

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 been made in some of the public prints there is not one word of truth. With the axcap-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 at-tended the materializing scances at Mott's I had much more convincing reasons than 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 Philabert Dale Owen by the Holmese's of Phila-delphia, 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 in-vestigation into spirit manifestations; but in addition thereto F 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 Swedenborg for over thirings of Emanuel Swedenborg for over thir-ty years, and firmly believe in the truth of all his teachings as 1 understand them. He says nothing about spirit materialization in any of his works, but oh the contrary as-serts 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 ex-press purpose of exposing him, not doubt-ing for a moment but that I could detect the friend, 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 investi-gation and continued it at a period at differ-ent times for nearly a month, having sé-ances sometimes in the daytime and some-times 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 exist-ence as men and women of a score of my in any of his works, but on the contrary asfull and conclusive evidence of the exist-ence 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 ex-perience, and as patiently investigate the subject as I have done. subject as I have done. Now, as to my experience with Dr. Mans-field. The phase of spirit manifestations through him is entirely different from those manifested through John H. Mott. Whilst Mott is a traine and materializing medium, and never saw a spirit in his life, and has no recollection of anything that transpires in trance when he catarns to his normal multion; the normal condition of Mansfield is to see and converse with apirits the same and at the same time that he does with mortals in this life. In all the communica-tions received through Mansfield they, have, in every instance, been made without his seeing the questions which dilled them forth. In a large portion of the questions

buke accompanied with most extraordinary tests." Mansfield is not a man of letters, a 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 sent him 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 lanthrough Mr. M.'s hand, 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: "One of the most interesting tests of spirit intercourse that have come to our knowledge, has recently been given through Mr. Mansield, 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 "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 beveral 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 re-oeived, 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 satisfactory 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 mands, 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 well as of the inquiring person, Mr. Mans-field's hand was controlled to give the an-swer. But, the response completed, neither party was wiser than before, for if was given in strange, and to themselves, mean-ingiess characters. It was looked upon by all as a probable failure. However, our per-ceiving searcher after truth took the sense-less hisroglyph and returned with the let-tar 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 last parity in the arrangement was Mr. Ar Showe, 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 Chinese characters to his letter addressed to the spirit-father!to the spirit-father i With this reply I leave the comments of the flippant public press upon "The Spirit-ual Wedding," with a confidence that noth.

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? I listen for his playful glee:

out on the blue water and the green islands, enjoying the scenery, and inspired by the sweet, clear air. He and his intelligent wife told me of one of their early experi-ences—such as compelled them to be Spirit-ualists, if they would be true to themselyes, as they well said. This occurred at their Fitchburgh 'home twenty-eight years ago, while they were not believers, but investi-gators. Mrs. M. A. Billings (the medium) her husband, Dr. Brigham and wife, had just closed a scance, and were sitting away just closed a scance, and were sitting away from the table, which moved, with no onetouching 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 Auburn to-morrow. ELIZA LISCOMB." 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, 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 burlal 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 friend. Another of these line tests, possibly psy-chometric, but far more probably a spirit message: In 1851 a lawyer in Pontlac, in this state, John P. Richardson, a gentleman well known, had a daughter Julia aged six-teen years. She was reading French and as her father came home would playfully ask, teen 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 Glimore, a child nine years old, in his neighborhood. She wrote a message which neither herself or her mother could read, handed at 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: 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 be-tween the two realms of sternal life. G. B. STEBBINS. JUDAISM .-- The Jewish Occident says that Judaiam in this country, to a large extent, is a sham and pretense, or, to come nearer to the truth, there exists but a mere shadow of the former giant, such as has been photo-graphed in this country from old Europe, graphed in this country from on being the giving outlines and features, but losing the soul and expression of the godiy imagined original. Our people here are metodiants, traders, professionals, and money materia. For appearance take they keep a sort of re-ligion, and dub it Judaiam.

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 heretical teaching in conflict with the word of God as then understood, yet his teachings te 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 Telegraph, the same charges of insanity were again heard, and in order to obtain a were again heard, and in order to detain 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 " Mis-sourian" the "great Benton" as a lunatic, and as advancing a theory inimical to sound reason and common sense, but the experiwithstanding 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 it shows that Morse was no lunatic and that the man who was known by the cognomen of great was talking recklessly upon a sub-ject he had not investigated and uid not un-derstand. It will also be recollected that it is written that nearly nineteen hundred years ago the most distinguished personage known with the annals of time appeared upon the earth, and when he announced that he had come to establish a sprinted kingdom had come to establish a spiritual kingdom by inculcating peace on earth and good will to men—that the rule of life should no lon-ger be an eye for an eye and a tooth for a tooth, but in lieu thereof there should be ger 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 despitability us you and persecute you, yet with all this Godilke teaching. He, in he 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 Emannel 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 most eminent of his time, the leaster of the world's free thought, and up to that period was never suspected of possessing a "mind maininged," yet when he stepped beyond the boundaries of matter and entered the do-main of mind; and came in comilic 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 natural to all things aver read and comprehended a single book, the product of his brain) with being sharm-less dranger, a lumatic, and whose liname teachings are not worthy the attention of any serious and thoughtful mind. Since

best of company,

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- I listen for his playfil gree: I gaze upon his little chair; I feel for him upon my know 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, 'ils but the painted bow 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 atlest! Life seems a day of, ceaseless charge, And death a night of ceaseless rest: And Love, tho' strong in hearth, how weak To save from Fate, so stern and cold, The glories of the dudy 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 faild:--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.

- That fancies vain my sense controlled, So real and true the vision seemed, Those eyes of blue, those locks of gold.

- May I not know of life and blies !" The prayer is answered from above? The angels throug the bending skies; They touch our stricken hearts in love; Their presence fills our longing eyes: Oh, now I know 'tis not in vain, These bitter pangs, these griefs untold, For I shall see my boy again, Those eyes of blue, those locks of gold.

And now for the incident referred to a the first:

Mrs. Breed, a stranger to me, (but as I un

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RELIGIO-PHILOSOPHICAL JOURNAL:

Window Spectres.

BY HUDSON TUTTLE.

Some six years are my attention was called to a per-culiar phenomenon, no less than the indelible tracing of the human face on windows, by some unknown pro-cess or force. When L became satisfied of the fact, and that there was no deception. I attempted to explain it by the imperfection of the glass causing it to ordize by exposure. But the singular coincidence of the faces on the glass being recognizable likenesses, set aside this explanation. The first to which my attention was called anneared on the pane in the front window of a

. on the glass being recognizable likenesses, set ashe 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 gathered before it. The proprietor recognized it as a young lady who had for the six months ahe had remained at the hotel, spent a great portion of her time looking out of that window. Soon after another spectral window began to attract attention. To quote from a local authority:
"In North Milan, Ohio, is an old wooden building, formerly a hotel, now occupied by a main and his family by the name of Horner, in religious faith, Sacond Adventist, and a strenuous opposer of Spiritualism, as is natural, because if true his faith must be false. About two months since, the outline of a man's likeness 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 frem the street. 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 with the set of the second story.

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 eyes 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 starting. It was sur-rounded 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 name of Laughlin, wealthy farmers, honest and indus-trions. An aged gentleman, in Milan, said to Mrs. L.:

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 aged friend appeared pressed against the lower pane. She was greatly frightened, and her cry brought the household to her side. They all same and recognized the face. The abort-cropped, snow-white hair and beard were unmistakable. They looked closer and found it was not a real face but a plature on the glass, like frost-work. Mrs. L. made many unsuccessful attempts to wash it off, but the pleture 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 darktime, 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 singhlar discovery has been made at the house of

Jesse 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 saah of one of the windows, present-ing yery 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 im-agined 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 the sent the since that the server these that 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 ac-quainted 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 some-what similar fact:

what 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 ay ; 1 o priva and had mutually shared the perils and dangers of the mines. But early in the autumn 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 piercing 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 eyeballs nearly protruding from his head, his hair on end, and his face white and haggard 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 sol-itary window, and muttering hoarsely, say, 'Look there!' In the gleam of light a human face was disthere!" In the gleam of light a human face was dis-tinctly 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. While eating his supper Burton happened to glance that way, and was horrified at what he supposed to be the spirit of his dead friend come back to haunt him. In the awful horror of the moment he shricked 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. 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 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."

The second product of the solution of the sub-the that of the dirst, and gradually assumed the sub-lines of a lady, bend, bust and arm, the neek and shoul-der covered with the Unsker handkerchief scarf, crossed in front, the face turned a little in the same direction as the other pale face. This picture did not become very distinct, and soon was overshadowed by the outline of another Indian in profile like the first, and facing eastward. And so they remain. The sec-ond picture is not quite so clear and distinct as that on the first pane but, oute sufficiently so is show manis-taked y the intention of the artist. The glass has been rubbed theroughly outside and in, but the pictures pay no heed. Yieved from within, nothing whatever can be seen upon the glass, not the slightest shalle." In the Shepherdstown (Ya.) Register a similar ap-pearance is recorded under the head of "Sun Pho-tography:"

tography:" "Something novel in photography may be seen in this town. On the pane of a window, looking porth 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. The likeness can be recognized across the street when the door opposite the window is closed. In an-other part of the town, on a window looking west, is the likeness of a young man; and still in another part of the town, on a window facing east, is the whole form of a cat, 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. impressions by the use of soap and water, but in vain. They still remain as curiosities.

