



Window Spectres.

BY HUDSON TUTTLE.

Some six years ago my attention was called to a peculiar phenomenon, no less than the visible tracing of the human face on windows, by some unknown process or force.

In North Milan, Ohio, is an old wooden building, formerly a hotel, now occupied by a man and his family by the name of Horner, in religious faith, Second Adventist, and a strenuous opposer of Spiritualism, as is natural, because if true, his faith must be false.

Some five miles from Milan lived a family by the name of Laughlin, wealthy farmers, honest and industrious. An aged gentleman, in Milan, said to Mrs. L.: "When I die I will return and convince you that I exist."

From notices of the press, it appears these window-pane spectres are not of infrequent occurrence. The Charlestown (Va.) Chronicle says: "A singular discovery has been made at the house of Jesse Garth, for many years deceased."

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.

"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!'"

The following narrative of a similar phenomenon is recorded by J. Madison Allen, in a letter from South-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."

Bro. COLEMAN:—I feel like congratulating you on your happy reply to "one of the foremost Spiritualists of America." It is to the point, and just what you ought to have said, in my humble opinion.

As the picture began to form on the pane adjoining that of the first, and gradually assumed the outlines of a man, bust and arm, the neck and shoulder covered by the darker handkerchief-scarf, crossed in front, the face turned a little in the same direction as the other pale face.

Something novel in photography may be seen in this town. On the pane of a window, looking north and catching the oblique rays of the morning sun, can be seen as distinct and complete a negative of the face of a young lady as the most skillful photographer could make.

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 fortuitously assume certain outlines, is not probable, and that it should those of certain persons, as in the above cases, is not possible.

Reply to John F. Overbury. BY WILLIAM DENTON.

Mr. Overbury is mistaken when he says that Nature's Divine Revelations "was the first comprehensive enunciation of the principle of evolution."

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 his scribe, while many persons believe in it as Christians do in the Bible.

Mr. Fishbough in the Introduction says of Mr. Davis, while in the magnetized state, "His mind is now entirely freed from the sphere of the body, and consequently from all preconceived ideas, from all theological isms, and from all influences of education and local circumstances, and all his impressions are received from the interior or spiritual world."

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."

Had not such extravagant claims been made for the work, and had not many persons, with whom I am acquainted, some of great intelligence, believed in these claims, I should not probably have reviewed the geological 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.

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 misimpressions—therefore, also, to erroneous conclusions from reasonings—just as a spirit (i. e. a person) in this world is liable to take on misimpressions and to arrive at wrong conclusions; on the principle that ignorance is an omnipresent enemy, to which universal human nature is constantly exposed—as much in manhood as in childhood, and as certainly in the spheres and states after death as upon any man-bearing earth in the immeasurable universe.

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 "Prominent Spiritualist," the subjoined apt and sensible letter, just received, is submitted to the readers of the JOURNAL.

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Bro. COLEMAN:—I feel like congratulating you on your happy reply to "one of the foremost Spiritualists of America." It is to the point, and just what you ought to have said, in my humble opinion.

ness and brotherly kindness in discussion, but by no means let us cover up errors in the body from fear of hurting some one's feelings. You hold the hammer and wield it most manfully, and far distant be the day when you and such as you must lay it down; for the cause of truth must have champions who can bear the brunt of such onslaughts as you are getting.

Denton's criticism of Davis in the JOURNAL of June 14th, in last paragraph, contains a truth of such vast import to Spiritualism that it should be engraved in letters of gold, or rather of diamonds, on the fore-front of our edifice of principles. It is one of the main items of my creed, and is what I have told you in some of my remarks on mediumship. It goes farther towards explaining the confusion, the mistakes, the incoherences, in spiritual communications, or mediumistic teachings, than anything I have seen.

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 faculties, and a thorough knowledge 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 results with the telescope, and the best spiritual seers, all other things being equal, are those who know the most in their normal state."

The Spiritual Republic of America. BY A. J. DAVIS.

Do you wish to behold America interiorly, or exteriorly? What can be more disheartening than America materialized? Behold how repulsive! Half-formed, disjointed, unjust, crude, discordant, self-revolutionizing. But spiritualized—seen from the interior—America is a limitless promise of the happiest Republic. Humanity here finds its new earth wherein dwelleth righteousness. Here mankind finds its promised land—a new world! overflowing with every good and perfect thing—a land of the grandest achievements, and glorious with universal human happiness.

After an absence of many years, (he "died" at the beginning of this century) a patriotic American speaks out of the delicious light of the far upper sky. Psychophonically I hear his calm, 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."

