temperaments in the lower animals, showing the effect of domestication and other conditions.

AMERICAN MANUAL OF PARLIAMENTARY LAW. The Common Law of Deliberative As-semblies. Systematically Arranged for the use of the Parliamentarian and the Novice. By George T. Math, Rochester N. Y.: 140 pages.

Magazines for July Just Received.

The Journal of Speculative Philosophy, (Wm. T. Harris, St. Louis, Mo.) Contents: Fichte's Criticism of Schelling; Hegel on Romantic Art; Hegel on Jacob Boshme; Kant's Anthropology; Hermann Grimm on Raphael and Michael Angelo; Schelling on History and Jurisprudence; Notes and Discussions; Book Notices; Books Received.

The Psychological Review, (Edward W. Allen, No. 11 'Ave Maria Lane, E. C., Lon-don, England.) Contents: The Spiritual Pilgrim; Voices from the Ages; The Story of Him Who Wore the Wreath; The Atti-tude of the Religious World towards Mod-ern Spiritualism; The Philadelphian So-clety; The Rev. J. Baldwin Brown on the Resurrection; "Spiritualistic Sanity"; The Music of the Spheres; Notes and Gleanings; Spiritual Lyrics; The Cure of Care.

Spiritual Lyrica; The Cure of Care. The New Church Independent, contains among its contents the following papers: "Descent of the New Jerusalem;" by Rev. Sam'l Beswick; Reply to W. H. G., by Henry James; "Genuine and Spurious Science," by Rev. B. F. Barrett; "Ad-dress of H. R. Williams, to the Camden Road New Church Society of London;" "Monthly Review," by Rev. L. P. Mercer; "California Department" by W. H. Gai-braith; "Study of the Gospels," by Mrs. Horton; "Order of Good and Truth," by Frederick Robbins; "O Grave, Where is Thy Victory?" by James Barr; "Sunday Record," by the Editor; "Sunday School Lessons," Summary," etc. Address Weller & Metcalf, 655 Cottage Grove Ave., Chicago, Illinois. Illinois.

Psychische Studen, (Oswald Mutze, Leip-zig, Germany.) As usual this number con-tains interesting articles from able writers and thinkers.

The Normal Teacher, (J. E. Sherrill, Dan-ville, Ind.) This number has articles of in-terest under the following heads: Leading articles; correspondence; editorial notes; notes and queries; examination depart-ment; college department; publishers de-nartment partment.

The supplement to the Monthly Review of Medicine and Pharmacy, published by Richard V. Mat tison, Ph. G. M. D., Philadelphia, Pa., is at hand and contains some valuable suggestions.

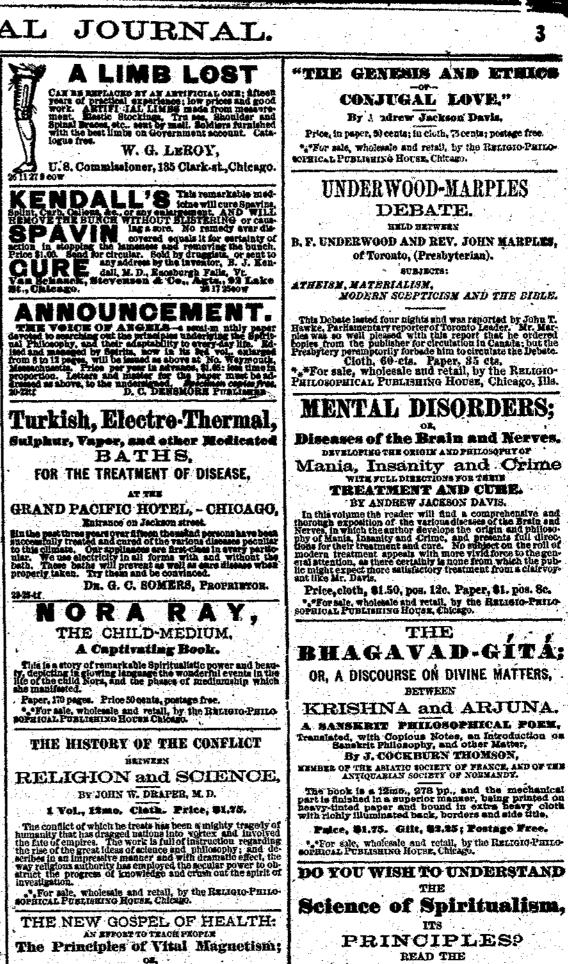
New Music Received.

Litolf's Musical World.- A monthly nagazine of new compositions for the plano forte, edited by Clemens Schultze, published by Arthur P. Schmidt, No. 146 Tremont street, Boston, Mass, Price: each number, 25 cents; per annum, S2.50 post paid.

E.V. Wilson Returns Thanks.

To all Whom it May Concern, Greeting! Friends, for six months I have been on the sick list, four of which I have been con-fined to my bed nearly all of the time. Four times I have been down in the valley on the confines of mother line. Four confines of another life. Four times have I seen the shadows come gliding down the hillside, until its cold chill rested on me. Twice have the doctors said to me: "There is but little hope for you;" the doctor said (Saturday, A. M., the 17th of May) in ans-wer to my inquiry: "Is there any hope for me? tell me the worst for I am not airsid; I am ready.

"I know that you are not afraid, therefore I will tell you; you are a very sick man,



How to Replenish the Springs of Life with-out Drugs or Stimulants.

Br ANDREW STONE, M. D. Physicia- to the Troy Lung and Hygienic Institute.

The subject matter purports to come from physicians who, ranking smoog the highest when in carthelife, have now made the attempt from the spirit sphere to communicate through an earthly medium, knowledge which shall be even more powering for good among the names than were their former labors as mortals.

informa a mortain. Illustrated, with (2) engravings. 519 pp., cloth, \$2.50, postare, IS cents; paper covers, \$1.25, postage 12 cents, ***For sale, wholesale and retail, by the RELIGIO-PHILO-BORHCAL PUBLISHING HOUSE, Chicago,

We have received a supply of the English Edition, contain-ing a fine photograph of Mr. Tuttle. Of this remarkable vol-ume A. J Davis asya "It is a bright, wholesome, beantiful book, and bears in every line the royal badge of interrity, in-dustry, and inspiration." The solf-vident in-berrity of motive which breaches out wholesome facts and apt illustrations on every page, pours a sacred authority over the entire production." Judge Edmunds wrote of it on first appearance :---"This work is professedly that of spirit communion. * * * Engene Crowell, M. D., writes :-"The Arcan of Nature" is one of the very best philological expositions of Spiritualian that has yst appeared." "The 'Arcans of Nature ' is a perfect encyclopodia, not only of a pointmai fact, but of the whole nature of man." -London Human Nature.

PERSONAL AND GENERAL.

Charlotte Beebe Wilbour, who, with her family, has been abroad for the last five years, is spending the summer in New York and vicinity, with her second daughter.

Florence Nightingale, now an elderly lady and a confirmed invalid in London, still takes as much interest in sanitary and hos-pital matters as ever. Her "Notes on Nurs-ing" show the result of close observation, and wide intelligence and sympathy. It is of her pioneer work that Longfellow says: Whene'er a noble deed is wrought

Whene'er is spoken a noble thought, Our hearts with glad surprise To higher level rise.

Mine Frances E. Willard, of Ohicago, of late well known as a lecturer on temper-ance, has been appointed Clerk of the State Board of Charities of Illinois.

Anna Dickinson still persists in her in-tention to appear upon the stage. She will fill an engagement soon in San Francisco.

George Elici's last book. Theophrastus Such, though the least interesting of her works, sells as well as any of them. One circulating library in London took five hun-dred copies. Her health continues fuctuat-ing, and it is questionable if the world will be favored with much more from her pen.

Mrs. Abby Marian Diaz, whose all young people, and many of their parents, know and love, is a resident of Plymouth, Mass, She is endeavoring to protection, in that State, for working worker, agreent in-justice from their surployers; something of the nature of a Protective Union.

George T. Fish, Rockester N. Y.: 140 pages. The author and publisher of this excellent and useful book has held official positions among the Good Templars and elsewhere, for years, has felt the need of a clear and simple compendium of parliamentary rules such as could be useful to every one, and has admirably condensed and arranged the needed information in this compact and neatly printed book. He dedicates it "To Young America, whose first words on rising from the cradle are, 'Mr. President,' in the hope that it is sufficiently concise and com-plete to aid in saving, for the consideration hope that it is sufficiently concise and com-plete to aid in saving, for the consideration of important questions, time which might otherwise be devoted to study and contention over trifling points of Parliamentary Law." Under the heads of Organization, Meetings, Duties of Officers, Offices, General Business, Classification of Questions, Privileged, Sub-sidiary and Incidental Questions, Debating, Voting, Committee, Recapitulation and Sug-gestions, gives a vast deal of valuable in-formation from the best sources and au-thorities, and in a manner highly useful to every person, young or old, who ever ex-pects (and who does not?) to take any part as officer or member, in the doings of any public assembly.

public assembly. We notice that Hon. T. W. Ferry, United States Senator from Michigab, gives this States Senator from Michigan, gives this work a hearty commendation. As he is skilled and experienced in parliamentary usage, and commended by all as an able and impartial presiding officer, his word is of value. Every family should have the work. Good Templars will want it. It is the duty of average and to be unarcharge and and work of everyone to be unembarrassed and ready to have due weight and usefulness in public meetings, and so keep them out of the con-trol of shrewd demagogues. Here is the best help to that end. Send to the publisher and anthor, at No. 42 Arodole Gallery, Ro-chester, New York, for a copy, mailed at 40 cents in paper, or 70 cents in cloth,

THE SCHOOL GARDEN. Being a practical con-tribution to the subject of Education. By Prof. Erasmus Schwab, Director of the Military Col-lege of Vienna. Translated from the fourth German edition by Mrs. Horaca Mann. Pamph-let 92 pp. 18mb. New York: M. L. Holbrook & Co., 1879.

We gladly extend a friendly greeting to all books of this class which tend to take education out of the hands of pedagogues, and remand it back to nature where it belongs. The system of cramming has been tried and found wanting. The men and women of the Tuture are to be trained in women of the Inture are to be trained in contact with actual life, by direct obser-vation and reasoning and not by being cram-med with the dust of a dead past, be it of mammied Egyptian, Greek, Latin, or He-brew. The planting and care of a garden in connection with every school, and the training thus given the scholars, are set forth in an admirable manner in this little book book.

DICKENS' DICTIONARY OF LONDON, 1879-An Unconventional Handbook, London: Charles Dickens' All the Year Round Office, 26 Wellington St. Jansen, McClarg & Co., Chicage, Ill.

This is an encyclopedia of valuable in-formation in relation to the commercial metropolis of the world-London. It goes into minute details, and in so doing, inter-ents the sindent and the seeker after facts

Heaven and Hell, as described by Judge Edmonds in his great work on Spiritualism. Harriet Hosmer is preparing to make a Edmonds in his great work on Spiritualism, long visit to this country. It is settled that A pamphlet of interest to those interested the inventions which she chains are her in the important subject of Heaven and way, and not the property of the pretender. Hell. For sele at this office; price ten cents

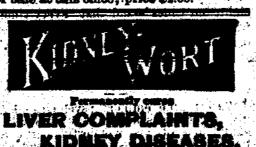
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fore I will tell you; you are a very sick man, and, if these remedies do not act at once, there is little hope of your final recovery." Thus, friends, I have been prostrated, not able to earn one cent, and under heavy ex-pense all of the time. During all this time I have been in receipt of letters from all over the country, kindly inquiring after my health, as well as containing words of cheer and expressions of good will, and some con-tained more substantial aid. During my long and protracted tilness, I found that true and practical charity, kindness and good will, the fruit of Spiritualism, demon-strated by the friends in Buffalo, Rochester, and Hartford. In Springfield, Brooklyn, New York and Philadelphia, I found good Samaritans, who came to the help of the sick and ministered to my wants with spiritual tenderness, and the good will of brothers tenderness, and the good will of brothers and sisters who know that their reward is sure in the great hereafter. On reaching my home the friends cameout in force from Chicago, with loving hearts and helping hands, ministering unto me in a way that speaks well for Spiritualism. I am now convalescent and will soon be in

I am now convalencent and win soon to in the field once more. Farmer Mary joins me in thanking our many friends, for kind words, good will and the helping hand. E. Y. WILSON.

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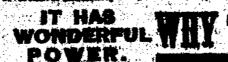
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manis us, To the strugging, discouraged men and women of the world, to those bent down with sickness and cares, this volume is re-spectfully dedicated; and if the perusal of its pages shall giad-dan the heart of some wayfarer, in his gloomy pligrimage through the world, with fresh hopes, one great object of the suthor will be fulfiled.

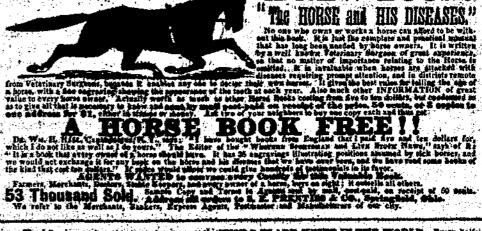
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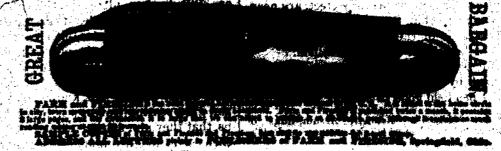
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never be proved, and is at best only probable; and we transocial phenomena in referring both to the future and to the past, and in assuming the unprovable validity of inference. Without transcending phenomena we cannot move a step in any direction. When we reason about phenomena themselves we transcend them, for we rely on the past if not on the future, as well as on the validity of inference.

are past. In doing so, we assume the con-

stancy of nature in the future, which can

It is similarly in virtue of an inference from phenomena-an inference incapable of proof, but commanding assent from its conformity with constant experience,-that we recognize external force or efficient causation-allowing our ignorance of its nature, and even that our vague conceptions of it may be inaccurate. Still the validity of something competent to produce effects has all the evidence we can have for anything beyond the now-present phenomenon.

Everybody believes that the human beings around us are animated with conscious intelligence. Yet physical evidence of this there is none. Like our conviction of the past, and of our own continued existence, it is an inference drawn from phenomena respecting what transcends phenomena; yet it commands the entire assent of reason, and hence takes rank among our fundamental belief.