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 about fortuitously assume vertain 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.

ness and brotherly kindness in discussion, but by no means let us cover up aleers in the body from fear of hurting some one's feelings. Yest hold the hanmer and wield it most manfolly, 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. I have in the seen reading the comments of a Philadelphis op-ponent on your reply. It is characteristic of our char-table spiritualists, self styled. Denton's criticism of Davis is the Joban at of June when to Spiritualism that it should be engraved in betters of gold, or rather of diamonds, on the fore-front of our educes of principles. It is one of the main lifems of my creed, and is what I have told you in some of my remarks on mediumship. It goes farther towards ex-plaining the confusion, the mistakes, the incoherences, in spiritual communications, or mediumistic teachings, that none of its meaning. This truth thoroughly comprehended will regenerate Spiritualism almost of itself. I read with interest your reply to Dr. Slooum, You had the decided advantage of him.

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 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 snirtual science 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 exteriority? What can be more disheartening than America materialized? Behold how repulsive! Halfteriorfly? What can be more disheartening than America, materialized? Behold how repulsive! Half-formed, disjointed, unjust, crude, discordant, self-revo-lutionizing. 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 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 peo-ple externally, and you see a country full indescrib-able inconsistencies, a vast splash of inteconcilable 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. Pay-chophonically I hear his—calm, earnest tones—inex-pressibly love-laden, thoughtful and cheerful, saying: "Search for the truth in America. The searching is wisely more attractive than the truth itself. The in-habitants of the States will search for riches every-

habitants of the States will search for riches every-where—under the earth, in the sea through the air. They will find everything in abundance, save the truth itself; therefore their instrumentalities of pro-gress 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-fict with the general common wealth, and the Govern-ment 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

intellectual. How to live in luxury and idleness with-out labor, or with but little daily exertion, is to be the end 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 limpid 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 swollen with harvests. The air was loaded with the very life of flowers. Roses and honevsuckles imparted a dreamy sweetness to the athoneysuckles 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 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 !" 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 trace 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 light to take on misimpressions and to arrive at wrong conclusions; on the principle that ignorance is su on information of condition is an every spirit and the principle that ignorance is su on the principle that ignorance is an every string depende. A spirit after death may be, so far is there or truths and principles are concerned in an every string depende. A spirit after death may be, so far individual on earth, and thus concluding interiority. The superstance is be on the principles and there is a substance to principles and there is a superior condition. With reference to principles and there is a superior condition is the principle and there is an every set of the distant green mountains—the hary verdue of the distant green mountains where a feeling of the distant green mountains where a feeling of the distant green there so the solet more of America and the greet harves of roose—one more more the foreaten. The unsult of the foreaten where the deficitions fragmence in the air exclude more and the principle and the principle and the greet is an order of the foreaten. The the foreaten are proven and the greet is the possibly the proven and the soleton and multiludinous, therefore the proven and induces the proven and induces the proven and induces the proven and the greet may be the the soleton. The section of an or the soleton are andered described on the soleton are and the sectors. The possible the proven and happines t therefore, also, to erroneous conclusions from re ings-just as a spirit (I, e, a person) in this world is II-able to take on misimpressions and to arrive at wrong 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, Ni-hillism—and prepare for them when they burst out in the weakent 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 plcture; but look deeper, see America in her in-ner life, and you will be filled with gladness and grat-itude. stude.

JULY 26, 1879.

The Proprieties of Discussion.

A little private and friendly advice offered by myself to Mr. W. E. Coleman, having unexpectedly been pub-lished 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 Journan demands shall be sign-ed to any contribute he may offer. I regret the ony 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 spithets." His profuse use of violent language, just after professing a desire to reform, reminds us of the clargyman who was admonished by his friends on account of his great propensity for exaggeration, and

the clargyman 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 infirmit?. 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-founded," that it would be tedious to rectify his loose expressions, and I shall not attempt it. He sees a ter-rible row or war in progress among Spiritualists, and invites me to take part and wield an intellectual shil-lelah 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 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 earnest and honest, is still some-what puerile—deficient alike in patience, calmiess, courtesy and comprehensiveness of thought. But these are not incurable 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, in 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.

1 Livingston Place, New York.

PROMOTING MARBIAGE.

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

The society with this unusual motive for its funda-mental 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 sup-port to the movement. The preamble 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 consti-tution and by-laws: The society with this unusual motive for its fundatution 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, Hop. 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 two thousand persons have joined this society, and the as-sociation has branches in over forty cities of the counsociation has branches in over forty cities of the coun-try. Until the society has full assurance of the sup-port and co-operation of the better classes of society of both saxes, it was deemed advisable to keep the workings of the association from too much publicity, hut, 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 accomplished. In the fur-therance of the objects and aims of the association, there will be a grand nichle given on the 10th of Anthere 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 matri-mony, 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-gether the largest assemblage of people ever collected in this city. Before this occasion comes off, the asso-ciation has determined to publish a full list of its members.

Reply to John F. Overbury. BY WILLIAM DENTON.

27

My. Overbury is mistaken when he says that Nature's

My. Overbury is mistaken when he says that Nature's Divine Revelations "was the first comprehensive enun-ciation of the principle of evolution." The Vestages of Creation was first published in 1844, which was three 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-terize the Revelations, and it gives the facts consecu-tively upon which its rational conclusions are based. Dawin himself has added but little to the strength of the doctrine of evolution, as presented by the author the doctrine of evolution, as presented by the author of the Vestiges. The clearest enunciations of evolu-tion in the Revelations appear but as echoes of the statements previously made by him in that valuable ittle 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 his scribe, while many persons believe in it as 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 theological isms, and from all influences of education and lo ical isms, and from all influences of education and lo-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 man-kind 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 pos-itive mind, and pervading all spheres of existence." It

result of a law of truth, emanating from the great pos-itive mind, and pervading all spheres of existence." It is true that he says, particulars and minutise cannot be relied on; but he says "generals can be depended upon as inevitably manifesting inward truth and invisible corresponding causes." He also says (249 page) that he does not feel impressed to contradict any of the theories or propositions of geologists, "but merely to state the truth."

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

ave that many of my strictures ar

Instrume, as well as the miner, that it is a spiritual initiation, meant to further an inscrutable purpose, "The following narraive of a similar phenomenon is recorded by J. Madison Allen, in a letter from South-western Missouri."
"Tuesday morning a citizen discovered something more window of the Court-house, which seemed like the likeness of a human head and bust. The window heat the form was standing there inside, but soon saw phat the form was on the 2018. Closer imposed by the winte marker was the point of the head, face, needs and bust of a while man resembling, soon said, the poet to the form was on the 2018. Closer imposed by this is man resembling, soon said, the poet to the head is an indian placed in profile on the same space occupied by the white man bed turned the offer was strumed in the intent to be, the resemblance was more close to the intent to be, the red race and the white occupied on the same continent, the one realising the off of the same continent, the one realising the off of the same continent, the one realising the off of the same continent, the one realising the off of the same continent, the one realising the off of the same continent, the one realising the off of the fact the intent to be, the red race looks westward for more indication and the other proudly bent on each the intent to be, the red race looks westward for more indication and the other proudly bent on each the intent to be, the red race looks westward for more indication and the other proudly bent on each the indication is and post of the more pair from the post is singular still turther (and possibly significant and the face look were gazing and wondering and discussing it is well as the point probably, with its is an indicating and the face look were gazing and wondering and discussing it. The source on 'As the crowd were gazing and wondering and discussing it. It was suggested by the the forter and balf in serveril that be indication of the mystery, before their face and the point probably.

strained; it would have been better to point these 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 dad 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 detec-tion, had such through inadvertence been likely to

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 Frof. Mapes; 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 utter-ances they do not bear the most distant resemblance. It has rendered possible those numerous books, writ-ten by professed mediums in the name of Paine, Parker, 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-senting 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 fearless 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 spt and sensible let-ter, just received, is submitted to the readers of the Journan. The writer is a leading American medium-JournAL. The writer is a leading American medium-has been so for nearly twenty years; a person of un-blemished moral character, against whom, either is private or public life, not a breath has ever been while-pered; a medium who is an honor to Spiritualism, althe from purity of personal character, and from meritor-lous 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

ent is no one of those named in my reply to my former correspondent as among those villified by the fraud-supporters. W. E. COLEMAN.

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. I have heard so much twaidle about "charity," brotherly love," stc., etc., thrown at people who were conscien-tiously combating the errors-false doctrines--of every kind that have been sut forth in the hame of Spirit-ualism, that I have been made aick by it; and I reinice greatly when I bear utterances like yours, which have the ring of earnestness and consistency, which have the root of great evils and abuses, and call things by their right names.

their right names. If we could separate false doctrines and abuses from their propagators, or a base character from its posses-sor, then might all personalities be avoided, then no ovil would result from them, for they do not propagate themselves without human agency. I am for all fair-

Miss Adele Shattuck and Her Alleged Miraculous Rellef.

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JULY 26, 1879.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Mousehold.