After these words dropped out of the limpid sky, (written as fast as heard) I went out for a walk, meditating in the spirit, wondering what it all could mean. The June day was breezy with electricity. The distant green hills seemed swollen with harvest. The air was loaded with the very life of sweetness. Roses and honeysuckles imparted a dreamy sweetness to the atmosphere. But I could not enjoy the picturesque—neither could I give myself to the enchantments of fragrance—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 superficially upon anything? These and yet other questions flooded my thoughts, as I rested beneath the great trees.

Reasoning thus, and thus concluding interiorly, I began once more to enjoy the beauties and varieties of the world around me. The surpassing picturesqueness of the distant green mountains—the hazy verdure of the far away valleys—the suggestive glimpses of vine-clad and tree-covered cottages in the distant (seeming) fields—the delicious fragrance in the air, exhaled from honeysuckles 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 love, justice, wisdom, peace, progress, and happiness.

Materialized America is an indescribable and highly unsatisfactory picture. It is teeming with the evils and miseries of ignorance and injustice. With true insight the poet said that a true home is not that materialized home which is visible to the bodily eye. He said the true spiritualized home does not consist of "four square walls, though with pictures hung and gilded... not merely roof and room," with the physical conveniences and all modern improvements, invented to expedite the movements of bodily life—but instead, the poet said, "home is where affection dwells—where there's one to love, and where there's one to love us."

Of America shall we not likewise say that to the

bodily eyes, the spiritual Republic that is coming, is yet invisible! The great storms begin in far away mountains. Look at the old civilizations and watch the gathering tempests—Communism; Socialism, Nihilism—and prepare for them when they burst out in the weakest places among us. America is elastic and young in every joint. The storms may descend, and the young giant may bend beneath them; but from his bed he will spring with the profound strength of a god. A great suffering is before us; so, also, is a great joy. Look at America, materialized, and you will shudder at the picture; but look deeper, see America in her inner life, and you will be filled with gladness and gratitude.

The Proprietries of Discussion.

A little private and friendly advice offered by myself to Mr. W. E. Coleman, having unexpectedly been published by him, has been made the occasion of another violent exclamatory essay, which I think requires a brief notice from the "Spiritualist" addressed, whose name the editor of the JOURNAL demands shall be signed to any comments he may offer.

I regret that any good advice was wasted on Mr. C. and that he did not carry out his expressed intention to "modify," "tone down" and "be more sparing in the use of epithets." His profuse use of violent language, just after professing a desire to reform, reminds us of the clergyman who was admonished by his friends on account of his great propensity for exaggeration, and in his penitent mood, exclaimed that he had shed "barrels 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 confounded," 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 shillelah 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 controversies 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 furies 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 discovered to be futile and puerile. He is still young enough to make further progress and to discover that his present course, however earnest and honest, is still somewhat puerile—deficient alike in patience, calmness, courtesy and comprehensiveness of thought. But these are not incurable defects in one who is capable of continuous self-improvement.

The excessive excitability and intemperance of language among Spiritualists, of which Mr. C. is a conspicuous example, is not after all a very formidable evil. They are all in pursuit of truth, and will all attain 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.

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 August, 1877. It was suggested to the then mayor of the city, Col. R. M. Moore, who gave his influence and support to the movement. The preamble of the constitution 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 directors was also chosen. Up to this time, over two thousand persons have joined this society, and the association has branches in over forty cities of the country. Until the society has full assurance of the support 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 association, it has been deemed proper to let the world know of what has been accomplished. In the furtherance of the objects and aims of the association, there will be a grand picnic given on the 10th of August, 1879, the second anniversary of the association, upon which occasion it is expected that there will be over one hundred couples publicly joined in matrimony, as an evidence of the influence and successful workings of the association. The novelty of one hundred marriages at one time will doubtless bring to gather the largest assemblage of people ever collected in this city. Before this occasion comes off, the association has determined to publish a full list of its members.

Miss Adele Shattuck and Her Alleged Miraculous Relief.

A singular case of belief in the power of spiritual faith to cure physical ailments has come to notice in Sagatoga 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 eighteen years old, became paralyzed from the effects of a violent nervous attack, caused by hearing of the sudden and accidental death of a brother to whom she was greatly attached. She went into convulsions; was in a comatose 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 gradually wasted until the skin was drawn tightly over the bones, and the flesh assumed a milky or cream color. Miss Shattuck was a devout member of the Methodist Church. She has since her prostration persisted in believing that she would be restored to health; and she 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 incurable, the young woman one day walked down stairs and informed her wonder-stricken parents, by signs, that she had been cured in answer to prayer. Since then her limbs have gradually become strong and pliant. Last week, at her request, the clergy and members of the three churches in West Galway met at her father's, and held a meeting for the special purpose of praying for spiritual power to enact a further cure in this young person's case, and restore to her the power of speech. Miss Shattuck soon began singing and talking. The case is vouched for as a fact by the village folk, one of whom gave this account of it to the reporter.—New York Sun.



Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

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We hardly think the friends of the RELIGIO-PHILOSOPHICAL JOURNAL need further inducement than our reduction in the subscription price, to incite them to diligent labor. We, however, feel impressed to make the following offer:

To the sender of the largest number of yearly subscribers before October 1st, we will give TWENTY DOLLAR'S worth of books, to be selected from our printed Book List. To the sender of the second largest number we will give TWELVE DOLLAR'S worth, and to the sender of the third largest number, FIVE DOLLAR'S worth.

Mr. 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:

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 philosophical grounds.

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 nearer the truth than the decision to reject all conceptions of the kind, would be, which would land us in extreme Idealism.

Our extended knowledge of nature is gained by assuming of persons involved what has held good in similar cases which see Herbert's 'Realistic Assumptions of Modern Science,' to which we are here under obligation.

are past. In doing so, we assume the constancy of nature in the future, which can never be proved, and is at best only probable; and we transcend phenomena in referring both to the future and to the past, and in assuming the unprovable validity of inference.

Science transcends phenomena at every step; the whole fabric of human knowledge would collapse unless the testimony of consciousness was accepted to facts not found among phenomena, 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.

In claiming psychometric powers, Mrs. Denton claims a supersensual faculty, inexplicable 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. Denton denies, notwithstanding the objective evidences we have of the activity and identity of spirits. 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."

Watkins Again at Work. Watkins, the eminent psychographer, is giving good satisfaction to all who witness exhibitions of his wonderful gifts and powers. He demonstrates in broad daylight this new science of "Independent Alibi Writing." It is an undeniable 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.

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 ultra-scientific zeal Mrs. Denton boldly invades this ontological sphere, and assumes to tell us that there is nothing but what is mundane behind certain phenomena; that when these so-called materialized beings, wearing the human form, coming we know not whence and disappearing we know not how, inform us that they are spirits trying to manifest themselves to our human senses,—they are

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

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.

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 insipidness, shallowness, shortsightedness, generalities, and even absurdities, in the messages, as he says coming from people like Moses, Luther, Napoleon I. Washington and others are a futile attempt at removing the objection that they may really come from malevolent or evil spirits, or are 'sent' from that class which, as we know, make use of their spirit-power for the mere purpose of their own individual amusement whenever they find mediums and sitters credulous enough to become the subjects of mystification and to take brass for gold."

We do not think that Mr. Kiddie'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.

"For our own part, we believe that these sensitive beings (mediums) are better respected 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 urgent interest that the spirit-influences that have made themselves manifest as diverse in their character as influences could possibly be, and that in many cases influences that might almost be called diabolical have been endorsed with a 'thus saith the Lord.'"

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 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."

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 beyond that number were fraudulent.

Watkins 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 a carefully as a child.

Col. Eaton's Letter.

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 20th. 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.

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 witchcraft 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.

Manifestations on Their Merits.

Investigators and students of spirit phenomena, 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; a medium bears a good character for truth, and has always exhibited perfect willingness to satisfy all reasonable demands of inquirers, we may reasonably calculate that future manifestations will probably be genuine, but we cannot assume that they certainly will be.

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."

Timely Words from Dr. Splaney.

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 GLORIOUS NEWS. The JOURNAL leads the van. May the Banner and others follow suit; down with low prices! The masses must and will have reading matter. Let us sustain our papers!

The heathen Chinese 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 rulers are not content to legislate on the use of the deadly drug, like their Western brethren who amuse themselves by legalizing the making of alcohol and then attempt to prevent its sale.

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 interests. 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. Brother 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 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 Charleston, 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. PLOTT'S, 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 courtesies, 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. HOLBROOK, 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 lecture 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 on 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 on their idols; almost every house has them; new temples are constantly being built in honor of those idols, and the religious bathing places and assembly grounds are crowding." 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! 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?

It appears from the Philadelphia Press that drunkenness in Norway and Sweden is cured 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 acceptable. 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 odot of liquor produces an invincible repulsion.

Our neighbor of the RELIGIO-PHILOSOPHICAL 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.—Advance, June 14.

This is the way our evangelical contemporary replies to our invitation that it would correct the gross misstatements 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 those who do not see both sides.

Press Comments on the Religio-Philosophical Journal.

"A READABLE PAPER" - "THE FAIREST EXPONENT OF MODERN SPIRITUALISM EXTANT." In the thriving and prosperous town of Kasson...

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

The Church of the Universal Brotherhood will hold a grove meeting in the beautiful grove of Deacon Porter, Euclid, on Sunday, July 27th...

The Oswego Valley Spiritualists' Grove Meeting.

The popular lectures of Frank Baxter, has been engaged to address the great Oswego Valley grove meeting of Spiritualists and Friends of Progress...

A National Liberal and Spiritual Camp Meeting.

Arrangements have been fully perfected for the great National Liberal and Spiritual Camp Meeting at Bismarck Grove in this place, to begin September 5th and last one week...