Science transcends phenomena at every step; the whole fabric of human knowledge would collapse unless the testimony of conscionsness was accepted to facts not found among phenomens, but inferred from them. All these considerations are ignored by Mrs. Denton in upholding her skeptical position; for she has to maintain that the appearance of the form of a deceased friend, conversing intelligibly, manifesting recognizable traits both physical and mental, giving proofs of identity in a knowledge of the past, in affection for kindred, and a hundred indescribable peculiarities, appreciable only by the spectator who has known and loved him,-that all this is no evidence of the actual re-appearance of that deceased person.

But there is a cause for such a phenomenon, and reason must obviously transcend phenomena in order to arrive at that cause. All Mrs. Denton's dogmatism as to whether the cause may not be mundane rather than super-mundane, amounts to nothing. We shall not split hairs in the matter of words. What we have to do with is the simple fact. Everything may be mundane so far as we or any body else can know.

But this much is clear. To account for phenomenal effects we must assume nonphenomenal causes,-power or powers, known only through their effects, whose nature is inferred only from the character of those effects, which irresistibly suggest that the power is guided by intelligence. No intelligence whatever can be recognized if we limit ourselves to successions of phenomena, miscalled physical causes and effects, but which are, in strictness, mere series of effects. In claiming psychometric powers, Mrs. Denton claims a supersensual faculty. inerplicable by any hypothesis of a purely physical or material activity. If this faculty surpasses the senses, we may rationally infer that it comes from a supersensual organism, which organism may be just as much alive and active after the dissolution of the physical body as before. But this is just what Mrs. Doubon doules, notwithstanding the objective evidences we have of the activity and identify of spirite. She asserts that "Spiritualism fails to discover to us any method by which we may identify the source of the manifesting power or the agency employed in its exercise." And for this assertion Mrs. Denton has the same ground that she has for asserting that under our human conditions we cannot scientifically be sure of the existence of any other minds than our own in the universe: all which is a pretty exercise for the display of skepticism, but one having no practical result or value. If the human spirit has, before the death of the earth body, such powers as Mrs. Deaton claims for it, as manifested in her own experience, then it is hard to see why these proofs of a supersensual organism in her case are not a corroboration of the reality of the independent organisms that present themselves, temporarily materialized. to our senses, and claim to be manifestations of decensed human beings. To say that we have no seientific proof of the fact is as we have seen, simply equivalent to saying that we have no scientific proof of the existence of other minds than our own. This can be logically maintained, and in just the way that Mrs. Donton maintains, with sophistical ingenuity, that we have no proof of spirits. In her effort to be ultra-scientific on this question of Spiritualism, she simply assumes a position which, if tenable, would be equally fatal to all scientific progress by questioning the ultimate grounds, the primary, undemonstrable convictions, on which all science is based. Philosophy tells us that the world behind phenomena is the world of Ontology. of things-in-themselves, which it is the boast of materialistic science to ignore altogether. But in her ultrascientific zeal Mrs. Denton boldly invades this outological sphere, and assesses to tell us that there as mathem but what is mundane behind there so Wearing the hu-- Series Country we know not whence and disupposing we know not how, inform us that they are spirits trying to manifest themselves to our human sectors .- they are I child.

slying; and furthermore the hypothesis that they are "intelligent beings existing in any other realm than our own, has, from its inception to the present hour, been a mistake, too sad in its effects upon the race to be easily estimated."

Thus it would seem that Mrs. Denton assumes a seership above that of all the world's great seers-Plato, Socrates, Christ, St. Paul, Plutarch, Augustine, Origen, Swedenborg, Wesley, Goethe, Davis, and we know not how many more,-who have asserted the immortality of the soul and the reality of a Spirit-world-asserted it as a grand and inspiring truth. According to her views it is all a mistake, and "sad in its effects."

Until she can give us evidence very different from what she has thus far presented of her power to prove this, we must be content with holding that the vulgar belief in God and immortality is not altogether a mistake, "sad in its effects," but in truth the very life-spring of all that has been philanthropic, noble, holy and great in human history and example.

Mr. Kiddle's Book.

Dr. G. Bloede, of Brooklyn, N. Y., one of the most intelligent of the investigators of Spiritualism, writes as follows to one of our contemporaries:

"The arguments used by Mr. K. to explain and excuse the insignificance, shallowness, shortcomings, general-ities, and even absardities, in the messages, as he says coming from people like Mosse, Luther, Napolson I, Washington and others, are a fulle attemptat removing the objection that they may really come from malevo-lent or svil spirits, or at least from that class which, as we know, make use of their spirit-power for the mers purpose of their own individual annusment whenever they find mediums and slitters credulous enough to be-come the subjects of mystification and to take brass for gold.

come the subjects of injamination is book will have on for gold. "If we look at the real effect this book will have on "If we look at the real effect this book will have on "If we look at the real effect this book will have on the subjects of the subject of the

for gold. "If we look at the real effect this book will have on the case of Spiritualism, with its intelligentadherents as well as its many bitter enemics, the assumption lies very near that a hundred times more harm than good will be produced by it, and the suspicion is jardined that its publication is the result of a scheme, a con-spiracy of a band of enemies of our cause in the spirit nal world, for the purpose of discrediting and ridicaling Spiritualism. That such a class of spirits exists, as numerous and more so as among living men, no Spirit-ualist will donbt for a moment. "In my opinion, the only thing which is really praise-worthy in Mr. K.'s book is the sincere conviction, firm resolution and undanted courage of its author; but I cannot help feering that just because of the prominence injury than benefit to our great truths. Against one thousand converts it may make, it will confirm ten thousand converts it may make, its will confirm ten thousand converts it may make, its will confirm ten thousand converts on scorn and ridicule against facts which they do not understand at all, and Mr. K. has thus far understood only very imperfectly." We do not think that Mr. Kiddle's book

We do not think that Mr. Kiddle's book can do any permanent harm to the cause of Spiritualism. Many Spiritualists needed the lesson which is conveyed; just as the ancient Jews needed the lesson to prove to them that the inflated spirits who came to them with a "THUS saith the Lord" were not to be trusted. The following remarks. by a clear-headed English Spiritualist, John Page Hopps, are appropriate in connection ith this subject. "For our own part, we believe that these sensitive be-ings (mediums) have been an rapport with the unseen world; and we further believe that this accounts for and inga (mediums) Ages been as rapport with the unseen world; and we further believe that this accounts for and explains nearly all the so-called 'revelations' from the Most High; but we also believe, --and this is the point of argent interest, --that the splrit-infinences that have made themselves felt have been as diverse in their char-acter as influences could possibly be, and that in many cases influences could possibly be, and that in many cases influences could possibly be called disbolical have been endorsed with a 'thus saith the Lord.' " Of course this suggests a grave danger, and we ad-mit it; but it throws a flood of light on some of the gravest problems of ancient and modern times, and it is our surest asfeguard against a danger which we have al-ready mid, is both 'gernicious and perilous.' Incursions from the Bpirit-world in all ages; and the delusion that every such incursion comes with a manifesto or 'revelation' from the Amighty has been a curse in all ages. What remains for us to do it to short, on the one hand, that Erekiel, Issiah, Fanl, and fim may be honset, and not delunded as to what we call the 'incursions from the desing the infinit, on the one hand, that Erekiel, Issiah, Fanl, and fim may be honset, and not delunded as to what we call the 'incursions from the Spirit' world, ' while, on the other hand, we insite upon it that a 'spirit' is not infallible because he has 'shuffied of this mortal coll, 'and that, not more ready credence should be given, but immensely greater care taken, when we are dealing with persons who come from the blind the vell. It is the same must be from God, that has sown the world with such an evel crop of damaged 'rev-slations;' and only the clear understanding that we must 'watch' as well as 'pray,' and let reason and experience 'watch' as well as 'pray,' and let reason and experience guide us in all things, can save us from even deadlier consequences in the future." The Mr. Sen here alluded to is Keshub Chunder Sen, who recently delivered an address in Calcutta. in which he claims to have been visited by three beings from the unseen world, and that these were John the Baptist, Jesus, and Paul: he also says that "the Lord" has spoken to him, that his eye and his ear bear witness to this-that "there is a ring, a peculiar intonation in the voice of the Lord"-that he has heard this "six, eight, ten times"-and that "every time It was a demonstration, a clear, positive demonstration, of a mathematical character."

Col. Reton's Lott er.

We publish in another column the able and excellent reply of Col. Eaton, of Leavenworth to the criticisms of the press in regard to the Spiritual wedding, of June 29th. The writer gives reasons for the faith that is in him, and shows that the subject is one on which he has bestowed much study and thought. The emphatic testimony which he offers to the identification of certain materialized spirits is quite interesting.

Still we believe that both Col, Eaton and Dr. Mansfield were deceived, and were the victims of hoaxing spirits. That such a class of spirits exist, and are active, the whole history of pneumatological manifestations shows. Throughout the witch-craft excitement they were busy, and many of the well-attested phenomena are to be explained, only by the agency of these mischievous and sometimes malevolent beings. The Spiritualistic theory that life is continuous, and that every man enters the next world with the traits of character he formed in this, is abundantly confirmed by experiences like those of Col. Eaton and Dr. Mansfield. The latter cannot always discriminate between actual clairvoyant recognitions and the products of his own fantasy or of some misleading spirit. The ridiculous letter, purporting to come from Swedenborg, is a proof.

Manifestations on Their Merits.

Investigators and students of spirit phenomens, should constantly bear in mind that each particular manifestation of a phenomenon must stand alone and be judged on its own merits. The fact that a phenomenon occurs at one seance, or a thousand, under proof conditions, does not remove the necessity of accurate observation at the next. Human nature is very much the same wherever found. If a medium bears a good character for truth, and has always exhibited perfect willingness to satisfy all reasonable domands of inquirers, we may reasonably calculate that future manifestations will probably be genuine, but we cannot assume that they certainly will be. The safe way is to be able to verify each phenomenon so completely that it shall in no way hinge upon any other, but stand an established independent fact. These remarks are for the benefit of those who desire their observations shall be accurate and their statements conclusive, and of value either as evidence to strengthen their own belief or to convince the skeptic. To those who only at tend public searces to be amused or to gratify their emotional nature, no suggestions are necessary, the more completely they "go it blind," the more they will probably get for their money.

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

Arrangements have been made whereby Sunday Grove Meetings will be held at Lake Waldon Grove, Mass., during July and August

Mr. Bronson Murray, of New York, is spending some time in Illinois looking after his large landed in terests. He has favored our city with a week's visit, renewing his acquaintance with many of our prominent citizens whom he knew when Chicago was a village.

Dr. Samuel Watson writes us that he has removed his family from Memphis to Augusta, Arkansas, where they will remain until the yellow fever season is over. Bro. Watson will let nothing interfere, however, with his lecture appointments already announced.

Last week we had the pleasure of grasping the hand of our old friend, John McDougall, late of New Orleans, and now residing" in California. He is a thorough-going Spiritualist and a gentleman whom all delight to know; our readers on the Pacific shore will do well to make his acquaintance.

On the first day of November, 1879, Rev. J. Harter will be be 59 years of age; it is also the 25th anniversary of his marriage, and he and Mrs. Harter will have a silver wedding. It is also the occasion of a two days' meeting in Auburn. They hope to see all their friends. Dr. Peebles will retie the knot.

Mr. Benjamin Coleman, a prominent Spiritualist, who lately passed to spirit-life in England, was born in Charlestown. South Carolina. Dr. George Wyle says that to "Mr. Coleman is due the merit of having been one of the very first, as he was certainly the most active in England in advocating the claims of Spiritualism to scientific investigation, and this he did with an entire devotion and regardless of all selfish. considerations."

Our worthy brother, H. W. Thomas, D.D., is spending his vacation in Northern Michigan, hunting and fishing. Though not a thorough Spiritualist, yet he is an earnest seeker after truth and is not afraid to follow where it leads. He is doing a great work in liberalizing and broadening his evangelical associates. Let us hope that in time he may come to see the truth in Spiritualism more completely than at present and add the impetus of his genius to the grand movement.

MRS. PLOTTS, of Worthington, Minn., is a medium of fine powers; our attention was first directed to her by Mr. Miller of the Advance, when we were in that place some weeks since. We made the lady a hasty call and were greatly pleased with her, though for want of time we were unable to witness the manifestation of her medial gifts. Mr. Plotts, to whom we are indebted for courtesles, thinks of visiting Chicago with his wife for the purpose of further investigation of the subject, which is comparatively new to them both. HON.E.S. HOLBBOOK, well and favorably known as an able speaker and experienced Spiritualist, has concluded to heed the solicitations of many friends who have urged him to locture on subjects germane to Spiritualism. Judge Holbrook is a gentleman of culture, a good speaker, and will do good service. He very generously offers to attend grove and camp meetings or to deliver evening lectures, only asking his expenses for the service. He will prove an acquisition at any of the coming meetings. Address him at No. 11 Nevada Block, Chicago. It was recently said that no new heathen temples were now building in Northwestern India, but a Presbyterian missionary writes home that the people there are "still mad home that the people there are still man on their idols; almost every house has them; new temples are constantly being built in honor of those idols, and the relig-ions bathing places and assembly grounds are crowded." The Presbyterian converts in a province having a population of 7,000,-000, number 800.-Ex. What a stinging commentary is this result on the efforts put forth by the churches in the missionary cause I Three hundred converts | and what may be the sign of the conversion of this three hundred ? Is it not evident as the sunlight of noon, that if the pressure were withdrawn, in a single decade all these would revert to their old belief?

Post-office Address.--- No restriction is made. Each subscriber in a club may have a different post-office address. Great care must be taken in writing the names and addresses correctly and plainly; give the first name of each subscriber in full, when possible, also the county in which his post-office is located

Spiritualism Without Spirits.

Mrs. E. M. F. Denton claims to have wonderful psychometric powers, and yet contends that in the phenomena of Spiritualism we have no ground whatever for belief in the existence of deceased human beings as spirits. She says:

ings as spirits. She says: "Can anything be more evident than the importance of this question of identity, in relation to these phenom-ens? Of what significances to us, as evidence of a future life is the intruston into our presence of all the while robed hosts of heaven," if we cannot prove them to be what they seem? "The truth is, the more carefully we study these phe-momens, and the hypothesis which stiributes their oc-currence to supermundane intelligences, the more evi-dent it appears that the hypothesis must be incorrect, because the further we proceed with the inquiry under it, the more unintelligible the problem becomes. Every argument in favor of it, is an argument of equal force in favor of their purely mundane origin. And, in addition to this, let the source be what it may, it is lost to us in mindane methods and agencies. It is crident then, as that two and two make four, that, even if expitie exist, ince sphenomens, instead of revealing to us the fact of such existence, discover to us the fact that there exists is our ones rouge and advected by our philosophy." Mirs. Denton's objections to the apiritual

Mrs. Denton's objections to the spiritual hypothesis are purely of a metaphysical nature, and it is not by facts, but by logic and unprovable affirmations, that she would discredit Spiritualism.

