

) \$2.50 IN ADVANCE. 1 SINGLE COPIES FIVE CENTS.

Studies in Psychometry.

VOL XXVI

Bntered at the postoffice at Chicago, 11., }

BY DR. G. BLOEDE, BROOKLYN, N. Y.

Among the favorable circumstances un-der which these psychometric studies were made. I have to mention in the first place, that the Psychometrist, although she would be called a highly gifted medium, has never made any public or mercenary use of her gifts, but is rather opposed to paid medium-ship, and only exhibits her own for the en-tertainment or instruction of her intimate friends. She is a lady of this city, some fifty years of age, the widow of a lawyer, and daughter of a dergyman of an orthodox protestant; denomination, having herself, however, owing to her naturally strong rea-soning and critical powers, broken loose many years ago from dogmatical belief, and become a convinced devotee of the Harmon-ial Philosophy. She is made prominent by an uncommonly happy intellectual and moral organization, well used, and developed more Among the favorable circumstances unorganization, well used, and developed more by its own innate vigor than by artificial cul-ture; in regard to which she may be credited with the average American female educa-tion of a past period. In her mental organi-zation the critical faculties are decidedly predominent, which enable her to keep her own remarkable mediumistic endowments under remarkable metric endowments inder strict self-control. Although highly sensi-tive tospiritual influences, even to complete unconscious trance, she has a decided aver-sion to giving up her own self, and her me-diumistic condition, therefore, seldom rises above the impressional or inspirational. Her above the impressional or inspirational. Her strong interest in human nature had made her years ago a good phrenologist, practical as well as theoretical, and since her psycho-metric powers were discovered, her accurate knowledge of the phrenological arrange-ment and topography of the various mental organs, has essentially aided and guided her in the exercise of her spiritual gift of scruti-nizing human character. Her examination of human character from the writing of any person, is combined with, or rather done by person, is combined with, or rather done i setting the organs of her own head into Using activity. The procedure thereby is very simple, but by this very simplicity exclud-ing all possibility of deception or illusion, and conveying almost inevitable conviction of the truth and reality of a strange and unaccountable faculty of the human soul or nervous system, without, or as will be seen hereafter, in some cases with, the assistance of some extraneous (superhuman) agency. After having received the writing of any person, which is to establish the mysterious rapport between man and man, she does nothing but hold it between the fingers of her left hand, and closes her eyes for the purpose of excluding the disturbing exter-nal impressions. I need scarcely remark that the writing itself is entirely hidden from her view, by a blank envelope or wrap-per of any kind, which precaution, although not necessary, since she is of course kept in perfect ignorance about the author and origin of the writing, precludes every sus-picion that the delineation of character was picion that the delineation of character was done by divining the characteristic traits of a person from the peculiarities of the auto-graph, a talent said to be possessed by some persons. The ides of the Psychometrist becoming aware of the writing and its con-tents by anything like clairvoyant vision, has likewise to be set aside. I can give the most positive assurance, not only that she-has not the least ides of what she holds in her hand, but also that the contents in her hand, but also that the contents of the writing have nothing whatever to do with her construing a human char-acter from it. It is indifferent whether the writing is done in ink or lead pencil, or otherwise, and whether it contains original thought of the writer or an insig-nificant note of every-day life I am per-fectly satisfied that a washing bill or a re-ceipt from the bands of Goethe or Schiller, if only authentic, would conjure up the principal traits of their genius, quite as easily as if the Psychometer had been hold-ing the original draft of Faust or Weller. ing the original draft of Faust or Wallening the original draft of Faust or Wahen-stein. Nor does the age of the writing seem to diminish the magical effect of the Psychometer in any degree. A small note which could not have been written less than sixty years ago, proved its mysterious power in her hand as well as letters written a faw days ago. The only stands requisito power in her hand as well as letters written a few days ago. The only simple requisite to call out this power seems to be that the hand and the thought of the writer have rested once on the paper and left on it, so to say, the indelible imprint of his whole spiritual being. What better corroboration could there be found of the strange facts revealed by Professor Denton in his "Soul of Things?" In some cases this Indelible imprint would even indicate the perpetus-tion and conveyance from the writer to the tion and conveyance from the writer to the Psychometrist, of physical infirmities or sufferings, particularly those of a nervous kind. I heard her frequently complain dur-ing the examination of various pains or unpleasant feelings in her limbs, head, or about the heart. These facts may also give hints in regard to the theory of the Theosophists, of a universal element designated by them as "Astral light," and purporting to be the perpetuating, recording and reproducing medium of all the facts within the visible as well as the invisible universe. as well as the invisible universe. If the Psychometrist is in favorable phys-ical and mental condition, it takes but a few minutes until she shows be external signs, particularly joins and shakings of her head, that there is some invisible influence ona-nating from the paper in her hand and af-fecting her train-expanization. The first effect noticed is a more general impression,