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...

Semi-Annual Meeting of Liberalists and Spiritualists of Michigan.

The semi-annual meeting of Michigan State Association of Spiritualists and Liberalists will take place August 25th, 26th and 27th, at Nashville, Barry County...

WHAT AN EMINENT AND PROFOUND STUDENT 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...

Spiritual Seance.

E. V. Wilson, the seer, will hold a seance in West End Opera House, 435 West Madison St. at 3 o'clock, P. M., Sunday, July 27th inst.

Card from E. V. Wilson.

To the Spiritualists of the United States and the World, greeting: Friends, I have been a long time sick...

A Challenge.

We, the officers of the Iroquois County Association of Spiritualists, challenge all theological ministers, in good standing in their respective churches...

Business Notices.

It was a happy circumstance for George M. Cobb, of Westford, Vt., that Kidney-Wort found its way into his dwelling...

Notice.

The Spiritualists and Liberalists of VanBuren County, Mich. will hold their next quarterly meeting at Keeler Center, in Mr. John Baker's grove, on the 9th and 10th of August...

Second Annual Meeting of the Illinois Social Science Association.

All persons interested in any or all of the great problems affecting the usefulness, health, happiness, morals and liberty of men, women and children, are cordially invited to attend the second annual meeting of the Illinois Social Science Association...

DR. J. C. RAYLE has been speaking, since last report, in Lotus, West Grove and West Liberty, Ind., the last a grove meeting.

Notice.

Mrs. D. JOHNSON, Artist, No. 26 Throop street, Chicago, Ill. Water-Color Portraits a specialty.

DR. B. BRITTON, M. D. continues his Office Practice at No. 50 West Eleventh street, New York, making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases.

MR. CLARA A. ROBINSON, the well-known "Magnetic Healer" is now located at 1030 Wabash Ave. Chicago, where she will be pleased to see all her old patrons...

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LETTERS FROM THE ISTHMUS OF PANAMA.

Manners and Customs of the Common People.

To the Editor of the Religio-Philosophical Journal: In my last I 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 ears.

child is ready and willing to have a "good time." Living wholly upon the sensual 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 reflective, quiet side, is entirely unknown. As an instance I may be permitted to describe a certain once-a-year all-night procession, called the "Jambaca," originally intended, no doubt, to typify in a serious manner the lion and lamb idea in the conversion and subjection of the savage races.

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."

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 together in well-balanced minds, and constitute the true scientific spirit in the study of fact and phenomena, the true and natural religious spirit in the study of duty and destiny of our interior life, and of the soul of things.

This will be the ruling scientific spirit when scientists round out 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 revered, 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 well-nigh Omniscent!

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 blessed 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 studying; but while I see their influence, I see

still more the power and presence of invisible intelligences, aiming 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, hopeful, 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 idea 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,—transferring 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 self-government, 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 starchy 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, less strong coffee and tea (especially less coffee for the bilious and less tea for the nervous or dyspeptic) through the heated summer is well. Many a farmer's table with its daily supply of salt-pork and potatoes 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 bill.

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, clogs 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 disastrous 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 labor-saving machinery in their shops and on their farms, take equal care that wives and daughters and all the "women folks" have the best cooking utensils, and stoves, the most airy and healthy

kitchens, the cleanest and coolest cellars, and all that helps to make housework as easy and productive as possible. Let the help indoors, be 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 Magazine*, well worth the thoughtful reading of all. Under the title of "Wear Women," it says:

"Nothing is more reprehensible and thoroughly 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 labor unfitted for the highest duties of home. 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 confidant 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 offices? No, it is not possible. The constant strain is too great. Nature gives way beneath 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 ere and yellow before its time. Her disposition is ruined, her temper is soured, her very nature is changed, by the burdens which, too heavy to carry, are dragged along 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 even night comes her sole thought and most intense longing is for the rest and sleep that very properly 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 conveniences of a first class hotel, the Outer House offers all they can desire, and at popular prices.

The Countess of Cathness Commends the Journal.

Lady Cathness writes us from Paris as follows: "Let me take this opportunity of saying that I highly value and appreciate your JOURNAL, and am sure it is doing a grand work for the good cause."

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, séances, 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 Argus, is the name of a new paper just started at Springfield, Illinois. It is edited by D. W. Luak, than whom no more capable man could have been selected for the position. The Argus 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 Illinoisans, including Miss Frances E. Willard and Mrs. Myra Bradwell. The typographical appearance of the paper is all that could be asked.

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 bestowed on Mr. Tuttle's book, I would say that in my judgment no work more important 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."

LAME BACK. WEAK BACK. BENSON'S CAPRINE POROUS PLASTER. This article is one which really possesses extraordinary merit. It is consulted by reliable physicians in your own locality...

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