There are certain fundamental convictions of the human mind which are manifestly undemonstrable; and it is of course always an easy matter for the uncompromising skeptic, such as Mrs. Denton seems to be, to question their truth. But such questioning, because of the lack of formal demonstration, is not always defensible on phi-losophical grounds. If the ultimate axioms, where reason compels us to make a stand, are rejected, it is useless to attempt to reason further.

At every step in life we are obliged to recognize a power external to phenomena. Philosophy tells us * that without this recognition we could not regard the world as external, for, strictly speaking, its phenomena are effects on us, and subjective. The recognition of what is outside us in space, and distant in time, depends, then, on the acceptance by reason of what transcends phenomena.

Reason may admit that her conceptions of such realities may be, must be, imperfect: but she will judge also that her conceptions, recognized as imperfect, are nearor the truth than the decision to reject all conceptions of the kind, would be which would land us in extending idealism. Our extended, second as of gainer is gained by adjaced as a second by the second by

gained by a what has held good in stighter names which

* Bos Herbert's "Realistic Assumptions ience," to which we are here made ob ligation.

Watkins Again at Work.

Watkins, the eminent psychographist, is giving good satisfaction to all who witness exhibitions of his wonderful gifts and powers. He demonstrates is broad day-light this new science of "independentalate writing." It is an underlable fact that a pencil, without human hands touching it, writes intelligent messages purporting to come from the spiritual world, the full name of a departed spirit being signed at the bottom of each communication. Mr. Watkins goes to Salem on Friday next.-Independent Age.

We are glad to learn that Mr. Watkins is again exercising his remarkable gift. He is probably able, under favorable conditions, to give the finest tests of the convincing psychographic phenomenon of any medium before the public. He once informed us, however, that he could not give over four or five examples of his power in a day that would be genuine; that all he gave beyoud that womber were frandulent. His ability to deceive is phenomenal and hard to excel. Investigators should treat him with candor, courtesy and the greatest kindness, and be sure not to push him beyoud his ability to give genuine manifestations. He is an extremely delicate sensitive, and reflects promptly the psychical conditions that surround him. Though a man in years, he needs to be treated as. tenderly and guarded as - carefully as a

A Spiritualistic Prayer.

The young ex-prince imperial, whose brief life was cut short by Zulu savages, seems to have wanted to be a good Spiritualist like his father. Louis Napoleon. In a prayer written by the young man, and found among his papers after his death, occurs the following noble passage: "Grant, O God! that my heart may be penetrated with the conviction that those whom I love and who are dead can see all my actions. Help me that my life shall be worthy of their witness, and my innermost thought shall never make them blush." This is the most obvious asniration of a high religious Spiritualism; and yet our enemies would deny to our facts the moral and religious element! See the late remarks of the Alliance and similar detractors. The truth is that Spiritualism offers ampler grounds than any other system for an earnest, efficacious religion. We know there are hosts of invisible witnesses, who can, if they choose, read all the acts and thoughts of our lives.

Timely Words from Dr. Spinney.

The President of the Michigan State Association grows enthusiastic over the reduction in the price of the JOURNAL, and speaks aptly and wisely as will be seen by the following communication:

ALL HAIL TO THE GLOBIOUS NEWS. The JOURNAL leads the van. May the Banner and others follow suit: down with war prices / The masses must and will have reading matter. Let us sustain our papers! I hope every speaker, medium, worker and lover of the cause will send his or her own name with ten more, and a draft for \$20.00; or do even better, if opportunity permits. Canvass your neighborhood, scatter papers, tracts, books and lectures among your orthodox friends; keep the ball rolling. A. B. SPINNEY.

The heathen Chines sets the Western world. an example in the manner the government has recently resolved to treat the opium business, which threatens the very life of the nation. The most stringent laws have been passed in regard to the cultivation of the poppy. The ralers are not content to legislate on the use of the deadly drug, like their Western brethren who smuse themselves by legalizing the making of alchohol and then attempt to prevent its sale. The Chinese rulers are more logical. They know that if no poppies are grown, there can be no oplum, and hence none can be used. The law upbraids the people for their foolishness in neglecting the culture of the cereals and giving their time to the poppy, which can only injure, and henceforth its cultivation must cease. To disobey this injunction will be severely punished, and it applies without exception to the whole empire. The use is also prohibited under heavy penalties.

It appears from the Philadelphia Press that drunkenness in Norway and Sweden is curel as follows:

The drunkard is put in prison, and his only nourishment is bread soaked in wine. During the first day the prisoner receives the bread and wine with much pleasure. On the second day the food is not so accept-able. After that he takes his food with great repugnance. In general eight or ten days of this treatment suffices to produce such a disgust of liquor that the unhappy man is compelled to absolute abstinence. After leaving prison his drunkenness is radically cured, with an occasional exception, and the odor of liquor produces an invincible repulsion.

Our neighbor of the RELIGIO-PHILOSPH-ICAL JOURNAL continues to ask us Spiritualistic conundrums in column articles whose literary merit is more to be commended than their courtesy. Why he does not seek information of one of his favorite clairvoyants, it passes our power to tell .- Alliance, June 14.

This is the way our evangelical contemporary replice to our invitation that it would correct the gross missiatements to which it has given currency in regard to Wm. Crookes and the late Robert Dale Owen It would get rid of our direct charge, not by contesting it, but by flippantly changing the subject, by setting down our plain, straightforward arraignment of its veracity as a "conundrum!" This may answer for the fooling of these who do not see both sides.

Detroit, Mich.

JULY 26, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL.

Press Comments on the Religio-Philosophical Journal.

"A READABLE PAPER"- "THE FAIREST EXPONENT OF MODERN SPIRITUALISM EX-TANT."

In the thriving and prosperous town of Kasson, Dodge county, Minn., is published a large and well sustained paper called the Dodge County Republican. That the editor is a man of good judgment and discrimination we think our subscribers will agree after reading the following:

The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, comes regularly to our table. It is a paper claiming to be an exponent of the Spiritual theory. It is a very readable paper, and, in fact, is sought after by all classes.

It is able, fair and impartial, and demands the strict test of scientific analysis to all phenomena. It asks no one to believe what cannot be demonstrated, and deals fearlessly with all charlatans and frauds in the ranks of Spiritualism. The editor aims to make a paper that will command the respect of all non-spiritualists, and it has thus far suc-ceeded admirably. It is in no way sectari-an or denominational. We notice a material reduction in price which has just taken place, and the adoption of the prepayment system, which all newspapers should adopt. The JOURNAL is the fairest exponent of modern Spiritualism extant.

"A LEADING JOURNAL."

Under the above heading, the Pontiac (Ills.) Sentinel, one of the best and most influential county papers in the State, makes the following remarks:

In view of the general reduction in prices that has taken place during the past year, the publisher of the RELIGIO-PHILOSOPH-IOAL JOURNAL, of Chicago, has reduced the price of that most excellent paper to \$2.50 per annum, strictly in advance. The Jour-NAL has been published steadily for thir-teen years, and stands to day at the head of free-thinking newspapers. While especially devoted to the exposition of the truths of modern Spiritualism, it also encour-ages freedom of thought and action in all matters pertaining to science and relig-ion. It asks no one to believe what cannot be clearly proven, and deals vigorously with the swindlers who attempt to prey upon inves-tigators of Spiritualism. The editor, Col. John C. Bundy, is an advanced thinker and aims to make a paper which will command the respect of all-both friends and opponents.

FROM PROF. SWING'S ORGAN, "THE ALLI-ANCE," OF CHICAGO, FOR JULY 12TH.

It may not be generally known to our readers that the editor of the RELIGIO-PHILOSOPHICAL JOURNAL has done more to banish humbug and nonsense from Spir-itualism than all the other Spiritualists together.

WHAT AN EMINENT AND PROFOUND STU-DENT OF RELIGIOUS HISTORY SAYS:

The RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, in its editorial management, is superior, and, in point of ability, beats other periodicals of its class..... The JOUR-NAL endeavors, in its peculiar sphere, to exhibit Spiritualism in its better aspects, in forms by which a scientific person can grasp and comprehend it; and the subjects are presented with a force clearness and careful-ness, which will commend them to thoughtbune, May, 1879, edited by Alex. Wilder, M. D., New York. ful consideration.—From the Medical Tri-

Ohio Grove Meeting on Lake View and Colamer Railroad, near Cleveland.

The Church of the Universal Brotherhood will hold a grove meeting in the besutifal grove of Deacon Porter, Euclid, on Sunday, July 27th. Doctor Watson, former-ly a Methodist, and other distinguished speakers have

The Oswego Valley Spiritualists' Grove Meeting.

The popular lecturer, J. Frank Baxter, has been en-gaged to address the great Oswego Valley grove meet-ing of Spiritualists and Friends of Progress, on the well-known Oswego Falls Fair Grounds, Fulton, N. Y., Sun-day, July 27th, forencon and afternoon. In addition to the lectures, there will be singing, and descriptive tests of spirit presence. There is abundant room for teams, plonty of shade and good water; and friends are advised to further consult their comfort by bringing their lunch and camp chairs. A collection of five cents will be tak-en at the gate as a provision for expenses.

Notice.

The Spiritualists and Liberalists of Trent and vicinity will hold their quarterly meeting at the School House in Trent, on the last Saturday and Bunday in July, com-mencing Saturday at half-past two o'clock P. M.; and Sunday at half-past ten, A. M., and two o'clock P. M. Speaker, Dr. McCullock, of Holland. The Doctor's wife, a talented elocutionist, will give select readings before and after each lecture. All are invited. J. A. Mutas. Fres't.

J. A. MILLS, Pres't. Trent, Myskegon Co., Mich.

A National Liberal and Spiritual Camp Meeting.

Arrangements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at Bis-murck Grove in this place, to begin September5th and last one week. It is intended to make this aringing protest against ecclesissical encroachments upon civil anthority. The horal leaguers of Kamas hold their State convention at the same time and place to perfect State organization. Ex-Governor Charles Roblinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Supreme Court and five leading editors besides attorneys, phy-sleians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West We have already secured several very prominent sposkers and hope to get many others. Bis-mark is the finest grove in the West and less than half rates are promised on all roads from Chicago west. W. H. T. WAREFIELD, Lawrence, Kansas, July 2d, 1879.

Michigan Spiritualists' and Liberalists' State Camp Meeting.

Arrangements are being perfected for holding a State Camp-meeting under the auspices of the Michigan State Association of Spiritualists and Liberalists, at Lansing, commencing Saturday, July 26th, and closing Monday, August 4th. The best speakers in the Spiritual and Lib-eral field will be present. For circulars and informa-tion on the subject address, S. B. McCnacken, Chairman Executive Committee, Lansing, Mich.

Semi-Annual Meeting of Liberalists

and Spiritualsts of Michigan.

The semi-annual meeting of Michigan State Ascoci-ation of Spiritualists and Liberalists will take place August 28th, 59th, 30th and ölst, at Nashville, Barry county, Mich., on Grand River Valley Railroad. - The meeting will be held in Lemuel Smith's beautiful gröve, one-half mile from the depot, which will be ar-raing the Opera House will be used. This is supected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take an active part: J. H Burnham, Saginaw City, Mich.; T. H. Stewart, Kendaliville, Ind; Glies B. Stebbins, Detroit, Mich.; B B McCracken, Detroit, Mich.; Mrs. L. A. Pearsall, Disco, Mich.; Mirs. L. E. Balley, Battle Creek, Mich.; Mrs. M. S. French, Greenville, Mich.; J. P Whiting, Mifford, Mich.; Charles A. Andrus Flushing, Mich.; Mrs. Mary C. Gale, Byron, Mich.; Mrs. L. Sarah Graves, Grand Rapids, Mich.; Dr. R. Bwheelock, Saranac, Mich.; Dr. W. Gordon, Thoraton, Mich.; Mrs. H. Morse, Wayland, Mich.; Dr. R. Burnheelock, Garanac, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Dr. R. Gar-ter, Philadelphia, Fa.; J. H. Harter, Auburn, N. Y; M. Babcock, St. Johns, Mich.; Mich.; M. C. Vandercook, Allegan, Mich. In addition to the above named speakers all the me-

THE BEST BUTTER COLOR for dairymen's use, summer or winfer, is that made by Wells, Rich-ardson & Co., Burlington, Vt., and called "Ar-fected." It gives the perfected June tint, and does not injure the butter as does the crude annato and preparations made from it.

THE PHYSICAL PARADOX.—It has been said that "the blood is the source of life." It is as truly the source of disease and death. No life, that is to source of unsease and death. No fife, end is to say, no healthy tissue, can be generated from im-pure blood, no organ of the body can normally perform its functions when supplied with impure blood. The fluid that should carry life and health to every part, carries only weakness and disease. Blood is the source of life only when it is pure. If it has become diseased it must be alconed by it has become diseased, it must be cleansed by proper medication, else every pulsation of the hu-man heart sends a wave of disease through the system. To cleanse the blood of all impurities, use Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets, the most effectual al. terative, tonic and cathartle remedies yet discovered. They are especially efficient in scrofulous dis. EASE?.

26:30 21

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

PHYSICIANS recommend the use of Halls Vege-table Sicilian Hair Renewer to prevent grayness and to heal eruptions of the scalp.

HEAT relaxes the system and opens the way for diseases to attack the depressed and weary body. People of judgment and experience at such times make use of Kidney-Wort, as this great remedy keeps up the tone of the whole body by enabling the liver, bowels and kidneys to perform their functions properly.