as it seems, caused by the magnetism and temperament of the writer, and usually pointed to some prominent trait in his char-acter, as an overpowering imagination or a predominant self-esteem. The effect then gradually extends through the principal groups of organs and single organs, usually commencing in the front organs and pro-ceeding over the top of the head to those of the occiput, exciting them by turns and put-ing them, as it were, into living activity. The Psychometer in this manner becomes aware of the size, vigor, connection and re-lative action upon each other of the mental lative action upon each other of the mental organs of her subject through her own cor-responding faculties. She commonly ac-companies and follows those impressions on her head with her right hand, in the fashion of a phrenologist examining a living head. To use an image, I would say that from the piece of paper, having once received and retained the imprint of a living person, this person whether living or dead, would be *spiritually reproduced*, and, as it were, mes-merizing the Psychometer, which, however, must not be understood, as if to say, that the latter came into anything like a mes-meric or clairvoyant condition. She is per-fectly conscious, and aware of what she is feeling, doing and saying, and gives utter-ance to her sensations in a clear and terse manner, which will be best understood by manner, which will be best understood by the specimens given below. In almost all the instances under my observations the de-lineations of character obtained through the medium, have proved strikingly correct, possessing oracular truth and pith; and in several cases most peculiar traits of a per-son, which were unknown or doubtful to son, which were unknown or doubtful to me, have been verified by the examined per-son herself. I need scarcely remark, that invariably I have scrupulously abstained from giving the Psychometrist any hint, even about the age and sex of the subject, or whether the writing was that of a living or a deceased person. Thus it has repeated-ly occurred, that for a good while the Psy-chometrist remained in doubt even of the ly occurred, that for a good while the Psy-chometrist remained in doubt even of the sex of the writer. In a few instances she showed, particularly towards the end of the examinations, signs of passing into a kind of clairvoyant retrospection into the past life of the examined, somewhat similar to the experiences related by Heinrich Zschek-ke in his Selostchau (autobiography.) This was the case with the letter of a friend of mine, written some eighteen years ago, who died a few years since in the most melan-choly condition, mentally, physically and socially. After she had given me a most correct picture of the man as I had known him in his best days, and this from a let-ter written under the pressure of intense distress, I asked her whether she could not find out a catastrophe in this person's life? find out a catastrophe in this person's life? She then passed into something like a reverie, complaining at the same time of "ach-ing in her arm and her head feeling as if in a whirl or a jumble." She then said she felt as if being carried far back, as if everything was "swept away," until she was over-come by a feeling of "utter desolation, everything gone from him, loss of country, friends, position, etc." All this, although condensed into one sensation only, was strik-ingly true. This poor friend of mine, a victim of the revolutionary struggles in '49, had lived as an exile in Switzerland and England, had then became possessed of the fixed idea of being persecuted by spies and im-placable enemies, and in this condition had resolved to take refuge on the shores of resolved to take refuge on the shores of America. During a very stormy passage, however, in the English Channel, his fixed idea had taken a violent form and driven him to attempt his life by stabbing himself with a dagger. His several dangerous wounds did not, however, prove fatal, and when I met him again, he was provided for, and most kindly taken care of, in the Broad-way Hospital at New York. Although in his oninion, a dving man, he had gradually reopinion, a dying man, he had gradually re. covered from his wounds, and his life was saved, but, alas, only for the purpose of dragging out a most wretched existence. physically and mentally, on a little farm in a remote corner of the far West. All these circumstances seem to have been spiritually recorded on that small sheet of paper, on which the hand and mind of the unhappy man had rested eighteen years ago, and to have taken fresh life in the consciousness of the psychometric sensitive. There are indications, but I have not yet been able to verify them by my own experi-ment, that under favorable conditions, this ment, that under favorable conditions, this psychometric power, in order to become ac-tive, does not seem to require any physical contact of the Psychometrist with a writ-ten substratum. The lady assured me-and I have no reason to disbelieve it—that in two instances she gave without having been invited to do so, the character of per-sons, whose letters by chance were in the pockets of friends calling on her. pockets of friends calling on her. I will now proceed to submit to you some specimens of the delineations of the char-acters of persons of more or less general notoriety, accompanied by a few occasional remarks of my own, and authentic verifications as far as such were at my disposal: The first impression from the letter of this person, after having held it for awhile, she Psychometrist described as the influence of a usually strong and flery magnetism. A thrill runs through her whole body. Her head and limbs are made to shake. The frontal faculties, particularly those in the middle lime, (Intuition, Comparison, Eventuality, Language) are more especially affect-ed. It runs fike lightning through the in-fellectual organs, which are all in equal and excited action, whilst the moral qualities, although well developed, remain compara-