BY HESTER 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 Newnham Hall, Cam-bridge, paved the way for Harvard to open hes rear doors to women, through the kind-fiess 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 Lyons, France, and passed, but for some time 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 Medicine, and overcoming all obstacles, matriculated.— Then very brilliant examinations, and ex-cellent theses, made it easy for their follow-ers; indeed, Miss Putnam's distinction was something ouite excentional. This 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 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 entered the Medical School at Zurich, in 1864. and ever since then large numbers have matriculated yearly, as many as one hundred Russians 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 been opened in the principal cities of Russia. The schools at Berne and Geneva are also 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 succeas in the latter city, was obliged to come to Philadelphia to learn her profession. In Austria, 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

ces of the country. In the University of Upsala, they have all the privileges of their brethren. This is the case in Denmark and 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 1596, Novella d'Andrea lectured on jurisprudence; she was so beauti-ful that a curtain fell between her and the class, that they might not be distracted from listening. A picture in my possession gives her the face of a Greek goddess, 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, Madon-ns 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. greater encouragement. In our own country, Elizabeth Blackwell was the indefatigable ploneer in the regular school of practice, and few schools in any city of the globe have such severe examina-tions, or demand more thorough preparation than that of the Infirmary of New York 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 women graduates have to encounter eppowomen graduates' have to encounter oppowomen graduates have to encounter oppo-sition of some form Generally, it is easier to sneer or ridicule 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 calendar, even in a country of general 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 number of young men and a few young women.

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 sterling qualities, he said, "How much we all owe her! She has gone before, but she has not gone away! Nearer than ever, this very hour, she watches and min-isters to those in whose lives 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 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 Belations to Mental Character and the Practical Affairs of Life, etc., By D. H. Jacques, M. D., with an Introduction by H. 8. 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 & Co.

No doubt there is an urgent demand for just such a work as indicated above. In the elaborate elucidation of the subject the author has presented 135 illustrations of prominent men and women and domestic ani-mals, and the temperaments of the different ones 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 theme-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 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. ed with the different types. The relations of temperaments to occupation, marriage, edu-cation, training of children, choice of occu-pation, heath, 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 interseting part of the book is that 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 on the temperaments in the lower animals, showing the effect of lomestication and other conditions.

MERICAN 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. Fish, Rochester 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 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 complete to aid in saving, for the consideration of important questions, time which might otherwise be devoted to study and contention over triffing 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 heat sources and au-thorities, and in a manner highly useful to every person, young of old, who ever ex-pects (and who does not 9) to take any part as officer or member, in the doings of any public assembly. plete to aid in saving, for the consideration as officer or member, in the doings of any public assembly. We notice that Hon. T. W. Ferry, United States Senator from Michigah, 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 everyone to be unembarrassed and ready to have due weight and usefulness in public 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 ahrewd demagogues. Here is the best help to that end." Send to the publisher and author, at No. 42 Aroade Gallery, Ro-chester, New York, for a copy, mailed at 40 cents in paper, or 70 cents in cloth.

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 Boehme; Kant's Anthropology; Hermann Grimm on Raphael and Michael Angelo; Schelling on History and Jurisprudence; Notes and Dis-cussions; 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 Beliefour World to words Not tude of the Religious World towards Mod-ern Spiritualism; The Philadelphian So-ciety; The Rev. J. Baldwin Brown on the Resurfaction? "Spiritualistic Sanity"; The Music of the Spheres; Notes and Gleanings; Spiritual Lyrics; 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 Henzy 'James; "Genuine and Spurious Science," by Rev. B. F. Barrett; "Ad-dress of H. R. Williams, to the Camden Bead New Church Society of London." Road New Church Society of London;" "Monthly Review," by Rev. L. P. Mercer; "California Department" by W. H. Gal-braith; "Study of the Gospels," by Mrs. 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,

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, Danville, 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 department.

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

New Music Received.

Litolf's Musical World. - A monthly magazine of new compositions for the piano forte, edited by Clemens Schultze, published by Arthur P. Schmidt, No. 146 Fremont street, Boston, Mass. Price: each number, 25 cents; per annum, 82.50 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 yalley on the 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 answer to my inquiry: "Is there any hope for me? tell me the worst for I am not afraid; I am ready.

"I know that you are not afraid, therefore I will tell you; you are a very sick man, and, if these remedies do not act at once, and, if these remences 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 chest 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 illness, I found that true and practical charity, kindness and good will, the fruit of Spiritualism, demonstrated 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 and sisters who know that their reward is sure in the great hereafter. On reaching my home the friends came out 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 the field once more. Farmer Mary joins me in thanking our many friends, for kind words, good will and the helping hand. E. Y. Willson.



". For sale, wholesale and retail, by the Ralisio-Patio soraical Publishing House, Chicago.

3

-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 and a confirmed invalid in London, still takes as much interest in sanitary and bos-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.

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Miss Frances E. Willard, of Chicago, 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 stars. She will fill an engagement soon in San Francisco.

George Ellot'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.

be favored with much more from her pen. Mrs. Abby Morton Diaz, whom all young people, and many of their papents, know and love, is a resident of Plymouth, Mass, She is endsavoring to procure protection, in that State, for working women, against in-justice from their employers; something of the nature of a Protective Union.

Harriet Hosmer is preparing to make a long visit to this country. It is settled that the inventions which she claims are her own, and not the property of the pretender-

Lombard, III.

Moore's Universal Assistant and Complete Mechanic, containing over one million Industrial Facts, from the household to the manufactory, with five hundred engravings. For sale at this office ; price 82.50.

KIDNEY WORT

LIVER COMPLAINTS.

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THE HALO: AN AUTOBIOGRAPHY OF

D. C. DENSMORE.

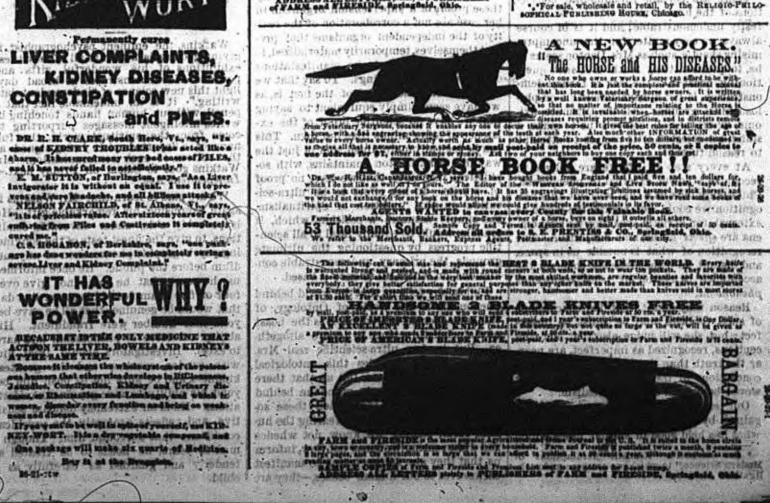
D. C. DENSYORE. THIS volume is intended to be a truthful auto-interpret of the suther, so far as pertains to experiences and thrilling advantures which are believed to be more crease boat that representative. It is designed to illustrate spiriti-a philosophy or is other words, to demonstrate the fast that our friends in spirit ille attends and act upon as while we fa-habit material bodies; and that they frequently influence us to go watch over us in the ups had downs of life here, are cognizant of every thought, cheer us when despushing, and the struggithe, discouraged non and women of the world, through the world, of encouragement when influence the struggithe, discouraged non and women of the world, for the struggithe, discouraged non and women of the world, for the heart, of some warfarer, in blagboomy plaring as through the world, with fresh hopes, one great object of the author will be fullidet.

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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. Without transcending phenomena we cannot move a step in any direction. When we reason about phenomena themselves we transcend them, for we relyton the past if not on the future, as well as op the validity of inference.

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 humán knowledge would collapse unless the testimony of consolousness-was accepted to facts not found among phenomena, but inferred from them.

All these considerations are ignored by Mrs. Denton in uphelding 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.

lying; 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-aggerted 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 absurdities, in the messages, as he says coming from meople like Mosts, Luther, Napoleon I, Washington am others, are a futile attempt at removing the objection that they may really come from malevo-lent or evil spirits, or at least from that blass which, as we know, make use of their spirit-power You the mers purpose of their own individual amusement whenever they find mediums and stitters, credulous enough 20 be-come the sublects of mystification and to take brass the subjects of mystification and to take brass

come the subjects of mystification and to take brass for gold. "If we look at the real effect this book will have on the cause of Spiritnalism, with its intelligent adherents as well as its many bitter enemies, the assumption lies very near that a hundred times more harm than good will be produced by it, and the suspicion is justified 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-nalist will doubt for a moment. "In my opinfor, the only thing which is really praise-

mailst will doubt for a moment. "In my opinion, the only thing which is really praise-worthy in Mr. K.'s book is the sincere conviction, drm resolution and undaunted courage of its author; but I cannot help fearing that just because of the prominence his position gives to his work, this will produce more injury than benefit to our great truths. Against one thousand converts it may make, it will confirm ten thousand enemies in their hatred and opposition. to Bpiritualism, and provide them, as has already been the case, with new weapone of scorn and ridicib 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 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 with this subject:

with this subject: "For our own part, we believe that these sensitive be-ings (mediame) asses 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 urgent interest, --that the spirit-influences that have made themselves folt have been as diverse in their char-scier as influences could possibly be, and that in many cases influences that might almost be called diabalical have been endorsed with a 'thus sait 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 provest problems of ancient and modern times, and it is our surgt-staguard against a danger which we have al-ready said, is bob pernicions and perilous.' Incarsions from the Spirit-world have been a great fact in the his-tory of the world in all ages; and the deltation that every such incursion comes with a manifesto or 'revelation' from the Almighty has been a 'cursein all ages. What remains for us to do is to admit, on the one hand, that Breitel, Isaiak, Paul, and Ben may be hones, and not dended as to what we call the 'ncursions from the Spirit-world, while, on the other hand, we insist apon it that a 'spirit' is not infailible because he has 'sbuffed should be given, but immensely greater care taken, when we are dealing with persons who come from be-hold the world with such an evil crop of damaged 'rev-stations;' and only the clear understanding that we must watch as well as 'part,' and it reason and experience guide us in all things, can as us from even deadlier consequences in the future." The Mr. Sen, here alluded to is Keshub 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 dem-onstration, of a mathematical character."