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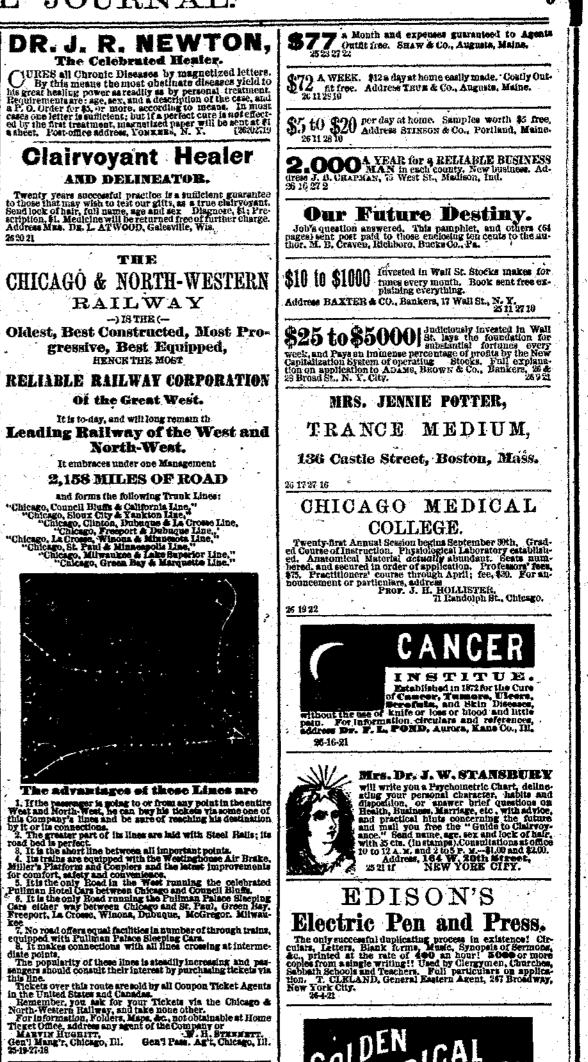
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Jew Advertisements.

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PURE TEAS. Agents wanted ev families, hotels and large communers; largest stock in the country: duality and terms the best. Country storekeeperi should call or write THE WELLS TEA COMPANY, 201 Fut-ton st. N. T. P.O. Box 4560. 26 21 277cow

THE SARATOGA OF THE WEST. GRAND HAVEN, MICH.





Spiritual Seance.

E. V. Wilson, the seer, will hold a scance E. V. Wilson, the seer, will hold a scance in West End Opera House, 435 West Madison St at 3 o'clock, P. M., Sunday, July 27th inst., at which he will give readings of character, test-incidents of life. Admission 25 cents. The seer has been very ill, even to the bound-ary of the spiritual world, and this is his first appearance in Chicago for over a year. Go and hear him. Go prepared to purchase his book and photo, thus helping him in his financial affairs.

Card from E. V. Wilson.

To the Spiritualists of the United States and the World, greeting:

Friends. I have been a long time sick, fully six months, and am in need of financial ly six months, and am in need of financial aid. I solicit not gifts of money, but I ask you to buy my book. "The Truths of Spirit-ualism," together with a fine photograph of myself, cabinet size. Price of book and photo, \$2.00, pestage paid. Come, help me, and thus prove the good will there is in Spiritualism. Address me at Lombard, Du-page Co., Ills., Box 64. E. V. WILSON.

A Challenge.

We, the officers of the Iroquois County Association of Spiritualists, challenge all theological ministers, in good standing in their respective churches, to meet Rev. Geo. H. Geer, at Sugar Island Grove, five miles east of Chebanse, Ills., on Sunday, July 27th, 1979, in debate to discuss the following question

tion: Resolved, That King James' version of the Bible teaches modern Spiritualism. Rev. Mr. Geer will take the affirmative. Come, friends, let us reason together. Re-freshments will be on the ground. VERSAL PORTER, President. ISAAO SMITH, Vice-President LAF. SMITH, Treasurer. JEBOME BAED, Secretary.

Dr. J. K. Bailey has been speaking, since last report, in Lotus, West Grove and West Liberty, Ind., the last a grove meeting.

Notice.

The Spiritualists and Liberalists of VanBuren County, Mich., will hold their usst quarterly meeting at Keeler Centre, in Mr. John Baker's grove, on the 9th and 10th of Angust. All come and bring your baskets; will have a picule dinner on Sanday. Good speaking and singing is expected. By Order of Committee "Other papers please copy.

1.25

St. Landstand States

Second Annual Meeting of the Illinois Social Science Association.

All persons interested in any or all of the great prob-leme affecting the usefulness, health, happiness, morals and liberty of men, women and children, are cordially invited to attend the second annual meeting of the Illi-nois Bocial Science Association, to convene in Chicago, October 8d and 8d, 1878, at 3 o clock A. X., at the First Methodist Episoopal Chanch, southeast conner Clark and Washington streets. Interesting papers will be presented upon the different plasses of work represent-ed in the six departments of "Philanthropy," "Ed-acation." "Smaltary Beismos," "Domestic Scionowy," "Government" and "Art," and thoroaghly discussed. All charitable and philanthropic associations, and all organizations working in the interest of temperand all organizations, are cordially invited to send delegates. Extra surve Berry Haisanar, Pres't. S. A. Riomannes, Berry. "Idy LaSalle strest, Chicago, EF-Western papers please copy.

Western papers please copy.

Prof. P O. Hudson, Detroit, Mich.; M. C. Vandercook, Allegan, Mich. In addition to the above named speakers all the me-diums in the State are invited to be present, as a free tent will be provided, and during intermissions from speaking and business, seances will be in session. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Wolcott House one dollar per day. At Union Hotel at a rate of \$0.0 per week.

Solution of week. Committee of ARRANGEMENTS.-Mr. Lemmel Smith, Nashville; Mrs. C. W. Putnam, Nashville; Mr. and Mrs. Vm. Teighnet, Nashville; Mr. and Mrs. Joseph Sanlabury, Nashville; Mrs. E. Chipman, Nashville; Mrs. G. T. Fuller, Nashville; Mrs. Bachelor, Nashville; Mrs. Ware, Nashville. Mrs. R. C. Simpson, the great flower medium, and Dr. Henry Elade, the world-renowned medium, will be secured if possible. A. B. SPINNEY, President.

A. B. SPINNEY, Provident. MISS J. R. LANS, Secretary.

Camp Meeting.

CAMP MCOLING. The First Association of Spiritualists of Philadel-phia have engaged the following eminent speakers to lecture during the camp-meeting to be held by them at Neshaminy Falls' Grove, at Willett's Station, on the Bound Brook Railroud, between New York and Phila-delphia, commencing the 18th of July, and continuing to the 18th of August, 1873: J. R. Buchanan, New York; Mrs. E. L. Watson, Titusville, Pa.; W. J. Colville, Boston; Rev. Sanned Watson, Mamphls, Tenn.; A. J. Wheelock, Utica, N. Y.; Dr. H. B. Storer, Boston; Nettle Pease Fox, Roches-tar, N. Y ; J. M. Feebles, Hammonton, N. J.; Cephas B. Iayn, Sturgis, Mich.; C. Fanny Alyn, Stoneham, Mass.; E. B. Wheelet, Philadelphia, Mrs. R. Shephard, Brookym, N. Y.; Mrs. Neille T. Brigham, New York Prook. J. R. Bachanan will speak July 30th, at 10 A. M., and Mrs. E. P. Watson, at 3 P. M. They will remain several days, lecturing in turn with others during their stay. Many, others have been invited to give us their best thoughts apon the all important subject of Spirit-nalism. A condial invitation is extended to all to come. see

best thoughts upon the all important subject of Spirit-nalism. A cordial invitation is extended to all to come, see and hear for themselves, and participate in an elucida-tion of this important question..." If a man die shall he live again?" Come, hear and see whit God in bis providence has revealed through our kindred friends in spirit life, who daily are endeavoring by every means in their power to make their presence known to us. Gifted mediums of every phase of manifestation will be present, through whose mediumship life eternal may be verified. Come, seek the truth and it shall make you free.

be verified. . Come, seek the truth and it shall make you free. Jours, the Namarene, said, "Knock and it shall be opened unto you; seek and ye shall find." "And even greater things than these that I do ye shall do if ye be-lleve on me." "It is not I that doch these things, but the Father that dwellath in me." We trust that all who sticed this meeting will be actuated by a holy desire to gain knowledge, and to im-part the same to all honestly seeking it Very respect-fully. S. P. Kaan, Chairman. Philadelphia, June 24th, 1879.

Musiuess Satices.

Ir was a happy circumstance for George M. Cobb, of Westford, Vt., that Kidney-Wort found its way into his dwelling, no less than three members of the family having been cured. As a ca-thartic and diuretic it acta surely and without pain and cures obstinate cases of liver complaints, kidney diseases and piles.

SEALED LETTERS answered by R. W. Flint, 95 R. 14th street, N. T. Terms: 33 and three 5. cent postage stamps. Money refunded if not an-91-98H. swered.

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S. B. BRITTAN, M. D., continues his Office Frac-5. B. BRITTAN, M. D., continues his Office Frac-tice at No. 80 West Eleventh street, New York, making use of Eleventical, Magnetic and other Sub-tile Agents In the curs of chronic diseases. Dr. Brittan has had twenty years' experience-and eminent success in treating the infirmities peculiar to the fomale constitution, by the use of pointes machole and the most efficience and dist. Many cases may be treated at a distance. Letters calling for particular information and pro-femioual advice should enclose Five Dollars. 50-30

Mus. CLARA A. ROSTINGER, the well-known "Mag. netic Healar" is now located at 1009 Wabash Ave Chicago, where she will be pleased to see all her old pairons, and as many new ones as may re-quire her services. Will answer calls to treat at private residences. 20-11-38

The coolest and most popular resort in the entire NORTH-WEST.

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is the finest hotel in the State, and is first class in every respect. Improved passenger elevator and all modern conveniences. Transfent rates \$100 and \$150 per day; and by the week \$10,50 to \$17.50. The U.B. Signal Service gives Grand Haven a record of from 10 to 15 degrees lower during the summer than any other Western Resort. Good fishing from May to October; plenty of fininnow, tackle, etc. Good boating and plenty of summements. Surf bathing in Lake Michigan. Sheldon's Cele-brated Magnetic Mineral Springs opposite the Guiler House.

Sufferers from Hay Fover will here find sure relief, and we believe entire immunity from that dread disease, For corrobotation of this statement we refer by permission to the editor of this paper.

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Immortality Proved Beyond a Doubt, by Living Witnesses.

BY E. V. WILSON, THE SEER. Compiled from twenty five years' experience of what he saw and heard.

PREFACE

PREFACE. Duan Buran an .-- We present you this volume of facts -- tests from the spirit-life, given in every part of our coustry and sporoved by those to whom they were given. They are buts are, selected from many thousands we have registered in our diary. The dislogues and dispussions oc-curred just as they are related. We give you facts just as they occurred, and you can prove their correctness by writing to any of the places we refer to, one thing the rescuer can rely ongond that is, the facts apeak for themselves. We are continually giving tests of spirit presence wherever we go. Price, with cabinet-photograph of suthor. \$2.00. For sale, by the Heligio-Philosophical Publishing House, Chicago.

Ayer's Ague Cure,

FOR THE SPREDY RELIEF OF

Fever and Ague, Intermittent Fever. Chill Fever, Remittent Fover, Dumb Ague, Periodical or Billous Fover, de., and indeed all the affections which arise from malarious, marsh, or minamatic peisons,

> Has been widely used during the last twentyfive years, in the treatment of these distroming discover, and with such unvarying noces that it has gained the reputation of being infailible. The shakes, or chills once

broken by it, do not return, until the discase is contracted again. This has made it an accopted remody, and trusted specific, for the Fever and Ague of the West, and

Ayar's Ages Curs eradicates the norious poleon from the system, and leaves the patient as well as before the attack. It thoroughly expels the disease, so that no Liver Complaints, Rhematian, Neuralgia, Dysentery or Debility follow the cure. Indeed, where Disorders of the Liver and Bowels have occurred from Missualic Poison, it removes the cause of them and they disappear. Not only istt an effectual cure, but, if taken occasionally by patients exposed to maintle, it will ex-pel the paleon and protect them from stlack. Travelers and temporary residents in Fover and Ague localities are thus enabled to dely the discuss. The General Debility which is so, apt to cause from continued exposure to Malaria and Missin, has no speedler remody.

for Liver Complaints, it has excellent remedy. PREPARED BY

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Depot corner Wells and Kinzle streets.

| Leave. | | I ATTITE. |
|-----------------------|---|---------------|
| :30 a m ^a | Pacific Express | . 13:40 p 111 |
| :50 a m* | Sloux City and Yankton Express | .1*3:40 pm |
| :15 p m† | Omahs and Night Express | . \$7:00 im i |
| :15 p m* | Sloux City and Yankton Express | (6:30 a mi |
| :30 à m* | Dubuque Express, via Cliaton | . *8;40 pm |
| ti p mt | Dubuque Express, via Clipton | . 57:00 â m |
| :45 p.m* | Sterling Express, | . P11:00 m |
| | Hotel Cars are run through, between | |
| | the train leaving Chicago at 10:30 a. I | n. No other |
| | here colebrated cars west of Chicago, | |
| | | |
| | FREEPORT LINE. | |
| i;30 a 111* | Maywood Passenger | 7:45 # 10 |
| :39 a m. | Maywood Passenger | *7:15 # 10 |
| 1:15 a m‡ | Freeport, Rockford & Dubuque | *8:10 p m |
|):15 p m* | Freeport, Bockford & Dubuque | '6:30 а m |
| :00 m* | Elmhurst Passenger | *1:45 p m |
| ::00 p m.* | Rockford and For River | *10:45 a m |
| 1:00 p m * | Lake Geneva Express | 10:45 m |
| 1:15 p m* | St. Charles and Eigin Passenger | *8:45 a 20 |
| 5:30 p m ^a | Lombard Passenger | *6:45 a m |
| | · · · · · · · · · · · · · · · · · · · | \$ *7:00 p m |
| ::15 p m." | Junction Passonger | } *8:15 i.m |

Norz.—On the Galena Division a Sunday passenger train, will leave Elgin at 7:30a, m., arriving in Chicago at 10:15 a, m. Returning, will leave Chicago at 1:15 p. m. XILWAUESE DIVISION.

| Depot corner Canal and Kinsle streets | · |
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| 8:00 a mailwiwaukee Fast Mail | 1 *4:00 m.m |
| 8:30 a m Milwaukee Special (Sundays) | 4:00 pm |
| 10:00 a mª Milwaukee Express | "7;45 p m |
| 5:00 p m Milwaukee Express | 10.20 = 22 |
| 1:00 p mt Winnetka Passenger (daily) 9:10 p mt Milwaukee Night Express (daily) | 1920 P.M. |
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| MILWAUKER DIV'N LEAVES WELLS ST | e. dspot |

| 11:30 a m° Lake Forest Passenger. | 2:30 pm |
|-------------------------------------|-------------|
| 4:10 p m° Kencehs Plasenger. | *9:00 a m |
| 5:00 p m° Winnerta Passenger. | *7:15 pm |
| 4:15 p m° Lake Forest Passenger. | *8:25 a m |
| 1:00 p m° Highland Path Passenger. | *7:55 a m |
| 6:15 p mª Lake Forest Passenger. | *7:55 ± 11 |
| 11:00 p mª Highland Park Passenger. | *19:00 ± 11 |

WISCONSIN DIVISION.

| Teber onther canning prices and | |
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| 9:00 a m*/Green Bay Express | *6:30 p'm |
| 10:00 a maist. Paul and Minneapolis Express. | *4:00 p n |
| 8:80 p m* Woodstock Passesser | *9:55 à H |
| 4:45 p m Fond du Lac Pamenger | *10:45 & 11 |
| 5:40 p m* Despisines Passenger | |
| 6:30 p m Barrington Peterset | *8:15 A 10 |
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isy. Taxcept Honday.