tively quiet. She said: Intellectual faculties all alive; Temperament very fine; balties all alive; Temperament very line; Dal-ance of intellect; Intuition, Comparison, Eventuality and language extremely active. Great excitability, high nervous tempera-ment; critical linguist. Ideality large, a refinement, love of the beautiful in nature and art. Sublimity large; takes lofty broad views of things. Very aspiring, generaliz-ing, particularizing alike; analysis strong. Benovelence: Peculiar impression given:

CHICAGO, AUGUST 16, 1879.

Benovelence: Peculiar impression given: one time she may do a wonderful kind thing, atanother time be very severe. Benevolence not general; no general lover of mankind,

but apt to adore some people. Conscientiousness large perfectly just; rates justice higher than generosity. Is very critical, suspicious in many cases; has

very critical, suspicious in many cases; has not the common charity. Hope: very singular; looks out for the unexpected; attempts to reach after the boundless. Her heroes are gods. Self-esteem sufficiently good; criticises herself; inclined to listen to marked favor-ites., To others she would say, "What is the use of asking you?" As restless as a tossed sea, but keeps a calm and braced up exterior Firmness large; very independent, too much so to give general satisfaction. Does not want to attract all, but likes to attract single ones. She lacks common female at-traction; only for a few select ones. A queer moral head; has a certain amount of spirituality. Cannot rely on herself, but sometimes would throw all overboard. Ideal-izes, spiritualizes and poetizes everything.

izes, spiritualizes and poetizes everything. Reverence large; sees God in everything; through nature and man too. Here a decid-ed action again, but guided by real respect.

Approbation large; cut by censure, but not airaid of it; approbation of those she loves most gratifying to her, but it must come from a high position. Is fond of the richest garbs; taste for grand peculiar styles, but if she can't have that, she does not

care for any at all. Exceedingly patriotic, but rather for prin-

cultivated. Spiritual nature not much developed.

Reverence large, but peculiar. Does not recognize God much outside of manhood; a believer in the capabilities of man. Social nature good, but not now much exercised in any way; it is at rest either because sat-isfied or because played out. Feels now the opening of the spiritual soul; much inspir-ed-then he lives and is happy. Had a very varied life, subject to extremes in almost every direction. Great love of the beautiful. Sublimity very large music has great ef-fect on him; is a critic, but may not be an executor.

Little secretiveness; acquisitiveness quiet; wishes money more for notoriety than for its own sake. Very desirous of notoriety; likes to be known as somebody, and this inclination becomes a temptation to him.