Col. Eaton's Lett 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 2014. 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 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 off 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. 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 attend public scances 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.

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 aspiration 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.

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

JULY 26, 1879.

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

Mr. Bronson Murray, et 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. matson 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."

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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 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

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 dessify, in relation to these phenom-ena? Of what significance to us, as svidence of a future life is the intrusion into our presence of all 'the white-robed hosts of heaven,' if we cannot prove them to be what they seem? "The truth is, the more carefully we sindy these phe-momens, and the hypothesis which attributes their de-currence to supermundance 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 mundape origin. And, in addition to this, let the source be what it may, it is lost to us in mundane methods and agencies. It is evident then, as that two and two make four, that, even if spirits exist, these phenomens, instead of revealing to us the fact of such existence, and undreamed by our philosophy." Mrs. Denton's objections to the spiritual

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 Spiritualiam.

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. 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 an 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 conrect; but she will judge also that her con-ceptions, recognized as imperfect, are near-er 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 affirming of instances univied what has held good in similar cases which

" See Herbert's. "Realistic Assamptions of Modern Science," to which we are here under ob-ligation.

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 a/ter 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." 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 prac-

tical result or value.

If the human spirit has, before the death of the earth body, such powers as Mrs. Decton 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 deceased human beings. To say that we have no scientific 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. Denton maintains, with so phistical ingenuity, that we have no prost 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 henomens is the world of Ontology, of things in themselves, which it is the boast of materialistic science to ignore altogeth-But in her ultra-scientific zeal Mrs.-Denton boldly invades this ontological phere, and assumes to tell us that there nothing but what is mundane behind wisin phenomenas that when these so--10-1 thenomena; that when these soman 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

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 in broad daylight this new science of "independentalate writing." It is an undeniable fact that a writing." It is an underlapper fact that a pencil, without human hands fouching it, writes intelligent messages purporting to come from the spiritual world, the full name of a depited spirit being signed at the bottom of each communication. Mr. Watkins goes to Salem on Friday next.— Independent Age.

We are giad 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 be-yond that number were fraudulent. His ability to dessive is phenomenal and hard to excel. Investigators should treat him with candor, courtesy and the greatest kindness, and be sure not to push him beyond 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 child.

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 toar 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 \$90.00; or do even better, if opportunity parmits. Canvass your neighborhood, scatter papers, tracts, books and lectures among your orth-odox friends; keep the ball rolling. A. B. SPINNEY.

Detroit, Mich.

The heathen Chines sets the Western world an example in the manner the government has recently resolved to treat the optum 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 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 optum, 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.

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 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 ! 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 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 excep-tion, and the odor of liquor produces an invincible repulsion.

6.

Our neighbor of the RELIGIO-PHILOSPH-ICAL JOURNAL continues to ask us Spiritu-alistic 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 clair-voyants, it passes our power to tell.—Allt-ance, 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.

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 gublished 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 chariatans 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 sectarian 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-ICAL JOURNAL, of Chicago, has reduced the price of that most excellent paper to \$2.50 per annum, strictly in advance. The JOURper 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 aimt to make a paper which will command the respect of all-both friends and opponents.

FROM FROF. 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 thoughtful consideration.—From the Medical Tri-bune, May, 1879, edited by Alex. Wilder, M. D., New York.

Spiritual Seance.

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

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. Dector Watson, former-ly a Methodist, and other distinguished speakers have been invited.

The Oswego Valley Spiritualists' Grove Meeting?

The popular lectures, 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., Bun-day, July 27th, forenoon and afternoon. In addition to the lectures, there will be singing, and descriptive tests of spirit presence. There is abundant room for teams, plenty 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 Spiritualisis and Liberalists of Trent and vicinity, will hold their quarterly meeting at the School House in Trent. on the last Saturday and Sunday in July, com-mencing Saturday at half-past two o'clock r. M. Speaker, Dr. McCollock, of Holland. The Doctor's wife, a talented electrionist, will give select readings before and after each lecture. All are invited. J. A. MitLis, Pres't. Trent. Muskegon Co., Mich.

Trent, Muskegon 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-marck Grove in this place, to begin. September 5th and last one week It is intended to make this a ringing protest shalnst ecclestatical encroachments upon civil authority. The liberal leagners of Kanasa hold their State convention at the same time and place-to perfect State organization. Ex-Governor Charles Robinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Stapreme Court and five leading editors besides attorneys, phy-sicians and prominent business man. This will be the largest gathering of Liberals and Spiritualists ever held in the West We have already sectired several very prominent spoakers and hope to get many others. Bis-mark is the finest grove in the West and less than hair rates are promised on all roads from Chicago west. W.H.T. WAREFIELD.

Michigan Spiritualists' and Liberalists' State Camp Meeting.

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

Semi-Annual Meeting of Liberalists and Spiritualsts of Michigan.

and Spiritualsts of Michigan. The semi-annual meeting of Michigan State Associ-ation of Spiritualists and Liberalists, will take place. August Sth, 59th, 30th and 31st, at Nashville, Barry county, Mich., on Grand River Valley Railroad. The meeting will be held in Lemuel Smith's beautiful grove, one-half mile from the depot, which will be ar-ranged to accomdate all the may coma. In case of rain the Opera House Will be used. This is expected to be one of the largest and most profilable 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 ; Giles B. StabbinseDetroit, Mich.; S B McCracken, Detroit, Mich.; Mrs. L. A. Pearsal), Disco, Mich.; Mrs. L. E. Ralley, Battle Creek, Mich.; Mrs. M. S. French, Greenville, Mich.; J. P. Whiling, Milford, Mich.; Clearles A. Andrus Flushing, Mich.; Mrs. Mary C. Gale, Byron. Mich.; Mrs. Barah Graves, Grand Rapids, Mich.; Dr. E. B. Wheelock, Saranac, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. H. Morse, Wayland, Mich.; Dr. E. B. Wheelock, Saranac, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Mrs. Mars. Marbar, C. Gale, Byron, Mich.; Mrs. Barah Graves, Grand Rapids, Mich.; Dr. E. B. Wheelock, Saranac, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Mrs. H. Morse, Wayland, Mich.; Dr. E. B. Wheelock, Saranac, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Mrs. Mars. Habcock, St. Johns, Mich. Fine masle will enliven the occasion by Mrs. Olie Child, Greenville, Mich.; 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, sances will be in section. As many visitors as possible will be accommodated by the friends. First-class botel accommodations at Wolcott House one dollar per day. At Union Hotel at a rate of \$6.00 per week.

CONNITTER OF ARRANGEMENTS.-Mr. Lemnel Smith, isshville; Mrs. C. W. Putnam, Nashville; Mr. and

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

THE PHYSICAL PARADOX.-Is 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 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 fuld that should carry life and health to every part carries culy washings and disease 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 cleaned by It has become diseased, it must be cleaned by proper medication, else every pulsation of the hu-man heart sends a wave of disease through the system. To eleanee the blood of all impurities, use Dr. Pierce's Golden Medical Discovery and Pieasant Purgative Pellets, the most effectual al-thrative, tonic and cathartic remedies yet discov-ered. They are especially efficient in zerofulous dis-cusses. CAMER.

DR. KATNER, Surgeon and Eclectic Physician; ramines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column. 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 prometic functions properly.

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By its great and thorough blood-purifying proper-ties. Dr. Pierce's Golden Medical Discovery curve all Humens, from the worst forefuls to a common Bietca, Pimple, or Exeptiss. Mercurial disclase, Mineral Polaous, and their effects, are eradicated, and vicorous health and a sound constitution estab-And vigorous health and a sound constitution established. Erreigedas, fall-shown Ferrer Bron, Bealth and a sound constitution established. Erreigedas, fall-shown Ferrer Bron, Bealth and Annor, all disease caused by bad how the sound of the



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 test appearance in Chicago for over a year. Go and hear him. Go prepared to purchase his book and moto, thus helping him in his financial affairs.

Card from E. V. Wilson.

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

the World, greeting:) Friends, I have been a long time sick, ful-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, \$3.00, postage 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, 1879, in debate to discuss the following ques-

tion and the second sec

VERSAL POBTER, President, ISAAO SMITH, Vice-President LAF. SMITH, Treasurer. JEROME BARD, 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 next charterly meeting at Keeler Centre, in Mr. John Baker's grows, on the 9th and 10th of August. All come and bring your baskets: will have a picalle dinner on Hunday. Good speaking and singing is expected. By Order of Committee growther papers please copy.