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| 8) a m lomana Express. B) a m Leaven worth and Atchinson Express. | |
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By its great and thorough bload-purifying proper-ties. Dr. Pierce's Golden Medical Discovery cures all Emerging the worst flowed by the common flotted. Finales, or Erspites. Mercurial disease, Mineral Poisons, and their alberts, are cradicated, and vigorous health and a sound constitution estab-listed. Eryspicies, Enderheam, Fover Sever, Sealy we kongh fitte, in short, all disease caused by bad hood, are conquered by this powerful, purifying, and invigorating medicine. Especially has it manifested its potency in curing fetter, Risse Rash, Rain, Contenander, New Eyro, Scrutilous Sever and Switchen, White Switlingth Center of Their Nesk, and Enderged Chands. If you field ull, drowny, debilingted, have callow color of skin, or yellowish-brown spots on face or body, frequent headache or discinates, investing means, internal heat or chila alternated with hot suches, low upirits, and gloomy farebodings, irregular appeilte, and tongwe coaler, you are suffering from "Elver Completed" only part of these symptoms are experienced. As a remedy for all such cases, for experienced Medical Discovery has no equal, as it effects perfect and radical cures. In the care of Evenender, it is as stonished the medical faculty, and eminent physicians promounce it descriptions and all discovery of the astronished the medical faculty, and eminent physicians promounce it descriptions and discovery of the are. While it cures the severe Counglis, firstering them stree and medical discovery of the are. While it cures the severe to counglish for your dis bispensary and movilies 'Hotel, Buffalo, N.Y.



THE CATHANTIC. No use of taking the large, repulsive, nanaeous pills, composed of cheap, crude, and builky ingredients. These Follets are somely larger that mentard seeds. These follets are some lines that the following the foot thromes to the constitution, fleft, or occupation. For Januelse, Readenbe, Constipation, Impere Black, Pate is the thoutages. The form the Mentard, Bad Thate is the Meetin, Millers from the Mensach, Bad Thate is the Meetin, Millers from the Mensach, Bad Thate is the Meetin, Millers from the Mensach, Bad These mentard Purgrative Fullets. In explanation of the remedial power of these Furgrative Pellets over so great a variety of discuss, it may be said that thek helles upon the submer and inclosed in flat both they are sugar-coaled and inclosed in flats botiles, they are sugar-coaled and inclosed in flats botiles, they are sugar-coaled and inclosed in gians botiles, their virtues helps thereby preserved using priced for any length of these in any climate, so that they are always from and reliable. This is not the case with flats For all discusses where a Largetter, at Meradive, or For all discusses where a Largetter. They ender of mice, in Say China bothe case with flats. They are the the theory and any set of the submer will give the most perfect mainfaction. More so that they are always from and reliable. This is not the case with flats the most perfect mainfaction. More and the climate. They are there the most and the set by discuss. They Pleffict, M. ID., PROFE, World's Dispensary and Invalids House, Burghon, M. Y.



SYMPTOMS.—Frequent bead-neke, disciparge athling into throat, nonzetimes profuse, vatary, thick mucrous, paralent, offensive, etc. In others, a dryness, dir, watery, weak, or haiamed syse, stopping up, or obstruction, of the massi par-sages, finging in ears, deathes, hawking and conti-ing to clear the throat, micerations, scabs from ulters, voice mitcred, massi twang, offensive breath, impaired or total deprivation of scale of superite, indigen-tion, enistred tomils, ticking congit, etc. Only a few of these symptoms are likely to be present in any case at one time.

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the Chills and Fever of the South.

| المحمد | | والاجتباع بالبالا الترابي النفاد ويتقب والبعاد والمتناخر والمعن ويرب محمد والمتع | | |
|--|---|---|---|---|
| 6 | RELIGIO-PH | ILOSOPHICAL | JOURNAL. | JULÝ 26. 1879. |
| | Personal Experiences and Observa- | A WOMAN DIES AND COMES TO | Itoms From Philadelphia. | Reply to J. P. Mondum. |
| Poices from the People. | tiens. | LIFE AGAIN. | — <u>—</u> —— | |
| and the state of t | | | To the Editor of the Religio Philosophical Journal. | To the Editor of the Beligio-Philosophical Journal: |
| | BY S. B. NICHOLA, PRIMIDING OF THE BRODELYS | The Strange Story of Her Experiences | Of all days in Philadelphia the Fourth of July is to be most abhorred. The events of this day | Not an "em" for controversy, but a "stick" full |
| AND INFORMATION ON VARIOUS | Spiritual Conversion. | in the Other World. | are generally preceded by a proclamation of the | in support of the truth. |
| SUBJECTS PERTAINING TO THE | NUMBER TEX. | The state of the late "homes | Mayor, warning all good citizens against the use | J. P. Mendum, in the JOURNAL of June 21st de- clares that my statement that Jones, who served |
| HARMONIAL PHILOSOPHY. | Ken and women are sometimes called to the | Mrs. Diana Powellson, widow of the late Thomas Powellson, resides upon land ranted from Mr. | of gunpowder and all other explosives in the pub- lic streets, and then, right upon the heal of this | on the Paine Hall committee of Jan. 27th, 1877, |
| | ministry by the voice of God within their own | Utiliam Chief, seven of sight miles southwest of | proclamation, come the little boys with their min- | was Mendum's son-in-law, is "false." |
| The Star, the Stream, the Flower., | souls: others are ordeined by human side and in- | Kanasa filiw She is forty-one years of age, and | isture cannon booming away at nearly every cor. | Very well, let us suppose that he tells the truth so far. Now, I dare him to tell the readers of the |
| | strumentalities; so, too, from time to time, have we | the mother of nine children. Up to three years | ner of the street; older boys, with mustached | JOURNAL proclashy what was the relationship |
| ······ | had mediums ordained to the great work of con- vincing an age intensely materialistic, to a bellef | ago she had been a remarkably vigorous woman. On the 1st of August, 1876, a premature labor in- | faces, walk along with revolvers in han i, and gen- erally manage to fire them off by the side of open | that existed between Jones and a member of his |
| A star once sought to shed upon the night a fee | in the "ministry of angels." by work on the pub- | ducad the disease which culminated in what was | windows; little boys, just out of frocks, are busy | (Mendum's) family at the time when Jones was |
| ble ray, | lic platform. Bome of these men and women | I annualed to be death. At one time. Up. 100rup. | awonding to firecrackers on the sidewalks, while | sppointed on that committee and for several years prior to that time! Mr. J. was a stranger in |
| But, stealing forth, she lost herself in heaven's | thus called have had many years of hard work; oftimes torsured, nay, almost killed, by rough and | supposing his patient would soon die, remained with her. The pulse was then ranging at 110; the | old men wind up in the back yards and alleys fir- ing off the rusty blunderbuss that has been kept | the convention that nominated that committee, |
| . pathless way- | unfeeling committees and brutal men, who have | reanization to not minute. Cold. Clammy Dol- | loaded as a gift for a thief that did not appear. | and would never have been placed on it had he |
| Yet on she went, still shining through the clouds | had no glimmering conception of an immortal | entration all over the body. Sveballs infowd Dack- | Of course, at the end of this one day's carnival, | not been nominated by one "member" of the Mendum family, and his nomination seconded |
| which darker grew, | life. To be a medium; nay, more than this, to be | ward and upward; no action whatever of the dia- phragm; she had been blind for several days; | some fifty accidents, followed by a few deaths, are | by another "member" of the same family. |
| Until the darkest came; slas! she could not then | an honest public medium. Is to bear a very heavy cross, and God grant that the Crown of Bight- | things continued in this course without much | reported. To get away from such noise and confusion on | Mendum, in his communication to you, is sim- |
| shine through. | cousness may be theirs, not only in the other | ebange unfil 1 ofclock in the morning, when she | the glorious Fourth was our greatest ambilion. | ing only to draw the public attention away from |
| Perplexed, she hid her face and wept behind her | home, but in the life here and now. | diad The ensure of the neck and nance now re- | We noted an advertisement in the Public Ledger, | my serious arraignment of himself and his co-lm- postor, by insinuating that I am a bad fellow, or |
| sable veil, | Among the many early mediums called to this | laxed, the head dropped forward upon the breast, the eyelids opened, the eyeballs resumed their | "Spiritual Picnic, 4th of July, Blue Anchor Sta- tion, Narrow Gauge Railway, twenty miles east of | that there is something wrong about my charac- |
| To think her mission scarce begun, was destined | public work, was Mrs. Ada L. Coan. My-impres- sion is that she went to California many years | normal position the minils were dilated. 200 LDG | Philadelphia, Rev. Dr. Peebles orator for the day." | tor, but I submit that if he know of anything that |
| thus to fail. | ago, and may still be used as a private medium on | film cethered upon the eves. Inc wollst was | Quite a number of Philadelphia Spiritualists gladly | would destroy my character before the public, his |
| A little stream did onward wend its journey to the | the Puelfie coast. Some doubtars still skapilics i | dead. A durrant of electricity Dissed HOM (00 | embraced the opportunity to commingle with the | use of condemnatory Lumital against me in his own paper, as far as he dares to go, is good evi- |
| | are always saying, "Why don't the spirit produce the phenomena in a public hall?" In those earlier | base of the brain to the lower portion of the back failed to revive her. She did, however, finally re- | friends of Ancors and adjacent towns, to hold sweet intercourse for one short day beneath the | dence that he would use it. That he does not, is |
| ses, And lesped the pebbles in the sand, murm'ring | days Mrs. C. was one of the best rapping medi- | vive, only to pass through another change called | shady trees. The gathering was quite a large one. | my acquittal. His reference to Purdy and Sharp |
| continually, | ums I ever met, slways pleasant, good natured, | death, finally reviving again. | The exercises commenced at 11 o'clock, M. M. | is amusing. Trot them out, Mendum, if you dare, and I'll put up beside them one who knows all |
| And rippled on, while larger grew the objects in | witty and lady-like in manner. The raps would | Our reporter visited the bedside of the lady, in | Chew in the chair. A brief address was then | about my character in Balem, J. R. Hall, now of |
| ita way, | come no matter who the committee or how great the number of people gathered; at request the | company with Dr. Thorne. Her story is as fol- | given, and a poem recited by a brother too modest to give his name, followed by Robbie Burns, who | Bay City, Michigan. They once threatened me |
| Until at length a rock it met, and then it went | raps would be produced on the floor, window, | towa. | gave an inspirational poem through the organism | with "Furdy" and "Sharp" in their office, and I dared them then to do their worst. I do so now! |
| | side of the room, back of the castr, and in one in- | "I have been a professed Christian for many | of Brother Mills, inspirational post of Aucora. | If they know anything damnatory against me, let |
| satray. Yet hoping still its path to force, on 'to its goal, | stance a chair was placed upon four inverted tum- blers and the medium standing on a cushion in | years. Some time in 1877 I joined the Methodist Church South. I sm a full believer in Christianity. | At 1 o'clock Dr. Peebles mounted the stand, and gave us an hour's speech, conched in sublime lan- | them bring it forward like men. as I have "gone |
| | the chair. John G Saxe, the poet, was on the | The statement that I am about to make is stranger | guage, full of sweet and lofty inspiration. He | for" them. If they will not, let them stand con- |
| the sea, In quicksand march 'twas swellowed up and sank | committee, and he said, while not accepting the | to me than it can be to you. | began with a compliment to American liberty. | demued by all honorable people as anakes in the grass hissing the poison of their obloquy against |
| eternally, | nhenomens as produced by disembodied spirits, | "On the night of my first dying, the more I died the less pain I felt. I was so happy at going (oh! | spoke of the glory that encircled the brow of the herole dead, and their presence on such an inter- | better people than themselves. |
| | he was satisfied that it was independent of the medium's conscious volition. | sir. I suffered so much): feit no misery of any | esting occasion. He closed his address with a | In my article of June 7th, in the JOURNAL, I |
| A hawthorn bud once thought to bloom and cheer | Mrs. Louie M.Kerns, or more recently known as | sir, I suffered so much); feit no misery of any kind; pain in the head all gone; it seemed that I | graphic relation of his experience in materializa- | make no insinuations, but go straight to the mark, and from the fluttering it is evident that I |
| | | Install conscionsness into IDF & INVINUUS; WADA 4 1 | tion at Terre Haute. Ind. Jesus in his material. | hit the good every time. But If I am wrong In |
| | one of the very best public test mediums I have ever met, either for the ballot tests, rapping or | came to my senses again I knew I was dead, but | ized body ate a brolled fish, and in Terre Haute he | my statement of facts in that article, or any oth- |
| đay. | writing machanically. The first public seance i | atil bling. I Deceme Dilet Will Serior autivi- | saw a spirit est an orange right before his eyes, etc., etc. | er, if I perpetrate a slander or a libel upon Men- |
| But unaccustomed to the frost, its leaves unclos- | that I attended with this medium was at Everett I | pating the worst. My husband (who died in 1866) | At the close of Dr. Peebles' remarks, ten-minute | dum, has he not the whole force of the American government to protect himself and punish me? |
| ed in vain, | saut un and T among others presented a single 1 | soon, however, took hold of me. He told me I was on the wrong road. Others of my departed | speeches were made by several fine speakers, strangers to the writer, and whose names have | He and Seaver charge me with slander and libel. |
| For blighted in the morn, at eve it folded up | name. The frat same written was "Martha B. f | frianda and family did the same. The darkness | slipped his memory. At 3 o'clock the meeting | That they do not even attempt to answer the |
| Again: | Nichola," a mame not written by me or any one 1 | anddaniw wanished. I saw all my Irlends and mit- | was called to order, to go into an election for offi- | charges that I make against them, is avidence that they are conscious of their inability to sus- |
| And as it closed its weary eyes, and bowed its | present and the inquiry was made. "Does suy ! | tions of others. I saw hills and valleys, trees and | cers to make arrangement for a camp meeting to | tain themselves in a fair, open conflict with the |
| | one recognize is!" I arose in the audience, and | flowers, rivers, seas, lakes and birds, and heard such music as I can not describe. The people. | be held in August. M. M. Chew was elected pres- ident; Dr. Rhoads, Vice President; L. Thompson | tain themselves in a fair, open conflict with the truth that I hold as my weapon against them. I |
| Sweet Hope, the emblem of its life, forever more | said it was for me, and immediately I received a written communication. I had not expected that | were not what I expected to see. They were or-] | Secretary: John Langham, Treasurer. These | maintain that if they were innocent they would |
| was dead. | this snipit enals of works come in this biblic i | dinary man and women. Some were bright and | brothers are hopeful of getting up a camp-meet- | never stoop to become the authors of such an Im- potent apology as was Mendum's article in the |
| | manner. The communication was satisfactory. | beautiful, and others were lean and miserable | ing, and solicit the support and co-operation of | JOURNAL. That they sliew themselves to put that |
| Thus like the star, whose first bright ray dispera- | What unesen force, power or intelligence could | looking. I saw their homes. They lived in com- | all who feel it their duty to advance the interests | forward as their defense against an impeachment |

ed the lesser cloud. "Til, too ambitious of its aim, was wrapt in deepest shroud:

and the state of the

And like the stream whose eager flow to reach its goal, the sea.