Conceited, but refined; not of an ordina-ry degree. Apt to think that his ideas should take procedence before others.

take precedence before others. Not a harmonious character at all. The back part of head is full, but seems at rest, not excited as the top and front. That per-son is very much perplexed; his mind troubled; a restless state of feeling; a want of harmony and satisfaction with things and persons except himself; is used up. A very penetrating, but not pleasant magnet-ism. D. HOME, subject.

The most striking points in this psy-chometric delineation are, 1st, The physical-ly painful feelings of the psychometrist, eas-ily to trace back to the subject's own physical, condition. 2nd, The first undiscovered com-paratively small spirituality, which will be understood by those who know that Mr. Holmes' mediumship almost entirely be-longs to the physical kind. 3rd, The great desire for notoriety and the peculiar kind of conceit. 4th, The impression of a very vaof conceit. 4th, The impression of a very varied life, and of the state of nervous exhaustion and being used up. 5th, The per-plexity, trouble last noticed, which will readily be accepted by all who remember Mr. Home's last unsuccessful efforts to gain notoriety in Spiritualism. ANOTHER CASE.

the hands of the psychometrist in this case, was the pretended answer to an application I had made to a deceased sister of mine, although the answer itself was not unsat-isfactory. I have reported this, my scance with Mr. M. in Mr. Aksakof's *Psychische Studien*, and although there can scarcely be a doubt of some spiritual influence on the medium while writing it, as is proved by the mixed influence which the Psychom etrist felt so distinctly,—the fact that the latter gave a complete characterization of the medium himself, constitutes a vast dif-ference from the other case, when the psy-chometrist did not receive and express thechometrist did not receive and express the least sign of a personal impression from the medium who wrote the dispatch under the signature of a pretended Indian spirit.

NO.

 $\mathbf{24}$

AN AUTHOR, THE SUBJECT. To the first impression the Psychometrist received from this person, she gave vent to the following remark:

This is a man in whom self-sufficiency is predominant. He is sufficient, if any man is; no man can see further into it than he can. Observes closely, accurately and in-tuitively, but not in a broad way. To what

he wants to discern, he applies close critical analysis of principles and characters. Strong intuition: holds fast to his ideas whatever may be brought against them. Analytical mind, good flow of ideas, large chronology, keeps dates, records, etc., with

chronology, keeps dates, records, etc., with accuracy. Constructiveness large, but not mechan-ical; apt to build theories and arrange them into a system of his own. Not devoid of spirituality; this is well developed, but more used in seeking for the curious, wonderful, phenomenal. Marvel-ousness more used than spirituality. Conscientiousness: Thinks he is always right, and means to be right. Very san-guine in his expectations; thinks he can ac-complish a great deal. If disappointed, he does not let go in consequence of his in-domitable self-sufficiency combined with hope; cannot believe to be on a wrong

ciples than country. Radical to the top in regard to general government; is how-ever, with all her Democracy a born aristo-crat. In the lower part of the head there is a general fulness, but as to activity the anterior part is predominant.

Love. She has no general love for child-ren, but would much love her own, for the faculty is not wanting. Her friendship more ideal than real. Has a high standard of friendship; admits but a few, is not a promiscuous friend. Susceptible of strong connubial love; tenacity in it, apt to idea-lize; no excitement of this power extant. Combativness sharp and quick.

Destructiveness too sharp for comfort; not revengeful but very indignant. Secretiveness large.

Caution; no low cunning but extremely guarded, anxious not to be betrayed. Madame H. P. Blavatsky was the subject. The object of this characterization, to whom it was personally read and handed in copy, declared herself highly pleased with it, and attested its correctness in almost every point. Miss Kislingbury, to whom a copy was sent, expressed herself to me in a letter of June 29th, thus:

"Personally I think the delineation of Madame Blavatsky's character extremely good. One or two things strike me as errors as quite opposite to her character as I know it, which is strange, where all the rest is true." She did not, however, point out these errors.