Second Annual Meeting of the Illi-nois Social Science Association.

All persons interested in any or all of the great prob-iems affecting the usefulness, health, happiness, morals and liberty of men, women and children, are cordially invited to attend the second annual meeting of the III-nois Social Science Association, & convense in Chicago October 2d and 3d, 1978, at 9 oktober 2d and 10 chicago All the strain and the second annual meeting of the III-nois Social Science Association, and the strain Mathematical Science Association, and the strain methods of the strain and the strain of the strain presented upon the different phases of work represent-ed in the six departments of "Philanthroup," "Ed-scation," "Sanitary Sciences," "Domestic Sconomy," "Government," and "Art," and thoroughly discussed, all charitable and philanthroupic associations, and all organizations working in the interest of temperance or prison-reform, are conlially livited to sensinglelegate. "Exampre Borrow Hansawar, Free". 8. A. RECHARDS, Bee 7.

8. A. RICHARDS, Boo 7. 148 LaSalle street, Chicago, Western papers please copy.

Nashville; Mrs. C. W. Putakaya. - Mr. Lamnel Smith, Mrs. Wm. Teighnet, Nashville; Mr. and Sanisbury, Nashville; Mrs. E. Chipman, Nashville; Mrs. Ware, Nashville; Mrs. E. Chipman, Nashville; Mrs. Ware, Nashville; Mrs. Bachelor, Nashville; Mrs. R. C. Simpson, the great flower medium, and Dr. Hessy Slade, the world-renowned medium, will be secured if possible.

A. B. SPINNET, President.

MINS J. R. LANS, Secretary.

Camp Meeting.

Camp Magting. The First Association of Spiritualists of Philadel-phia have engaged the following eminent speakers to Lagture during the camparificting to be held by them at Neshaminy Falls' Grofe, at Willett's Station, on the Bound Brook Raliroad, between New York and Phila-delphia, commencing the 18th of July, and continuing to the 18th of August, 1879: J. R. Buchanan, New York; Mrs. E. L. Watson, Titusville, Pa.; W. J. Colville, Boston; Rev. Samuel Watson, Memphis, Tenh.; A. J. Wheelock, Utica, N. Y.; Dr. H. B. Storer, Boston; Nerthe Fease For, Koches-ter, N. Y; J. M. Peebles, Hangdomon, M. J.; Cephas B. Lynn, Sturgis, Mich.; O. Fanny Allyn, Stonetam, Massa; E. S. Wheeler, Philadelphia, Mrs. H. Shephard, Brooklyn, N. Y.; Mrs. Neille, T. Brigham, New York Prof. J. R. Bachanan will speak July with, at 10 A. M., several days, locturing in turn with others during their stay. Many others have been invited to give us their best thoughts upon the all important subject of Spirit-uling. A cordial invitation is extended to all to come, see

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 what God in his provisience has revealed through our kindred friende in spirit-life, who-daily are endeavoring by every means in their power to make their presence known to us. Ginde 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. Jesus, the Nasarene, said, "Knock and its shall be opened into you; seek and ye shall find." "And even greater things than these that I do ye shall do if ye be-lieve on me." "It is not I that doeh these things, but the Father that dwelleth in me." We trust that all who sitend this meeting will be actnated by a holy deairs to gain knowledge, and to im-part the same to all honestly seeking it Very respect-fully. B. P. Kass, Chairman. Falladelphis, June 24th, 1879.

Business Motices.

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

BRALED LEFTRES answered by H. W. Flint, 95 E. 16th street, N. Y. Terms: 53 and three 3-cent postage stamps. Money refunded if not an-swered. 91-93tf.

Mas. D. Jourseron, Artist, No. 26 Throop street Chicago, Ill. Water Color Portraits a specialty.

8. B. BRITTAN, M. D., continues his Office Prec-tice at No. 80 West Eleventh street, New Yerk, making use of Electrical Magnetic and other Bub-tille Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of psinless methods and the most effections repre-dies. Many cases may be treated at a distance. Letters calling for particular information and pro-fessional advice should enclose Tive Dollars. 35.96

MRS. CLARA A. ROBINSON, the well-known "Mag-netic Healer" is now located at 1000 Wababh Ave Chicago, where she will be pleased to see all her old patrons, asd as many new oneh as may re-quire her services. Will answer calls to treat at private residences. 90-11-23

is the finest hotel in the State, and is first class in every respect. Improved passenger elevator and all modern conveniences. Transferin rates \$2.0 ind(\$2.5) per day; and by the week \$10.50 to \$17.50. The U. S. Signal Service gives Grand Haven a record of from 10 to 15 degrees lower during the summer than any other Westerr Heori. Good fahing from May to October; pletity of minnows, tackle, etc. Good bosting and plenty of amusements. Surfbathing in Lake Michigan. Sheldon's Cele-brated Magnetic Mineral Springs opposite the Cutler House.

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

D. CUTLER, OWB	er and Prop'r.
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THE Truths of Spiritualism. 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. DEAR BRADES: -- We present you this volume of facts-tests from the spirit-life, given in every part of our country and approved by those to whom they were given. They are but a few, selected from many thousands we have registered in our diary. The dialogues and discussions oc-curred just as they are related. We give you facts just as they occurred, and you can prove their correctness by writing to say of the places we refer to. One thing the reasor can rely organd that is, the facts speak for themselves. We are continually giving lesis of spirit presence wherever are go. Price, with cabinet-photograph of anthor, \$1.00. For sale by the Beligio Philosophical Publishing House, Chicago.

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Fever and Ague, Intermittent Fever, Chill Kever, Remittent Fever, Dumb Ague, Periodical or Billous Fever, &c., and indeed all the affections which arise from malarious, marah, or miasmatic poisons,

Has been widely used during the last twenty-dve years, in the treatment of these dis-tressing discuss, and with stuch unvarying success that it has gained the reputation of being infailible. The shakes, or chills once broken by it, do not return, until the disease

ted sgain. This has made it an so min. This has made it an accepted remedy, eific, for the Ferer and Ague of the West, and

is contracted again. This has made it an accepted remoty, and trusted specific, for the Feyrer and Agne of the West, and the Chills and Feyrer of the South. Ager's Agne Curs eradicates the notions poison from the system, and leaves the patient as well as before the stack. It thoroughly expels the disease, so that no Liver Complaints, Rhematiam, Neuralets, Dynamicry or Debility follow the curs. Indeed, where Disorders of the Liver and Rowels have of ourred from Miasmatic Poison, is removes the cause of them and they disappear. Not only is it an effectual curs, but, if faken occasionally by patients exposed to maisris, if will ex-plain the poison and protect them from stack. Travelers and temporery residents in Fever and Ague iocalities are the sen-abled to dary the disease. The General Debility which is so apt in ensue from continued exposure to Malaria and Miasm, and they from the interdet. For Edware Compliants, it is an excellent remedy.

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Twenty-third street. Ticket office at 12 Bandolp Lawre. 13:30 p m Kanasa City and Denver Fast Express. 14:30 A m Parksonville. III., and Louisians. 140 A m Prove. Yes Main Line. 140 A m Provide the Louis and Southern Ex-140 A m Provide the Line. 140 P m House and New Provide the Southern Express. 140 P m House and New Provide the Southern Express. 140 P m House and Fatural Hill Express. 140 P m House and Fatural Hill Express. 140 P m House and Fatural Hills. 140 P m House and Fatural Hill Express. 140 P m House and Fatural Hill Express. 140 P m House and Fatural Hill Express. 140 P m House and Fatural Hills. *8:05 p m 728

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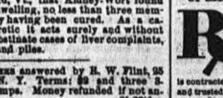
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DR. SAUE 5 CATATATATA REMEAT



RELIGIO-PHILOSOPHICAL JOURNAL.

Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Star, the Stream, the Flower.,

A star once sought to shed upon the night a fee ble ray.

But, stealing forth, she lost herself in heaven's pathless way-

Yet on she went, still shining through the clouds which darker grew;

Until the darkest came; alas! she could not then shine through.

Perplexed, she hid her face and wept behind her sable vell,

To think her mission scarce begun, was destined thus to fall.

A little stream did onward wend its journey to the

50A, And leaped the pebbles in the sand, murm'ring continually,

And rippled on, while larger grew the objects in Its way,

Until at length a rock it met, and then it went astray.

Yet hoping still its path to force, on 'to its goal, the ses.

In quicksand marsh 'twas swallowed up and sank eternally.

A hawthorn bud once thought to bloom and cheer the traveler's way,

And timidly disclosed itself one bleak midwinter's day. .

But unaccustomed to the frost, its leaves unclosed in valu,

For blighted in the morn, at eye it folded up again:

And as it closed its weary eyes, and bowed its drooping head,

Swaet Hope, the emblem of its life, forever more was dead.

Thus like the star, whose first bright ray dispersed the lesser cloud,

'Til, too ambitious of its aim, was wrapt in deepest shroud;

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

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 ou to its swift decline.

My life hath 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?

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

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

HATRED CRASES BY LOVE. "By him I have been robbed-by him abused-By film defeated-by his blows []lused! If thoughts like these be basished not thine heart, Then direful hatred will not e'er depart!

A WOMAN DIES AND COMES TO Personal Experiences and Observa-LIFE AGAIN.

The Strange Story of Her Experiences in the Other World.