But hastened its sad fatal end into eternity. Or like the bud, whose sweet intent to cheer and to refine,

But quickened its too early birth on to its swift decline.

My life bath proved its dearest aims, its surest, saddest blight,

The triumphs of its little day, all over with the night-

But, when at last, its, struggles o'er, my life shall find a close.

Tho' on this earth, it ne'er may know whole blessing or repose.

Beyond the cloud there is a God who blesses good intent.

And not alone the good we've done, but too the good we meant.

* Will some one inform us of the author of the above?

give name and facts of a personal nature except what it claimed to be? At a public circle held in another hall, Judge P. P. Good, of Plaimfield, N. J., was selected to sit at the table as the committee, and while shus acting he received a communication from an un-cle in the Spirit-world in the axact chirography of the spirit, and I believe this was the first and only communication ever received by him from the spirit. Many communications was the circle and the spirit. this spirit. Many communications were received by the audience, and one from a person who died from ossification of the heart, and as the friends would not recognize the name, she personated the painful ending of his life, and they at last ac-knowledged its truth.

J. Frank Barter, so well known in the east as a public lecturer, and also as a test medium, though he does not claim the latter, gave a good many excellent tests from the platform on his recent visit to Brooklyn. Among other tests given one evening after his lecture, he said, after seeing and evening after his locture, he said, after seeing and describing two spirits 'accurately, "I hear the names Achas Sprague, and Martha B. Nichols," the latter formerly of Jersey City, Grove street. I stood up in the audience, and while standing Mr. Baxter said, "Mr. Nichols, I see across your breast 200" This was the number of the house on Grove street, Jersey City, where my wife passed from this to the "shlaing shores" of the other home. Mise Sprague was a lecturer widely known in the east, and whose memory is sushrined in thou-sands of loving hearts in New England. In a later article I shall more fully record my respect and gratitude for this noble woman whom I was glad to .

any we have, but some were not so besutiful as others. I saw many bright spirits, but was very munnes much surprised that

much surprised that THEY HAD NO WINGS. My friends led me from the dark place into the light. I did not come through this dark place any more, either in coming back or returning at any time. I saw many meetings or congregations, but did not learn what they were doing. I thought I was at home, but was told that I must return to my body again. My husband told me this. I cried and was very much angered at him and atill cried and was very much angered at him and still am for sending me back. I long to be in that beautiful home that they told me was mine. My husband sent a message to his son and to my children by me.

Messages were also sent by many others. I was Messages were also sent by many others. I was afraid of some spirits, who looked dark and for-bidding, while others were so bright, beautiful and kind. When I was there a large concourse gathered around me. I did not know I should re-turn to earth till I was told so by my husband. He was sixty-seven when he died, though he now looks in the prime of life. My two children were with their fether I was rore superlaad at this. I looks in the prime of life. My two children were with their father. I was very surprised at this; I had known only one; one child was born dead, premsturely, in August, 1876; Hwas very reioled to see me I can not compare it to any age, it differs from earth, but still a small child. I felt all a mother's love for that child, which I did not think I possessed. My boy, one year old, died fif-teen years ago: he is now a young men and thew teen years ago; he is now a young man and knew

of the new faith. The day was now far spent, and but one hour left for social chat. An orchestra was arranged in an adjacent schoolhouse, and the light fantastic toe was made to vibrate in consonance with the charming music. Dr. Peebles and wife added no small share to this last hour's enjoyment. Farewell had now to be said, and we, of Philadelphia, hied to our homes, estimate that we had celebrated the Fourth of July in the most becoming manner.

The arrangements for the camp meeting at Neshaminy Falls' Grove, under the suspices of the first society of Philadelphia, are now fully com-pleted, and the camp will open July 18th. In conclusion, permit me to compliment the friends of the JOURWAL for their determination to webbid a pure and loft Scheindlers' Laws and

friends of the JOURWAL for their determination to uphold a pure and lofty Spiritualism." Jesus said, "Satan goeth up and down the earth seeking whom he may devour." This was true in the days of Jesus; it is true now. There is a malignant power in the Spirit-world (the counterpart of earth), opposed to all progress that may be an-tagonistic to established creeds and forms of be-lief. an organized plan to destroy pure Spiritual. lief; an organized plan to destroy pure Spiritual-ism. Keep the eye on the plummet, and the judg-ment unperverted, and how soon shall we be able to tell who are the psychologized agents of this nether world. Spiritualism is only useful to the world when it has the pure truth radiating through it. Hear all, but draw the line, and never sacrifice the standard of right within your own judgment. Pity the false and unjust, and shield then for a for a provide from the deriver of solition. them, as far as possible, from the darts of self-im-molation, but never aid in bringing them forward

that no honest man would allow to stand unchallenged for an hour, is sure, convincing, unanswer-able evidence that they are cultr. Rours for the truth forever,

OHABLES ELLIS.

(* **1**

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Boston, June 24th, 1879.

Notes and Extracts.

Spiritualism is a religion of love. **Pride** is ever the companion of emptiness.

"The hardest trial to your heart is to attempt to bear a rival's failure without weak triumph.

Truth is eclipsed often, and it sets for a night, but never is it turned aside from its eternal path.

We must give men a religious interest in society. We must make talent assert itself spiritual-

The genuine and the spurious, however, are to be found everywhere-in science not less than in theology.

What is the use of any religion if it does not teach us to follow what is right, and to avoid what is wrong?

Spiritualism has made some of the minis-ters of several denominations talk more rational. ly and justly of God.

One class say, all civilization centers in Jeaus. Another proclaim, civilization can be no more put into Jesus than the oak into an acorn.

Extracts from the Dhammapada, or Path of Virtue, By Buddhs.

VERSIFIED BY JAMES KINNSESLEY LEWIS, OF LON-DON. ENGLAND.

HATSED CHASES BY LOVE.

"By him I have been robbed-by him abused-By him defeated-by his blows illused! If thoughts like these be banished not thine

beart, Then direful hatred will not e'er depart!

"By him I bave been robbed--by him abused--By him defeated--by his blows illused!" When thoughts like these will in thy spirit cease Will hatred die and leave thy soul in peace?

The ruling nower o'er hatred is not hate. But love subdues and reigns in regal state; This is a rule that even now is olden, ('Tis universal, and 'tis more than golden!)

OF REFLECTION.

Reflection leads where joys for aye illume, But thoughtlessness to worlds of deathiy gloom; Those who reflect die not resigning breath; The thoughtless in their life resemble death!

The meditative who the truth pursue With purpose strong no power may ever subdue. Will (as the Tathagatas ever teach) The highest happiness-Nirvais-reach.

By earnestness did Maghavan attain To lordahlp with the gods of plorious reign; And earnestness is by the people praised,— 'Gainst thoughtlessness their voice is ever raised.

The body being but a feeble worm, This thought should be to man a fortress firm, Where be the tempting Mars can overthrow,— Keep constant guard against that crafty foe.

FLOWERS.

Who knows the body fades like frothy fickes, Or as an unsubstantial mirror, breaks, Pucks Mara's flowery, pointed dart, and he, The frowning king of Death will never see.

As sips the bee the nectar from the flower, Destroying not the beauty of its dower, Nor sweet perfume that fills each waving bell, So let the sage mid earthly beauties dwell,

Attractive as a flower of beautoons hnes. Whose colored cups no fragrance diffuse, Appears the cloquent, but fruitless speech 'Of him whose practice is not as he preach!

Like to a flower (the fairest of the fair,) And full of fragrance walted everywhere, Appear the fruitful words of him whose deeds Reveal their root in wisdom's verdant needs.

As on a highway heap of rubbish grows -The thriving illy which unspotted glows, The traveler delighting with its scent. (Which ever spending, still is never spent).

The true calightened Buddha's followers shine, His thoughts reflecting (full of light divine). Among the people who in darkness dwell Like wayside rubbish in the ditch or dell!

TEX FOOL.

If in thy distant tour thou fall to find A more enlightened or as wise a mind, In silence wend thy solitary way,-There is no pleasure in what fools may say!

The fool may with the wise forever be The truth perceiving, in the same degree As lifeless lades the decoction tasts, Though in its fuscious depths forever placed!

Among the wise, if one intelligent A minute brief he in communice bleut, In track received he will as noon rejoice As doin the tengue is morsels rich and choice!

While svil doods bear not their svil fruit The fool's deceived in honeyd musines mute; But when the cashored fruit around him fall. His honeyes musings grief fransforms to gall.

call in this life sfriend, and whom I hope will give me a warm grasp of the hand when I reach the other shore. Mr. Baxter is certainly doing a great work in drawing attention to the truths of Spiritualism, and proving them at the same time. We are to welcome him again to Brooklyn in Oc-tober and November, and his audiences will be limited only by the capacity of the hall in which

he is to speak. Among the public test mediums none is more Among the public test mediums none is more widely known than our veteran brother, E.V. Wil-son, and I venture to say that there is none more positive in statement, or more correct in facts or tests, whether in reading character, seeing and describing individual spirits, or in giving some long forgotten circumstance, or of incidents known to the disembodied spirit alore. One even-ing at a source in Everett Hall, smong other facts, he said that he saw a spirit (describing the same and pointing to a parson in the describing the same, and pointing to a person in the ex-treme end of the hall). He knows you, and says such and such things occurred, such a year, month and day of the month; but the gentleman month and day of the month; but the gentleman said he knew nothing about it. On going home, he related to his mother, an aged lady, the facts as stated by Mr. Wilson, and she said, "Every-thing as given by the medium is correct." The gentleman was a stranger, not a Spiritualist, but he had the manhood to come another evening and testify to the truth. No theory of mind-read-ing will cover or reach this case. On another evening Mr.W. said,"I would like to take the hand-kerchlef of a lady I have never met. A lady by my side held up one which Mr. W. took, saying, "Another person younger than the lady has han-dled this. She is fair, fdelicate, and of sanguine, nervous temperament," giving an exact descrip-tion. Continuing, Mr. W. said to the lady. "Tou met with a serious accident when you were but six years old, which came very near destroying six years old, which came very near destroying your life." He also gave a correct reading of this lady's character, and he had not even clasped her hand, although he may have barely touche i the hand, although he imay have barely touched the tips of her fingers. Another evening he gave fif-ty-two tests, readings, etc., and forty-nine were admitted to be correct. Whence comes the intel-ligence given in this public manner, unless by di-rect spirit power acting through the medium. As I write this, an elder brother lies on a sick bed in his home in Illinois. Many prayers will go forth from many homes that his life may be spared to the course for many homes that his life may be spared to the cause for many years, but if the angels shall say, brother, your earth-work is done, "come up higher," we shall still be blest by his efforts in the spirit-life to perfect communication between

the two worlds. S. B. NICHOLS. Brooklyn, N. Y.

W. Skimmer writes: I have taken the RE-LIGIO-PHILOSOPHICAL JOURNAL many years, and now renew for the same. Its intelligence as a Spiritual paper makes if desirable to my family and self. Spiritualism is gatuling in Clinton, Iowa, caused by many brilliant tests through the mediumship of W. F. Peck. who has been located here about four weeks. I pronounce him a very powerful medium for various phases, vis: musical instruments fying about while being played upon, and anirits speaking through a bulk or frumpet. and spirits speaking through a tube or trumpet. These phenomens seem to be taking hold of the public, and will make more believers in the phi-losophy Mrs. Lake is also in Clinton, and has lectured on the sbuses and delusions of Cathololectured on the shuses and delusions of Catholo-claim, and has also given some fine addresses on the Spiritual Philosophy. Mrs. Lake was the widow of a second Homan Catholic priori who has passed to the spirit plane, but who still influences her. She is now delivering a course of lectures in Clinton, which all will stiend, and they will doubtless result in much good to our cause. We also have a way intellectual young lady who is being developed as a very fine medium. She has given myself and others some very fine tests. Her pane is Alice McKandric. name is Alice McKandric.

If this W. F. Pock is the medium who was, not long since, on the Pacific Blops, our friends will do well to refuse to witness his manifestations except under frand proof conditions. He is prohably a powerful medium, but his record is not such as to inspire confidence.

Spirits do not sing like we do; much nicer. saw some spirits who looked repuisive and dark. The clothing of all was of the flowing or robe kind. No voice is used by spirits. I understood them more perfectly without words. I read their thoughts, it is more perfect language than ours. They told me to come back to earth for three or four years with my little children who are here, unless I was disastisfied. I promised to do so. I expected

Lexpected TO MENT CHRIST, but did not do so. They told me this was why I was in the dark. I know now that I must depend upon myself. We are over there as we are here. We make our own happiness. I did not find any heaven or hell, only life, more perfect and beauti-ful than this. This is not life at all. What I now relate is as clear to my memory as anything in life can be,

In dying, after the first time I did not lose con-sciousness. I seemed to fade from one life into another. I now often see spirits around me, but can not speak to them or they to me. They show me flowers, which are more beautiful than ours. Spirits told me they had to repeat of their sins over there before they could advance. Till they did this they were unhappy. I was much surprised when I first went there at seeing a spirit which I took to be God. And I afterwards supposed it was Jeaus Christ, but who was only a bright spirit teaching the others. I saw many such afterwards; they don't seem to belong to the rest at all. Every-body is engaged in learning and growing brighter, so they fold me."

so they fold me." The facts and particulars of this strange death were verified by the people of Rosedale generally. More particularly was the account substantiated by Mrs. Kittle Powellson, sister in law to the lady, and Miss B. Powellson, the daughter, Mrs. John Haddock, Mrs. Jas. Willson, Mrs. Callenburger, Mr. Baird, practicing physician in Rosedale, and many others who have been constantly attending

her. Dr. Thorne celled in consultation Dr. Halley, of Kansas City, who made a thorough investigation of the case. Dr. Baird has also been a witness of many of the phenomena.—Kansas City Tones.