A PROMINENT MEDIUM, THE SUBJECT,

The first sensation the Psychometer real. ized while holding a letter of this person, was a physical one; pains in her limbs, es pecially in the left arm and shoulder (she holds the writing always in her left hand), which she tried to alleviate by stroking the arm with her right hand. These painful affections were removed several times during the examination. She then gave utterance to the following remarks:

Very active brain; especially along the middle line, eventuality, and individuality, comparison, etc. Impression comes, as from comparison, etc. Impression comes, as from a person that required and sought much in-formation, and acquired a good deal of knowledge from different sources. The ex-citement (in the organs of the operator) passes down into chronology and history. A lover or writer of historical events. Phi-baoubring reason and comparison very actlogophizing, reason and comparison very active. In temperament, the mental predominates over the vital and muscular. Excitable, intensely active intellect for speculating and theorizing; would be an excellent talker habitually, with certain persons and in a sympathetic atmosphere; a woman in sensitiveness; but it must be a man as shown by the organs on top of the head, particularly firmness and self-esteem, sel-dom so much exercised as here, in a woman He carries out what he undertakes; is confident that he can do it.

Self-esteem and approbativeness large. Very sanguine; hopes, expects, promises a great deal. [She has the painful impression as if in combat with a person whose nerv-ous system has been greatly overtasked.] There is an inclination to overdo from his organization; feels no rest; wants compan-ionship in all things and individual sym-

ionship in all things and individual sym-pathy with his purposes in life. Could be a man or woman; susceptible of strong friendship growing from sympathy with like purposes in life. He does not take the world as he finds it; he thinks he has something to do; has a strong feeling of individual responsibility; is in great carnest; hates triffers, almiest per-sons; feels compared of the masses, and const feels compared of the masses, and wonders that everybody does not feel like himself; has broad views; esthetic sens,

The first impression the Psychometrist received from this writing, was:

Ideality and spirituality strongly used. Powerful imagination, united with spiritu-ality, arranging and individualizing mat-ters. Seizes readily upon an impression or imagination, and carries it into form, and brings it down practically as much as pos-sible. Very intuitive, a little inclined to idioaynerasies: looks before he leans. idiosyncrasies; looks before he leaps,

[Here the psychometrist attests to some mixed influence, a whirl of two, which makes her head feel confused. Then she says emphatically:]

A strong medium, though not very spiritual; more practical-intends to do something in the world; got his own ax to grind If a medium, he can hear anything in the world and keep as immovable as this stove. and this by discipline. Shrewd, discriminat-ing, sharp-a Yankee.

The base of the brain is strongly developed. Passions, when aroused, very forcible, persisting in getting what he wants for self-gratification; will be very generous at times; wants money, but not to hoard it,

but for using it. Indomitable will; if he got hold of a thing, united with self-esteem, he would appear before all sorts of people and keep his own individuality. He does not let it take him out of himself. Has shavity enough-more than polish, an off-hand, free and easy way. If he has anything to win, he can make himself appear variously according to things. [The psychometrist says she does not like the moral sense of his person; it is not satisfactory to her. There is no really true and noble direction about it. The ax to grind, the one thing for him.] He likes notoriety, but is not put out by censure. If a father, he is one in the worldly sense, without deep, heart-felt interest in his children.

Hope so large that nothing can daunt it. Springs up, if thrown down, like a rubber ball. Strongly practical in every way, but does not aim high either intellectually or morally.

Caution, secretiveness and acquisitive-ness large and well used; willing to work for money. Studies human nature closely. Give him a chance, and he will read a per-son's thoughts almost from the face. Intuition large. J. V. MANSFIELD, The widely known spirit postmaster and telegraphist, the subject.