Mrs. Diana Powellson, widow of the late Thomas Men and women are sometimes called to the ministry by the voice of God within their own souls; others are ordained by human aids and in-strumentallise; so, too, from time to time, have we had mediums ordained to the great work of con-vincing an age intensely materialistic, to a bellef, in the "ministry of angels," by work on the pub-lic platform. Bome of these men and wamen thus called have had many wares of hard work: Mrs. Diana Powelleon, widow of the late 'Homas Powellson, realdes upon land ranted from Mr. William Chick, seven or eight miles southwest of Kansas City. She is forty-one years of age, and the mother of nine children. Up to three years ago she had been a remarka6iy vigorous woman. On the 1st of August, 1870, a premature labor in-duced the disease which culminated in what was supposed to be death. At one time, Dr. Thorne, supposing his patient would soon die, remained thus called have had many years of hard work; ofttimes tortured, nay, almost killed, by rough and supposing his patient would soon die, remained with her. The pulse was then ranging at 110; the respiration 16 per minute. Cold, clammy per-spiration all over the body, eyeballs thrown back-ward and upward; no action whatever of the dia-phragm; she had been blind for several days; things continued in this course without much becaute the block in the morning when aba oftimes fortured, nay, almost killed, by rough and unfeeling committees and brutal men, who have had no glimmering conception of an immortal life. To be a medium; nay, more than this, to be an honest public medium, is to bear a very heavy cross, and God grant that the Crown of Right? cousness may be theirs, not only in the other home, but in the life here and now. things continued in this course without much change until i o'clock in the morning, when she died. The spasms of the neck and hands now re-laxed, the head dropped forward upon the breast, the eyelids opened, the eyeballs resumed their normal position, the pupils were dilated, and the film gathered upon the eyes. The woman was dead. A current of electricity passed from the base of the brain to the lower portion of the back falled to revive her. She did, however, finally re-vive, only to pass through another change called death, finally reviving again. Among the many early mediums called to this public work, was Mrs. Ada L. Coan. My imprespublic work, was ars. Ada L. Coan. My impres-sion is that she went to California many years ago, and may still be used as a private medium on the Pacific coast. Some doubters and skeptics are always saying, "Why don't the spirit produce the phenomena in a public hall?" In those earlier days Mrs. C. was one of the best rapping medi-

tions.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLTN

SPIRITUAL CONFERENCE.

NUMBER TEN.

ums I ever met, always pleasant, good natured, witty and lady-like in manner. The raps would

come no matter who the committee or how great the number of people gathered; at request the raps would be produced on the floor, window, alde of the reom, back of the chair, and in one in-

stance a chair was placed upon four inverted tum blers and the medium standing on a cushion is

the chair. John G Saxe, the poet, was on the committee, and he said, while not ascepting the phenomena as produced by disembodied spirits, he was satisfied that it was independent of the

medium's conscious volition.

ne was satisfied that if was independent of the medium's conscious volition. Mrs. Louie M.Kerns, or more recently known as Mrs. Lowe, now residing in Washington City, is one of the very best public test mediums I have ever met, either for the ballot tests, rapping or writing mechanically. The first public scance that I stended with this medium was at Everett Hall, Brooklyn. Many ballots were written and sent up, and I, among others, presented a single name. The first name written was "Martha B. Nichola," a name not written by me or any one present, and the inquiry was made, "Does any one becognize it?" I sroes in the sudience, and said it, was for me, and immediately I received a written communication. I had not expected that this spirit could er would come in this public manner. The communication was satisfactory. What unseen force, power or intelligence could give name and facts of a personal nature except what it claimed to be?

this spirit. Many communications were received

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-

by the audience, and one from a person '

he is to speak

54. .

death, finally reviving again. HER STATEM-NT. Our reporter visited the bedside of the lady, in company with Dr. Thorne. Her story is as follows

Company with Dr. Induct. Intraction in a company with Dr. Induct. Intraction in the intervention of the intervention pating the worst. My husband (who died in 1866) soon, however, took hold of me. He told me I was on the wrongwoad. Others of my departed friends and family did the same. The darkness suddenly vanished. I saw all my friends and mil-lions of others. I saw hills and valleys, trees and flowers, rivers, seas, lakes and birds, and heard such mosic as I can not describe. The people were not what I expected to see. They were or-dinary men and women. Some were bright and beautiful, and others were lean and miserable looking. I saw their homes. They lived in com-munities. All were much more beautiful than any we have, buf some were not so beautiful as any we have, but some were not so beautiful as others. I saw many bright spirits, but was very much surprised that

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 Plainfield, N. J., was selected to sit at the table as the communication from an un-cle in the Spirit-world in the exact chirography of the spirit, and I believe this was the first and only communication ever received by him from this spirit. Many communications were received THET HAD NO WINGS. My friends led me from the dark place into the light. I did not come through this dark place any 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 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. knowledged its truth. J. Frank Baxter, so well known in the east as a public lecturer, and also as a test medium, though be does not claim the latter, gave a good many excellent tests from the platform on his recent children by me.

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-saven when he died, though he now 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, prematurely, in August, 1576; it was very reloiced to see me I can not compare it to any age; it differs from earth, but still a small child. I feit 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 man and knew me. Messages were also sent by many others. I was 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 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 audienze, and while stawding Mr. Baxter said, "Mr. Nichols, I see across your breast 200¹³ This was the number of the house on Grove street, Jersey City, where my wife passed from this to the "shining shores" of the other home. Miss Sprague was a lecturer widely known in the east, and whose memory is enshrined in thou-sands of loving hearts in New England. In a-later article I shall more fully record, my respect and

sands of foring nearts 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 call in this life a friend, 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 Polyritualian and proving them at the arm time Spirits do not sing like we do; much nicer. I Spirits do not sing like we do; much nicer. 1 saw some spirits who looked repulsive and dark. Whe 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 dissatisfied. I promised to do so Boiritualism, 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 unless I was dissatisfied. I promised to do so. Among the public test mediums none is more widely known than our veteran brother, E.V. Wil-Larnected

to the second se ful than this. This is not life at all. What I now relate is as clear to by memory as anything in life In dying, after the first time I did not lose con In dying, after the first time I did not lose con-scionaness. 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 repent 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 Jesus 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. they don't seem to belong to the rest at all. Every-body is engaged in learning and growing brighter, so they fold me.". The facts and particulars of this strange death were serified 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. Wilson, Mrs. Cillenburger, Mr. Baird, practicing physician in Resedule, and many others who have been constantly stiending ber. Dr. Thorne called 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 Times.

Items From Philadelphia.

To the Editor of the Religio-Philosophical Journal Of all days in Philadelphia the Fourth of July is to be most abhorred. The events of this day are generally preceded by a proclamation of the is to be most abborred. The events of this day are generally preceded by a proclamation of the Mayor, warning all-good citizens against the use of gunpowder and all other explosives in the pub-lic streets, and them, right upon the heel of this proclamation, come the little boys with their min-lature cannon booming away at nearly every cor-ner of the street; older boys, with mustached faces, wals along with ravolvers in hand, and gen-erally manage to fire them off by the side of open windows; little boys, just out of frocks, are busy aktending to firecrackers on the sidewalks, while old men wind up in the back wards and allow firold men wind up in the back yards and alleys fir-ing off the risty blunderbuss that has been kept loaded as a gift for a thief that did not appear. Of course, at the end of this one day's carnival, some fifty accidents, followed by a few deaths, are renorted reporte

To get away from such noise and confusion on the glorious Fourth was our greatest ambition. We noted an advertisement in the Public Ledger "Spiritual Picnic, 4th of July, Blue Anchor Sta tion, Narrow Gauge Railway, twenty miles east of Philadelphia, Rev. Dr. Peebles orator for the day " Quite a number of Philadelphia Spiritualists gladly embraced the opportunity to commingle with the friends of Ancora and adjacent towns, to hold friends of Ancors and adjacent towns, to hold sweet intercourse for one short day beneath the shady trees. The gathering was quite a large one. The exercises commenced at 11 o'clock, M. M. Chew in the chair. A brief address was then given, and a poem recited by a brother too modeat to give his name, followed by Robbie Burns, who gave an inspirational poem through the organism of Brother Mills, inspirational poet of 'Accors. At 1 o'clock Dr. Peebles mounted the stand, and gave us an hour's speech; couched in sublime lan-guage, full of sweet and lofty inspiration. He gave us an hour's speech couched in sublime lan-guage, full of sweet and lofty inspiration. He began with a compliment to American liberty, -spoke of the glory that encircled the brow of the herole dead, and their presence on such an inter-esting occasion. He closed his address with a graphic relation of his experience in materializa-tion at Terre Haute, Ind. Jesus in his materializa-ized body ate a broiled fish, and in Terre Haute he saw a sublit eat an orange right before his even saw a spirit eat an orange right before his eyes,

At the close of Dr. Peebles' remarks, ten-minute At the close of Dr. Pagbles' remarks, ten minute speeches were made by several fine speakers, strangers to the writer, and whose names have slipped his memory. At 3 o'clock the meeting was called to order, to go into an election for offi-cers to make arrangement for a camp meeting to be held in August. M. M. Chew was elected pres-ident; Dr. Rhoads, Vice, President; L. Thompson Secretary; John Mangham, Treasurer. These brothers are hopeful of getting up a camp-meet-ing, and solicit the support and co operation of all who feel it their duty to advance the interests of the new faith. The day was now far spent, and 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 schoolhous@ and the light fantastic toe was the to vibrate in con-sonance with the charming music. Dr. Peebea and wife added no small share to this last hour's enjoyment. Farewell had now to be said, and we, of Philadelphis, hied to our homes, satisfied that we had celebrated the Fourth of July in the most

The arrangements for the camp meeting at Neshaminy Falls' Grove, under the auspices of the first-society of Philadelphis, are now fully completed, and the camp will open July 18th

pleted, and the camp will open July 18th. In conclusion, permit me to compliment the 'friends of the JOURNAL for their determination to uphold a pure and lofty Spiritualism. Jesus said, "Batan 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 orranized plan to destroy pure Spiritual. tagonistic to established creeds and forms of be-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 lins, and never sacrifice the standard of right within your pwn judgement. Pliv the false and unjust and abled judgment. Pity the false and unjust, and shield them, as far as possible, from the darts of self-im-molation, but never aid in bringing them forward as samples for the world to copy after. Jonx A. HOOVER.