Philadelphis, Pa., July 9, 1879.

Chebanse (Illinois) Grove Meetings

I have just closed two very successful grove

I have just closed two very successful grove meetings here, and such is the interest awakened that austher one has been appointed at the same place the third Sunday of this month. Mr. Geer is engaged as speaker. The grove is situated in a romantic place on the banks of a river, and convenient to the immediate towns. Its owner, Mr. Smith, very kindly fitted up the grounds with seats and other conveniences, and rendered every assistance he could to make the meetings a success. There was attimated to be over 1,000 persons present on both pocasions. be over 1,000 persons present on both occasions, and the best of order and harmony prevailed. The picnic at the close of the morning session

was very enjoyable, and among the great aumhers that came it was observed that many promisent church members were present, mingling in the

church members were present, mingling in the festivities of the occasion. The second Sunday meeting the friends secured the services of Mrs. Simpson, of Chicago, a test medium of remarkable power. In the presence of the large assembly, and under strict test con-ditions, some very rare flowers were produced, and, the most wonderful of all, a gold fishl Some fue convincing tests were given while the me-dium's hands were held by a skeptic selected by the sudience. Mrs. Simpson is a lady of preposa seasing appearance, and her estnestness and cand dor give all who see her confidence in her mediumship.

The lunch stand and ice cream and lemonade and netted the Society some \$100; and the suc-cess of the meetings has decided the friends to hold them yearly. Meetings will be continued during the month of July. BISHOP A. BEALS.

The Rev. J. H. Harter writes : The clear "Ine ther. J. H. Hatter writes : The clear, high toned and ever welcome JOUENAL has just come in and announces "An Important Step." I fully approve of the "step" and hope that thou-sands of new names will be added to your list. I will do what I can to increase the circulation of the JOUENAL. I would become lass indeed if I could not be "fed" from weak to weak with the nutritious soul-food afforded by the JOUENAL.

as samples for the world to copy after. JOHN A. HOOVER.

One of Our Healers in Prison.

Seyeral weeks ago G. G. W. Van Horn was arrested, charged with practicing medicine and sur-gery without license, and had a sham trial, in which it was proved by one witness, an invalid girl, whom the M. D. put on crutches, as is be-lieved, for the occasion, that Mr. Van Horn put his hands in water and rubbed her limb. The lawyers twisted it around in such a way that they caused her to call the process "bathing it." Mr. Van Horn made no statement, and called no witness, Judge White took three or four days to decide the question, and then called in one of the M. D.'s, who testified that using water was prac-ticing medicine, and the rubbing was practicing surgery, and on the above named evidence alone he found the defendant guilty of the charge, and fined him \$250, and Mr. Van Horn was committed to isil.

A new trial was asked for. After three or four days' delay the Judge heard, or pretended to hear, the plea for a new trial, in which four atildavite the ples for a new trial, in which four silidavits from regular physicians were presented, stating that such practice was not considered in the medi-cal profession as the practice of medicine and surgery, and that the defendant did not apply water, but only his wet hand, and it was also shown that the power of healing was not in the water, but consisted in the laying on of the hands. And that if Christ and the spostles were to appear in Kangas City and continue their method of healing, they would be just as liable to fine and imprison. they would be just as liable to fine and imprison-

The Court stated in giving his decision that he did not understand him to be that kind of a doctor -s healer-but he thought he was a Water Doc-

I sak in the name of justice and common sense if he did not understand the nature of his case, and when it seemed to him then and there that he was unjustly in prison, and there to remain for long weeks to come, why did he not grant him a new trial?

new trial? Again, he took four or five days longer to de-cide that he would not grant him a new trial. Many believe the whole affair was preity thor-oughly understood before he had his trial; and that it is a war waged by the M. D.'s and strict Christians against free thought and progress more than against Mr. Van Horn. Of course when people heal the sick it affects the doctor's pockets. Rinally, the Judge ways over kind as to reduce people heal the sick it affects the doctor's pockets. Finally, the Judge wasso very kind as to reduce the sentence to \$100, or affect days' imprisonment and costs. I presume he thought he must do something to atome for his passing the sentence without understanding the case at all, and that to the extent that it entirely changed the whole na-ture of the case; but nevertheless: the decision of the Honorable Judge could not be revoked. Mr. Van Horn is held in close confinement, serving out his time. What may we look for next in this land of boasted Christian civilizationi OBSERVER. OBSERVER.

Kansas City, July 10, 1879.

S. H. Bush writes: My JOURNAL did not reach me last week, consequently it broke a llak in the golden chain. I can better do without Sun-day. It is the only periodical that boldly de-nounces fraud and wrong wherever found, even in the house of its friends. Keep on, the right must win,

John A. Hoever writes: Your reduction in the price of the Journar, has taken us by surprise. It is a decidedly unselfish movement, and must As is a wedge of you have not interment, and must win for you haurels worthy to be worn by the truly uwselfish. Beer not; this step will gather around you men with souls so large and purses so full as to never let you fall. God bless you, angels guard you, and brothers of our noble cause stand by you. by you.

Bev. Phillips Brooks, writing for that rigid evangelical periodical, the Princeton Resieu, protests against ministers warning others against the dangers of doubt upon decirines which to their own minds seem very questionable, and says, "How many of us hold that the everiasting punishment of the wicked is a clear and certain ramenment of the wrope is a clear and certain trath? But yet how many of us have ever said a word to tell men that they might be good Chris-tians and yet keep a hope for the souls of all God's children.

We do not blame scientists for their guesses, nor reproach them on account of their mistakes. They have done the best they could, and the world owes them a large debt of gratitude.

The progressive minds of the past are rever-ed more as gods than as men, and where there was only hatred and malice expressed, now their names and histories are household treasures.

The mother does not ask her child to approach her with fear and trembling, but through the affectional nature; and is not Delty a father and mother, and does the Infinite adopt meaures that mankind would consider tyrannical and uniust?

If man fears God, both man and Delty are placed in an inharmonious condition, and there can be no change in this condition unless, like an angelic messenger, Love interposes her sweet influences.

This knowledge, gained by spirit communion, gives to Spiritualists great advantages over more believers. We have keys to our caskets that others have not; our scrolls lie open in our hands, while others hold them in scaled letters.

The march of intellect is proceeding at quick time; and if its progress be not accompanied by a corresponding improvement in morals and re-ligion, the faster it proceeds, with the more vio-lence will you be hurried down the road to ruin. -Southey,

The example of Garrison comes to us here as an inspiration. Had he simply sought to amelior-ate the horrors of slavery he would have failed. He struck at the roots of the institution and de-manded unconditional emancipation on the soil. and he succeeded.

There are said to be fifteen thousand words in Shakespeare; only eight thousand in Milton's works. There are about five thousand words used by educated people in common conversation; while with the uneducated boor, only about five hundred words are used. ;

Dr. Le Conte, in his most admirable work on geology, says that thirty millions of years, which time it would take to wash all the present land into the sea, gives us no adequate concep-tion of the time involved in the geologicol histo-ry of the earth as recorded in the stratified rocks.

J. H. Crocker says: "Need we ask which is best snited to the common people? Unitarianiam is a plain, simple religion of common sense, and as such is pre-eminently suited to the needs of the masses. It is the religion of humanity. It is just what men need to make them what they ought to

Elevelation, prophecy, seerahip, the last words of the dying, common sense and the God within us, proclaim that there is another state of existence after death, to say nothing of the indi-vidual experiences and revelations of Sweden-borg, Davis and many others, that give undubita-ble evidence of a spiritual world.

The whole experience of the past teaches that the jumble of ignorance from which we are but now beginning to emerge, is not so much the normal condition of the human mind, as the out-come of a vast accretion of superstitions and ill-regulated beliefs, which have augmented in num-ber and strength as the ages have rolled on.

Der and strength an the ages nave rohed on. It is said that gardeners, sometimes, when they would bring a rose to richer Sowering, de-prive it for a season of light and moleture. Silent and dark it stands, dropping one inding leaf after another, and seeming to go down patiently to death. But when every jest has dropped, and the plant stands stripped to the utmost, a new life is even then working in the buds, frods which shall apring a tender foliage and a brighter wealth of flowers. Ho, often in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom reaches the soul. - Mrs. H. S Stour.

By a standard reaches the soul. - Are. H. B stowe, Mig. Talanange, as a sign of the times in re-ligion, stands first of all as an illustration or em-bodiment of that low conception of religion which makes it to consist primarily of excitament of the feelings and speakedile action of the will produced by excited feelings. And, as I have said, of this low conception of religion, he is at once a consequent and eases. If this low conception were not already very provident in society, such men as Mr. Talmage would not be tolerated, much less patronized and petted. - Nov. T. J. Sunderland.

Spiritualism is the essence of alk religions, and there can be no religion without it.

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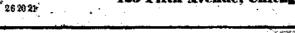
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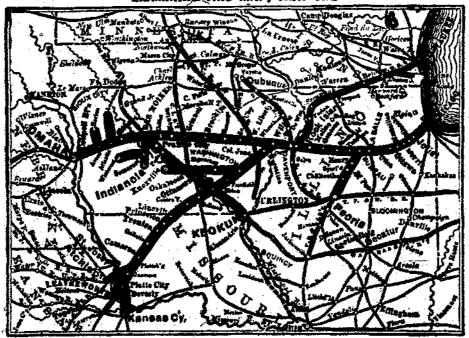
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RELIGIO-PHILOSOPHICAL JOURNAL.

JULY 26, 1879.

LETTERS FROM THE ISTHEUS OF PANAHA.

Manners and Customs of the Common People.

To the Editor of the Religio-Philosophical Journal: In my last 1 gave an idea of a few peculiarities of our mixed population, and in continuation will try to describe some other traits which seem strange to foreign eyes and cars.

It is fortunate for the whites that the colored people are divided, as before intimated, into two classes, namely, natives and Jamaicans, between whom there prevails a constant state of feud, more or less openly declared. Were it not for this fact we of the "blanco" or "buckra" minority, might some fine day find ourselves in peril of be-ing annihilated. But the sooty subjects of Her Gracious Majesty of Britain entertain a most wholesome fear and consequent disa most wholesome fear and consequent dis-like of their native "brudders," which serve to prevent any unity of action in the al-ways possible event of a public disturb-ance. The difference of language is one cause of this, besides which the native looks down upon the other as a foreigner and interloper, to be treated with a certain amount of disdain, and to be taxed, harrassed and generally oppressed. It is easy to foresee the result. English Sambo is dis-gusted with the diluted extract of Africa, represented by the dusky hidalgoes of the ruling race, whom he calls "dem Paniards," meaning Spaniards, (the letter S before a consonant being too much for his excess of labial wealth), and misses no opportunity for expressing his disapproval in vigorous terms. Still so great is the natural tendency of the colored race, of whatever country, to sing truce to trouble and to take the world easy, that unless the provocation is very aggravating his ills are soon forgotten. The most philosophic of Sybarites could not, with wise deliberation, determine upon the course best adapted to afford the greatest amount of present ease and enjoyment with more unerring facility. Carps diem is the burden of his unconscious cerebration. Let us by all means enjoy the present hour, in whatever manner may seem most congenial to our limited and primitive ideas, letting the future take care of itself. In pursuit of this instinct, as might be

expected, pleasure sits at the helm. Univer-sal emancipation having in the first place removed all coercion as to labor, our loving mother, Nature, supplements that humani-tarian enactment by doing away in a great degree with the necessity. Since, therefore, according to the translation of the Latin proverb, "To work is to pray," it follows that there is little prayer, at least of that kind. But in its place there is much idleness, and a tendency to various gay dissipa-tions, the first and foremost of which, I should say, was dancing. Among the native common people this is generally performed in the streets in front of their tiendas or shops, whenever the weather is dry. and forms a curious, half-savage spectacle not easily forgotten. One such very com-mon dance is called the *cumbia*. The dancers form a circle, in the middle of which is the music, consisting of a tum-tum, or oneheaded native drum, a dried calabash with a little corn for a rattle, and perhaps a tri-angle or other rude instrument. When ready, the monotony of the barbaric music begins, and each male participant supplies the girl of his choice with a half dozen waltzing, sometimes gliding with a peculiar, wave-like, undulatory motion which seems the intensity of passional expresssion, reminding the spectator of the descriptions given by travelers of the Ghawazees, or dancing girls of the Nile. It may be called the licentious poetry of motion. The dance is kept up with greater or less zeal and unquestioned enjoyment for hours at a time,-frequently the whole night. The next morning there will be a ring upon the ground, worn smooth and glazed with the sperm from the flaring candles. Another dance is called the fandango, and still another the gaita, but they do not differ very much from the one described. The dress of the native woman at these dances is very becoming. It usually con-sists of the polera or loose flounced upper garments, made of some gauzy material trimmed profusely with lace, and hanging gracefully off one fair shoulder, a corded belt with tassels, a skirt clear of the ground, and nicely slippered stockingless feet. The ornaments worn are sometimes costly gold chains, to which are attached coins sur-rounded with delicate native filagree-work, tortoise shell combs with pearl tips and a profusion of natural or artificial flowers. It often occurs that sailors from the ships in port or other strangers intrude upon these festivities and join in the general enjoyment. One fine night, attracted by the measured beating of a tum-tum near our residence, we went out to see how the affair was conducted. We were invited to take seats on the plazza, and before we had been there long a French sailor strolled that way. and being a natural born humorist and clown, he selected for a partner the oldest and ugliest woman he could find, and begged her most politely to honor him with her company in the dance. She readily con-sented, and left her half-smoked cigarillo with a friend while he, investing her with the indispensable flambeau of candles, led her with great ceremony into the ring, and thereupon began a series of gymnastic performances that would have put the Ravels themselves to shame. For an hour he starred it on that wild stage, while we looked on, the effect of his comicalities greatly enhanced by the quiet patience and gravity of his partner, and was still bravely harlequining for the amusement of the good-natured crowd when we came away. To some extent the Jamaicans join in these dances, but they have their own rather more conventional balls and parties, after the English model, which they ape on all occasions. These are of frequent occurrence, and are held within doors, and are sometimes patronized by a certain class of white men who think it the right thing to mix in such scenes. As might be expected. the worst feature of all these festive gath-erings is the excessive use of intoxicating liquids, which is always and everywhere to be deplored. Drink, however, does not ap-pear to have the same immediate and dis-astrous effects upon the less sensitive colored race that it has upon the white. It no doubt brutalizes and degrades all; but it is not so quick to work its ruin upon the more sluggish nature, sithough in the end its results are equally demoralizing and alsosether bad On all high days and holidays, such as Christmas and New-years, the Fourth of July, the queen's birth-day, the days of state and national independence, as well as the numerous saints' days in the church

child is ready and willing to have a "good time." Living wholly apon the sensuous plane, even religious and spiritual affairs must assume the nature of a show, or exciting pageant, to awaken even a passing interest. The serious side of life, the re-flective, quiet side, is entirely unknown. As an instance I may be permitted to describe a certain once a year all night procession, called the jombsou, originally intended, no doubt, to typify in a serious manner the lion and lamb ides in the conversion and subjection of the savage races. The per-formance as at present conducted, consists formance as at present conducted, consists of a hand-carriage or cart of some kind, upon which a throne is placed, covered with a canopy made gorgeous with flags, red calico, tinsel and bright ribbons. Side by side upon this royal conveyance are placed two gaily decorated girl children, one white (or as nearly so as circumstances will permit) and the other black. The "band" strikes up, that is to say the accord-eon, or wheezy fife, or dreary tum-tum, be-gins, the mob of men, women, buys and girls form a singing, howling, dancing es-cort, and the strange phenomenon peramcort, and the strange phenomenon peram-bulates every highway and by-way of the town until next morning. Once, after daylight, I happened to see one of these barbaric

affairs that had been going about all night with the two prettily contrasted, fantastically dressed infants, and the dead, dreary look of sleepiness in their poor little eyes, and the befoozled, tipsy state of the rem-nant of the attendant mob, suggested the thought that the sooner this and all other similar semi-sayage relics were civilized off the face of the earth, the better.