The delineation of the character of this remarkable medium, a genuine mixture of spiritual gifts and Yankeelsm, I consider, as far as I know the man, as one of the most striking proofs of the superior endow-ment of my psychometrist. The circum-stances under which this examination was obtained, will confirm this opinion more fully, and throw at the same time a strong fully, and throw at the same time a strong light on the prastical use made by Mr. Mansfield of his undoubtedly great and un-common mediumistic faculties. The writ-ing through which this delineation was ob-tained, was the second trial to submit a pretended spirit message by Mr. M. to the test of psychometric power. While the first trial of the same kind (as I am going to relate below) resulted in a most actonally ing way in the confirmation of the presence of a third intelligence and personality, for-eign to that of the medium and of mywelf, the above given character instifies the con-clusion that the writing which served as a basis, did come from no other source than Mr. Mansfield's own mind. The writing in fully, and throw at the same time a strong

hope: caunot believe to be on a wrong track. Cautious, but lacks discretion in using an opportunity. Those familiar with him may rate him high, but outsiders may think differently. Large imagination, but kept as a subor-

dinate faculty; grasps a great variety of things; goes into many fields for gathering material in an ideal direction. A more theoretical than practical intellect. Nogeneral benevolence, but can be generous by fits and starts. Not a kind, tender nature, especially in regard to recognizing the rights of inferiors. One thing in one place, but not the same in another.

Strong attachment to friends. Radical in religion, if he got out of the educational, Ready to receive novel theories; no beaten track for him. Religious faculties not wanting, but not spiritualized; has no high spiritual tone, and partakes more of the marvelous.

Reverence large, but not inclined to devo-tion; no lifting of the soul--rather combined with great expectations.

Thoroughly sincere, no double dealing. Faith, love and trust have not risen to a high character, but he may talk and write much about them. Uneven character. Great love of woman, and admiration for the beautiful. In the society of women, very gracious; can show off better among them. If a lecturer, he would prefer an au-dience of women, and their magnetism effects him very much.

Combativeness and destructiveness give force to character; not revengeful. Holds fast to an argument, determined to carry it through. There must be a mixed ancestry in him; possesses a good deal of magnetic force. Great tenaciousness and fond of novelty. HUDSON TUTTLE, The well known spiritual philosopher, the

subject.

I have not the pleasure of personal acquaintance with the celebrated author of the "Arcana of Nature" and "Spiritualism," etc., but as far as I am able to judge him from his works, I cannot help thinking the above delineation a fair and striking il-lustration of the leading traits in the character of Mr. Tuttle as a man and as an au-thor, among which his self sufficiency and faith in the infallibility of the doctrines he propounds, are prominent.

A PROMINENT SEER, THE SUBJECT.

A person that has a wide experience, from which he wants to get away, but is recon-clied to it by philosophy. Deepfeeling of dis-appointment, but power to rally; desired to do his work faithfully and conscientiously.

What a cool magnetism. Inspiration of all the faculties, intellect-ual and moral, rising to the vast divine, beyond my power of expression. Has power to shut out the lower and receive the higher, Has sympathy with everything in humanity, but does not seem to expect any help from there. Intellect all awaks.

I must spread over a great deal of ground as if taken out into the past, which is full of stirring, trying events, and has worked deep furrows, but they are scarred, scarred all over with the discipline of life. No complainer, rather a consoler; knows how to bind up. [Here the question was put whether the letter writer was a man or a woman ?]

Questions everything, but is willing to wait for answers, but must gather in from many sources, because he knows that truth

Strong in likes, but stops to weigh char-acters in his own scales; has to threw over many, at which he grieves. If affection fastened, painful to break the attachment. Continued on Manual Page.

RELIGIO-PHILOSOPHICAL JOURNAL.

Concerning the Philosophy of Inspiration and the Causes of Contradictions.

BY A. J. DAVIS.

A truth-seeking correspondent, who shrinks from the iron grasp of materialism, into which, by the tidal wave of modern scientific discoveries, he finds himself belplensly drifting, asks me, among others, this question:

Are you certain that what you term the Summer-land is a reality?

ANS. Yes. I am absolutely certain that the Summer-land is a part of the spiritual universe: as much of a reality as is the visible sun at the centre of our solar system.

How are you certain?