One of Our Healers in Prison.

Several weeks ago G. G. W. Van Horn was ar-rested, 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 law-yers twisted it around in such a way that they caused her to call the process "bathing it." Mr. Van Horn insde no statement, and called no wit-ness. Judge White took three or four days to de-

Reply to J; P. Mendum.

To the Editor of the Beligio-Philosophical Journal: Not an "em" for controversy, but a "stick" full

In support of the truth. J. P. Mendum, in the JOURNAL of June 21st declares that my statement that Jones, who served

on the Paine Hall committee of Jan. 27th, 1677, was Mendum's socia-law, is "false." Very well, let us suppose that he tells the truth so far. Now, I dare him to tell thereaders of the so far. Now, I dare him to tell the readers of the JOURNAL precisely what was the relationship that existed between Jones and a member of his (Mendum's) family at the time when Jones was appointed on that committee, and for several years prior to that time! Mr. Jowas a stranger in the convention that nominated that committee, and would never have been placed on it had he pot been nominated by one "member." of the Mendum family, and his nomination seconded by anothar "member" of the same family. . Mendum, in his communication to you, is aim-ing only to draw the public attention away from my serious arraignment of himself and his coim-postor, by insinuating that I am a bad fellow, or

Ing only to draw the public attention 'away from my serious arraignment of himself and his co-im-postor, by insinuating that I am a bad fellow, or that there is something wrong about my charac-ter, that aubmit that if he knew of anything that would be astroy my character before the public, his use of condemnatory English against me in his own paper, as far as he dares to go, is good evi-dence that he would use it. That he does not, is my acquittal. His reference to Purdy and Sharp is amusing. Trot them out, Mendum, if you dare, and I'll put up beside them one who knews all about my character in Balem, J. R. Hall, now of Bay City, Michigan. They once threatened me with "Purdy" and "Sharp" in their effice, and I dared them then to do their worst. I do so now! If they know anything damnatory scainst me, let them bring it forward like men, as I have "gone for" them, If they will not, let them stand con-demned by all honorable people as anakes in the grass hissing the poison of their obloquy against better people than themselves. In my article of June 7th, in the JournAL, I make no insinustions, but go straight to the

In my article of June 7th, in the JOURNAL, I make no insinuations, but go straight to the mark, and from the fluttering it is evident that I hit the goose every time. But if. I am wrong in my statement of facts in that article, or any oth-er, if I porpetrate a slander or a libel upon Men-dum, has he not the whole force of the American government to protect himself and pupish me? He and Seaver charge me with slander and libel. He and Seaver-charge me with slander and libel. That they do not even attempt to answer the charges that I make against them, is evidence that they are conscious of their inability to sus-tain themselves in a fair, open conflict with the truth that I hold as my weapon against them. I maintain that if they were innocent they would never stoop to become the authors of such an im-potent apology as was Mondum's article in the JOURNAL. That they allow themselves to put that forward as their defense against an impeachment JOURNAL. That they allow themselves to put that forward as their defense against an impeschment that no honest man would allow to stand unchal-lenged for an hour, is sure, convincing, unanswer-able evidence that they are outlar.

Yours for the truth forever, CHARLES ELLIS. Boston, June 24th, 1879.

Notes and Extracts.

Spiritualism is a religion of love.

Pride is ever the companion of emptiness.

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

Truih 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 soci-ty. We must make talent assert itself spiritualety.

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 Jesus. Another proclaim, civilization can be no more put into Jesus than the oak into an acorn. . .

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 prograssive minds of the past are revered 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 unlust?

JULY 26. 1879.

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

The ruling power 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!)

".... ON BRFLECTION. Reflection leads where joys for ave illume,

But thoughtlessness to worlds of deathly 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, Wilr (as the Tethagatas ever teach) The highest happiness—Nirvaus—reach.

By carnestness did Maghavan attain To lordably with the code of glorious reign; And carnestness is by the people praised,— 'Gainst thoughtlessness their voice is ever, raised.

The body being but a feeble worm, This the ucht should be to man a fortress firm, where he the templing Mars can overthrow,-Keep constant guard against that crafty foe.

FLOWERS.

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

As eips the bee the neclar from the flower. Destroying not the beauty of its dower. Nor sweet perfume that fills each waying bell, So let the sage mid earthly beauties dwell.

Attractive as a flower of beautoous hues, Waose colored cups no fractance diffuse, Appears the elognent, 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 walled 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 thrizing lily which unspotted glows, The traveler delighting with its some. (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 delil

THE 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 ladies the decoction taste, Though in its fuscious depths forever placed!

Among the wise, if one intelligent A minute brief be in communion blent, In truth received he will as soon rejoice As doth the tangue in morsels rich and choice!

While evil deeds bear not their avil fruit The fool's deceived in honeyd musiners mute; But when the cankered fruit around him fall, His honeyed musings grief transforms to galt.

the second se

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 seance in Everett Mall, smoog other facts, he said that he saw a spirit (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 add he know nothing about it. On going home he related to his mothing about it. On going home, he related to his mother, an aged lady, the facts as stated by Mr. Wilson, and she said, "Every he reintento his motion, and ale said, "Every-thing as given by the medium is correct." The gentleman wabs 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-kerchief 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, delicate, 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; your life." He also gave a correct reading of this lady is character, and he had not even clasped her hand, although he may have barely touchet the hand, although he may have barely touchet 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 inteladmitted 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 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 parfact communication between

son, and I venture to say that there is none more

the spirit-life to perfect communication between the two worlds. S. B. NICHOLS.

W. Skimmer writes: I have taken the RE-LIGIO-PHILOSOFHICAL JOURNAL many years, and now renew for the same. Its intelligence as a Spiritual paper makes it desirable to my family and self. Spiritualism is gaining 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, viz: musical instruments flying about while being played upon, and spirits speaking through a tube or irumpet. These phenomena seem to be taking hold of the public, and will make more beliavers in the phi-logophy Mrs. Lake is also in Clinton, and has lectured on the abuses and delusions of Catholo-cism, and has also given some fine addresses on lectured on the abuses and delusions of Catholo-cism, and has also given some fine addresses on the Spiritusi Philosophy. Mrs. Lake was the widow of asseeded Roman Catholic priest 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 very intellectual young indy who is being developed as a very fine medium. She has given myself and others some very fine tests. Her mame is Alice McKendric.

If this W. F. Peck is the medium who was, not long since, on the Pacific Blope, our Triends will do well to refuse to witness his manifestations except under frand proof conditions. He is prob-ably a powerful medium, but his record is not such as to inspire confidence.

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

Philadelphis, Pa., July 9, 1979.

Chebanse (Illinois) Grove Meetings

I have just closed two very successful grove meetings here, and such is the interest awakened that auchier one has been appointed at the same place the third Sundary of this month. Mr. Geer is engaged as speaker. The grove is situated in a romantic place on the backs of a situated in a romantic place on the backs of a situated in a romantic place on the backs of a situated in a romantic place on the backs of a situated in a romantic place on the backs of a situated in a romantic place on the backs of a situated in a romantic place on the backs of a situated in a romantic place on the backs of a situated in a romantic place on the backs of a situated in a romantic place on the backs of a situated in a romantic place on the interesting a success. There was estimated to be over 1,000 persons placent on both occasions, and the best of order and harmony prevailed. The plenic at the close of the morning session was very enjoyable, and among the great numbers

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

festivities of the occasion. The second Bunday 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 fish! Some fise 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 prepos-sessing appearance, and her earnestness and can-dor give all who see her confidence in her medi-umship. medium of remarkable power. In the

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

The Rey. J. H. Harter writes : The clear, high toned and ever welcome JOURNAL 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 JOURNAL. I would become less indeed if I could not be "fed." from week to week with the nutritious soul-food afforded by the JOURNAL.

Van Horn made no statement, and called no wit-ness. Judge White took three or four days to de-cide 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 tail. to fall.

to jall. 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 affidavits 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 set band, 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 Kansas 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 ment

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

I ask 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

long weeks to come, why did he not grant him a new trial? Again, he took four or five days longer to de-cide that he would not grant him's new trial. Many believe the whole affair was pretty 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. Finally, the Judge was so very kind as to refince the sentence to \$100, or fifteen days' imprisonment and costs. I presume he thought he must do something to atone for his passing the sentence without understanding the case at all, and that to the extent that It entirely changed the whole ma-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 Lies land of boavted Christian civilization!