T. R. Colon, (Aspinwall) Isthmus of Panama, June 26th, 1879.

Spiritualism-How to Study it.

The more one knows the more one sees and feels there is to know. The familiar saying of Newton illustrated this. At the height of his fame, when his knowledge of natural science was held pre-eminent, he said, "I feel like a child picking up a few pebbles on the shore of the ocean." Yet this feeling did not lessen, but rather stimulated his ardent thirst and enthusiasm for knowledge. The astronomer, ranging with his telescope over spaces of millions of millions of miles, studying the motions, watching the poise and counterpoise, the attraction and repulsion of hundreds or thousands of planets and suns, believes that there are myriads of stars far beyond his sight, whose motions and influences he cannot study and this belief is stimulated to further research and a warning and guard against dogmatic assertion of astronomical dogmas as finalities.

Thus it is in all branches of research or inquiry the stimulus and the warning, the enthusiasm and the modesty, the assurance and enjoyment of success and acquisition, so far as we know, and the feeling that wider knowledge may modify our ideas of natural laws and invisible forces, go tcgether in well-balanced minds, and constitute the true scientific spirit in the study of fact and phenomens, the true and natural recandles, which the dusky maiden lights | fact and phenomena, the true and natural re. | for tunatery for min. Less meat and grease, and holds in one hand above her head, and | ligious spirit in the study of duty and des. | less strong coffee and tea (especially less the dancers, be they few or many, com. tiny of our interior life, and of the soul of coffee for the bilious and less tea for the mence going round and round, sometimes things. things. This will be the ruling scientific spirit when scientists round ont and perfect their ideas and methods, take in the inner as well as the outer life, and become both deductive and inductive. It is not the spirit of dogmatic and inductive scientists, who assume that they know all about the laws of nature and of life, and arrogantly assert that spiritual manifestations cannot be because contrary to natural laws. This will be the ruling religious spirit when the soul is obeyed, the inner voice reverenced, the inspirations of to-day held sacred, and \natural reason, conscience and intuition left free, and all these made helps to a wise and "true daily conduct of life. It is not the spirit of the sectarian dogmatism which passes for religion in the churches, which puts authority above truth and denounces all beyond its narrow creeds as false and foolish. All this bears upon Spiritualism, its wonderful yet natural facts, and the spiritual philosophy and religious ideas to which they lead by quickening and enlarging thought, and stirring to new life the sweetest affections and finest intuitions. Do we know all the laws that govern the facts of spirit presence? Do we ever know ourselves as we are? Can we always tell how much part psychological influences, psychometric powers and clairvoyance may have in alleged spirit manifestations? Or how much the best medium may be influenced by spirits in the body. by the will and wish of those present and visible, as well as by the controlling power of invisible immortals? To all these questions must be given a negative answer, for if we did know all this we should be wellnigh Omniscience! With firm yet modest assurance the experienced and thoughtful Spiritualist can say, "I know that spirit presence is a reality, my soul and my senses give testimony, internal and external, to this great truth. I am immortal, and am in the eternal life to-day. Our friends can and do come to us from the higher realms of this eternal life beyond the bleesed change that we call death. I am on the verge of a great realm of spiritual discovery and thought, and the more I learn the more the wealth and amplitude of that realm opens before me, filling me with joy and desire to learn, yet making me feel how little I know in comparison with what is before me. The more I study and investigate the more assured I am of the reality of mediumship and spirit manifestations, yet the more I see and feel the wondrous spiritual powers and faculties that we have in this life, and so learn self-reverence. I would not forget or underrate a man's psychological faculties, or their part in the phenomena I am study-

still more the power and presence of invisible intelligences, siming rationally to sift and divide the one from the other in all phenomena, and learn more of the inner wealth of our life on earth, and gain still stronger assurance of the high power and real presence of persons from the life beyond. I am but a student, hope ful, assured, yet ready for more light."

"The Religion of the Body."

This was the quaint phrase of Theodore Parker, meant to include obedience to the laws of health, purity and temperance,knowledge and obedience touching diet and other physical habits, that our lives on earth may be long and useful and enjoyable. It is a gospel too little preached, and that little sometimes in a poor way. Whatever our ides of the future may be, our daily work is to live well and wisely.

"Take care of to-day and you take care of to-morrow," is a good old saying, and it applies, not only to the brief days and nights on earth, but to this to day of our existence and the to morrow beyond the grave. Most practical of all ideas is that of the eternal life, of which the to-day is and the to-morrow is to be.

This religion of the body is thus timely and wise. Greatly needed, too, it is. Do any of our readers sit in circles and read spirit communications with emotional delight, and yet live in thoughtless daily ignorance and unrestrained physical indulgences, with no effort toward reform in diet or habits? Let all such join to get up a "revival," and "meet with a change," not of hearts, but of bodies,-transfiguring the impure to the pure, the sickly, to the healthy. "Save our bodies!" should be the imploring cry; "Make these bodies of ours fit for clean souls to live in and to use!" the earnest desire and aspiration; "Give us long and clean life on earth!" is a good wish, and that wish and aspiration is a true prayer, lifting mind and spirit into a realm of higher activity, so that we can help to answer it by our own efforts; and "the gods (and good spirits) always help those who help themselves."

So we come at once to a few plain and practical words: Let the key-note be selfgovernment, the sway of the spirit and the intellect over the senses, the supremacy of the soul over the body. Temperance in all good things, total abstinence from all bad things. Intoxicating liquors, distilled or fermented, and their filthy ally tobacco must be put aside totally, with a "get thee behind me, thou adversary!"

Hot weather is upon us. Let every farmer have a good vegetable garden and a good supply of summer fruits, and let every citizen get his daily supplies of vegetables and fruits to be had in the market cheap and plenty, fortunately for him. Less meat and grease, summer is well. Many a farmer's table with its daily supply of salt-pork and potatces only, and slack-baked white bread, opens the way for fevers and bilious troubles and dyspepsia. Less meat and more vegetables may be a little more daily trouble, but will serve a large share of the weary nursing and watching with the sick, as well as the doctor's bills. The Hindoo, in the tropics lives on rice, the Esquimaux, toward the poles and among the icebergs lives on whale-blubber. Our summer is tropical, and we must live somewhat as the Hindoo does, while it lasts. We do not build a fire and shut doors and windows to stop the air in dog-days. When we eat much fat meat its carbon builds a fire in us, closs the circulation like doors shut in a room, and so the body rebels in fevers and like ailments. It is all folly to be fussy and notional, or to starve on too light or too little food. Have enough that is hearty and healthy, and yet have the varied vegetables and fruits to keep the system cool and open and clean. Some vegetables, beans, wheat, etc., are more nutritious than any meats. Study dietetic physiology rationally. Know as well at least what food is good for ourselves and our precious families, as for pigs and cattle. There are no inflexible rules of exact diet, for different constitutions need different food; but there are general rules and ideas to be studied. Unbolted wheat, in Graham bread, griddle-cakes, cracked wheat, etc., should be used far more than it is. Indeed it is a question whether the inventor of bolting apparatus did not ignorantly curse mankind, by separating the coarse husk, with its needed phosphorus, etc., from the white kernel or flour, tending to produce constipation, that fearful cause of many pains and ills. Let the diet be clean, pure, nutritious, well-cooked, and such as to keep the system sweet and healthful. Avoid overwork, either the sudden strain of some great effort in harvest field or shop or with the brain, or the fearfully exhausting and disastrons strain of work too hard and continuous. Use the bath of cold or tepid water-not too soon after meals or when exhausted-daily as near as may be, and keep heart and mind healthful and cheerful. If we behave ourselves we can be at peace with ourselves, and "with the rest of mankind." For all this and much more, woman has her important work in every home. Let husbands and fathers, who take great care to have the best conveniences in their offices, the best isbor-saying machinery in their shops and on their farms, take equal care that wives and daughters and all the "women folks" have the best cooking utencalendar, every dusky man, woman and | ing; but while I see their influence, I see I sils, and stoves, the most airy and healthy all that bould be asked.

kitchens, the cleanest and coolest cellars, and all that helps to make housework as easy and productive as possible. 'Let the help indoors, he enough to carry that important department along as well 'as the out-door work of "the men folks." Let wife and husband be mutually thoughtful and tender of each other's comfort, and that tenderness will be strength and balm and blessing to both.

We cannot better close than by an extract from The Sanitary Magasine, well worth the thoughtful reading of all. Under the fit title of "Weary Women," it says:

fit title of "Weary Women," it says: "Nothing is more reprehensible and thor-oughly wrong than the idea that a woman fulfills her duty by doing an amount of work that is far beyond her strength. She not only does not fulfill her duty, but she most signally fails in it, and the failure is truly deplorable. There can be no sadder sight than that of a broken-down, over-worked wife and mother---a woman who is tired all her life through. The woman who spends her life in unnecessary labor is by this very labor unfitted for the highest duties of home. She should be the haven of rest to which She should be the haven of rest to which both husband and children turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, the tender confident and helpmate of the other. How is it possible for a woman exhausted in body, and as a natural consequence in mind also, to perform either of these of fices? No, it is not possible. The constant strain is too great. Nature gives way bestrain is too great. Nature gives way be-neath it. She loses health and spirits and hopefulness, and, more than all, her youth, the last thing that a woman should allow to slip from her, for, no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself. To the overworked woman this green old age is out of the question; old age comes on her sere and yellow before its time. Her dis-position is ruined, her temper is soured, her very nature is changed, by the burdens very nature is changed, by the burdens which, too heavy to carry, are dragged alor g as long as wearied feet and tired hands can do their part. Even her affections are blunted, and she becomes merely a machine-a woman without the time to be womanly, a mother without the time to train and guide her children as only a mother can, a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day that when night comes her sole thought and most intense longing is for the rest and sleep that very probably will not come; and, even if it should, that she is too tired to enjoy."

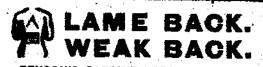
Hay Fever.

As the time approaches when this dread disease is getting ready to torture its victims with six to eight weeks of suffering, inquiries come to our office as to where the sufferers can flee to find a haven of rest and security from the affliction. There are different localities in Minnesota and the extreme upper lake region that offer immunity. The distance, and expense of getting to these comparatively isolated points, however, is to many an insurmountable obstacle; and another drawback to business men is the difficulty at those places of supervising their affairs at home. Last season the editor of the JOURNAL made what was to him a delightful discovery. A member of his own family, who has suffered each season for twelve years, became greatly debilitated by the disease, and it was found necessary she should leave the city, being unable to get any relief or sleep. Having heard something of the advantages of Grand Haven, Michigan, we sent the sufferer across Lake Michigan to that point, distant only a hundred miles from Chicago. Leaving here in the evening in such distress as to render life insupportable, the patient arrived at Grand Haven next morning, and from the hour of arrival until October first, when she returned home, never had a symptom of the disease. We shall of course seek the same haven, and can, we think, confidently recommend the place to our correspondents and subscribers. Grand Haven is especially fortunate in that it is eligibly situated. It can be reached from every direction by railroad. The best way, however, to get there from Chicago, is to, take one of the fine steamers of Goodrich's line, leaving here every evening and arriving at its destination about seven in the morning. This gives the traveler a cool and delightful night's rest. No danger need be feared, even by the most timid, in crossing the lake. At Grand Haven, good accommodations at reasonable prices, can be secured. To those who desire the comforts and conveniances of a first class hotel, the Cutler House offers all they can desire, and at popular prices.

Ethics of Spiritualism.

A. E. Newton concludes a lengthy review running through four numbers of the Banner of Light; a review ably written from an adverse side, with the following extremely complimentary passage:

"In conclusion, if any apology is needed for the large attention that has been be-stowed on Mr. Tuttle's book, I would say that in my judgment no work more import-ant to the future of Spiritualism has yet appeared. Its acceptance or non acceptance by the great body of Spiritualists will determine in a large measure the tendency of the movement, as a philosophical system and as a moral force, for an indefinite. period."



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J. Madison Allen has left the South, and is now in Kansas. He will make engagements for Sunday and week evening lectures, grove and camp-meetings, scances, etc., anywhere between Wichita and Boston. Address during July, Wichita, Kansas. He will make a few more engagements in Kansas, if parties write very soon.

State Argue, is the name of a new paper just started at Springfield, Illinois. It is edited by D. W. Lusk, than whom no more capable man could have been selected for the position. The Argue is Republican in politics and is backed by capitalists who are determined to make it a success. The illustrated title contains portraits of ten representative Illinoians, including Miss Frances E. Willard and Mrs. Myra Bradwell. The typographical appearance of the paper is

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