OBSERVER. Kansas City, July 10, 1879.

S. R. Banh writes: My JOURNAL did not reach me last week, consequently it broke a lisk 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

John A. Hoover villes: Your reduction in the price of the Journan has taken us by surprise. It is a decidedly unsetfish movement, and must win for you laurels worthy to be worn by the truly unsaidah. Fear not; this step will cather 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 to wood by you.

Bev. Phillips Brooks, writing for that rigid evangelical periodical, the Princeton Review, protests against ministors warning others excinst the dangers of doubl upon doctrines which to their own minds seem vary questionable,, and says. "How many of us hold that the everisiting punishment of the wickeds is a clear and certain truth? But yet how many of us have ever and a word to tall men that they might be good Chris-tians and yet keep a hope for the souls of all God'a children.

0.903

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 an-gelic measenger, Love interposes her sweet infuences.

This knowledge, gained by spirit communion, gives to Spiritualists great advantages over more believers. We have keys to our cashets 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 hs 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 demanded unconditional emancipation on the soil, and he succeeded.

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

Dr. Le Conté, 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 suited to the common people? Unitarianism 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

Be. Bevelation, prophecy, searship, the last words of the dring, 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 anymented in num-ber and strength as the ages have rolled on. If is said that cardeners mometimes when

ber and strength as the ages have rolled on. It is said that gardeners, sometimes, when they would bring a rose to richer flowering, de-prive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and eceming to go down patiently to death. But when every leaf has dropped, and the plant stands stripped to the utmost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. Bo, often in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom reaches the soul. — Mrs. H. B Stow.

divine bloom reaches the soul.—Mrs. H. B Stoss. Mrs. Talamage, as a sign of the times in re-ligion, stands first of all as an illustration or em-todiment of that low conception of riligion which makes it to confist primarily of excitement of the feelings and spasmodic action of the will produced by excited feelings. And, as I have asid, of this low conception of religion, he is at once a consequent and cause. If this low conception were not already very prevalent in society, such men as Mr. Talmage would not be tolerated, much less patronized and petted.—Rev. T. J. Sunderland.

JULY '26, 1879.

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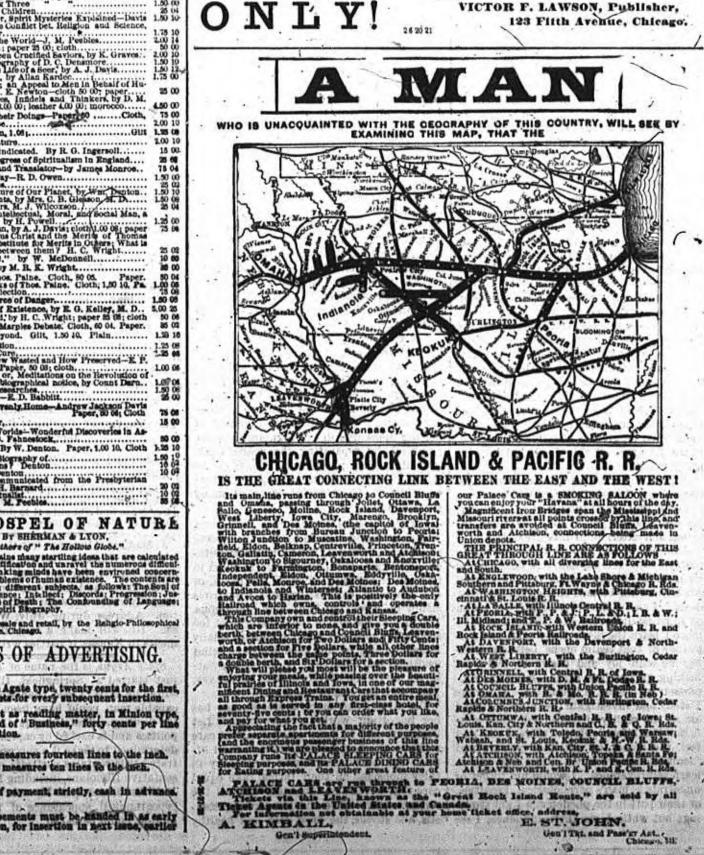
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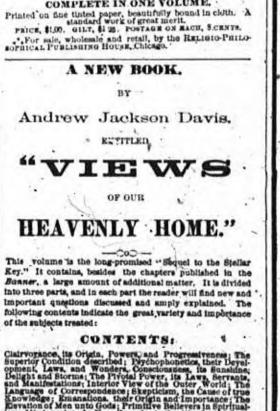
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RELIGIO-PHILOSOPHICAL JOURNAL.

LETTERS FROM THE ISTHMUS OF PANAMA.

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 contindation will try to describe some other traits which seem strange to foreign eyes and ears.

It is fortunate for the whites that the clored 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 as-like of their native "brudders," which serve to prevent any unity of action in the al-ways possible event of a public disturb-The difference of language is one ance. of this, besides which the native cause 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 lablal 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 mostiphilosophic 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. Carpe diem is the burden of his unconscious cerebration. Let us by all means enjoy the present hour, in whatever manner may seem most cougenial 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 emanufication 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 na-tive common people this is generally per-formed 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 dance ers form a circle, in the middle of which is the music, consisting of a tum-tum, or one headed 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 candles, which the dusky maiden lights and holds in one hand above her head, and the dancers, be they few or many, com-mence going round and round, sometimes waltzing, sometimes gliding with a peculiar, wave-like, undulatory motion which seems the intensity of passional express-sion, reminding the spectator of the descrip-tions 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.

child is ready and willing to have a "good time." Living wholly upon the sensuous plane, even religious and spiritual affairs must assume the nature of a show, or exinterest. 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 *jambacu*, originally intended, no doubt, to typify in a serious manner the llon and lamb idea in the conversion and subjection of the savage races. The per-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 giri children, one white (or as nearly so as circumstance will permit) and the other black. The "band" strikes up, that is to say the accords eon, or wheezy fife, or dreary tum-tum, be-gins, the mob of men, women, boys and

girls form a singing, howling, dancing escort, and the strange phenomenon peram bulates every highway and by-way of the town until next morning. Once, after day light, 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-savage relics were civilized off the face of the earth, the better.

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 peobles 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 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. 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 dally 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.

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, 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 temperanceknowledge 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, 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 gick, as well as the doctor's bills.

The Hindoo, in the tropics lives on rice, a hundred miles from Chicago. Leaving

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 fit title of "Weary 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 tiredall 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 both husband and children turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, the temer 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 offices? No, it is not possible. The constant strain 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 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 becames 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 vic-

tims 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 dif-

ferent localities in Minnesota and the ex-

treme upper lake region that offer immuni-

ty. The distance, and expense of getting to

these comparatively isolated points, how-

ever, is to many an insurmountable obsta-

cle; and another drawback to business men

is the difficulty at those places of supervis-

ing 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 sea-

son for twelve years, became greatly debil-

itated by the disease, and it was found nec-

essary she should leave the city, being un-

able to get any relief or sleep. Having heard

something of the advantages of Grand Ha-

ven, Michigan, we sent the sufferer across

Lake Michigan to that point, distant only

ner 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 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

Ethics of Spiritualism.

A. E. Newton concludes a lengthy review

running through four numbers of the Ban-

WEAK BACK.

BENSON'S CAPCINE POROUS PLASTER.

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

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The dress of the native woman at these dances is very becoming. It usually consists 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, askirt clear of the ground, and bill with tassels, askirt 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 flagree-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 piazza, and before we had been there long a French sailor strolled that way, and before a natural born humorist and 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 per-formances that would have put the Ravels themselves to shame. For an hour he starthemselves to shame. For an hour he star-red it on that wild stage, while we looked on, the effect of his comicalities greatly ep-hanced by the quiet patience and gravity of his partner, and was still bravely harls-quining for the amusement of the good-na-tured crowd when we came away. To some extent the Jamaicar join in these dances but they have their own rather some extent the Jamaicar 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 occur-rence, 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 sp-pear to have the same immediate and dis-natrous effects upon the less sensitive col-ored 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 singgish nature, although in the end its re-sults are equially demoralizing and alto-gether bad. — On all high days and holidays, such as

On all high days and holidays, such as 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 adar, every dusky man, woman and

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 aref 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 canses 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, fill-ing 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 spir-it manifestations, yet the more I see and feel the wondrous spiritual powers and faculties that we have in this life, and so learn self-reverance. I would not forget or underrate a man'a psychological faculties, or their part in the plienomena I am study-

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 botting apparatus, did not ignorantly curse mankind, by separating the coarse husk, with its needed phosphorns, etc., from the white kernel or flour, tending to produce constipation, that fearful cause of many pains and ills.

Let the diet be clan, 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 utening; but while I see their influence, I see I sils, and stoves, the most airy and healthy

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 Chlcago, 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 timld, 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. 412 Ballarks



Lady Calthness 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, scances, etc., anywhere between Wichits and Boston. Address during July, Wichits, 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 Illinolans, including Miss Frances E. Willard and Mrs. Myra Bradwell, The typographical appearance of the paper is all that could be asked. The accuration the

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