ANS.-The particular knowledge which makes the Second Spiritual Sphere (this world being the first sphere) a certainty, was pro-gressively acquired like every other kind of knowledge. I gradually attained to the power of a certain accurate vision of things spiritual and remote, by exercising it (the internal sight) every day, and for many years, upon things ordinary and terrestrial. These material objects and things I could see and locate and describe only by first seeing their animating forces and vital cohesive principles; and thence I saw the shapes and forms and locations, and the uses or purposes for which they existed; and thus it was progressively demonstrated to investigators that I could correctly discern plants, irces, dwellings, persons, their furniture and habiliments, diseases and remedies, and often the very feelings and thoughts of individuals, either present or at a great distance. The fullness of the development of this power of accurate vision resulted in discoveries of the origin and structure of the material universe, and in the progressive acquisition of very positive information concerning the situation and sceneries of the interior spiritual universes; whereby the location and constitution of the vast Summer-land became a literal reality, and a glorious celestial certainty; as positive and as substantial as is the honest mother carth beneath our feet, and as effulgent and delightful to look upon as is the mellowed light which is incessantly showered upon it from the surrounding circle of suns and inhabited worlds.

Does not Swedenborg's descriptions differ widely from yours?

-Not when Swedenborg perceived and ANS. described as an independent clairvoyant; not when (being for the moment indifferent to his theology) he investigated and wrote like an in-dependent philosopher. Let me illustrate this assertion: Swendenborg, as the philosopher and scientist, agrees perfectly with us in the statement that man's spirit is pure and of divine origin; but Swedenborg, as the theologian and Bible interpreter, disagrees and affirms that, after death, the good human spirits are cleansed of the evils which cling to them, while the evil human spirits are purged of all good qualities, and are thus prepared to enjoy (?) in the hells every degree of depravity and falsehood and wickedness; and yet, according to every known or impringhle has of course and effect it in the or imaginable law of cause and effect, it is beyond the boundaries of possibility that any human spirit, having originated from the pure Divine Heart, could be purged of "every good quality" and thus converted into an everlast-ing devil. This fundamental inconsistency in Swedenborg is not attributable to his independent clairvoyance, but to his ever-present paramount biblical theology, which blistered and distorted his awakened perceptions of spiritual things and correspondingly twisted his descriptions of the Spirit worlds. In a word: Swedenborg and all superior modern clairvoyants and enlightened mediums agree; substantially, upon the twofold nature of man; concerning the laws of matter and mind; redeath and the resurrection: also concerning the laws and realities of spiritual intercourse; and, finally, with reference to the general phenomena and moral government of the Spirit-worlds-but, when modern seers and mediums are confronted with the utter-ances of Swedenborg as a Bible commentator, and as an ultra-orthodox theologian, then immediately comes "the tug of war;" and in the struggle of differences, it is easy to see that Swedenborg stands with the poet Dante and with the cardinal doctrines of the Roman Catholic Church, while the mediums and seers of to-day spontaneously co-operate and harmonize with the highest principles of philosophy, and with the latest discoveries and most logical deductions of progressive science.

(i) of a voluntary tife wholly then, wholly exil, and wholly depended the event areas from the Lord and the hold angul! From the primetories of these there was the possibility of seespe is time; but from the possibility of seespe is time; for the post of quality. The you can for yourself observe the difference between the teachings of the Italian Sear, who postically labored and harvoard under the wings of the Roman Casholio Church, and the revealments of the Swediah Sear, who wrought mader the over-mastering perchology of a theological Spiritualiam, which was been in Zgyptian darkness and cradied in Roman pagan splandor. You readily perceive, also, that Swedenborg, without his oppressive theology, and as an independent philosophical clairvoyant, is at substantial peace with all modern seers and spiritual philosophers. But on the other hand, you perceive that, when immersed in his commentary on the Tostaments—to which end all his clairvoy ant observations are constantly subordinated.—Swedenborg is at *your* not only with himself, but he stands antagonistic to the fixed laws of Intuition, Reason, and Science. The foregoing facts explain the causes of the discrepancies between the itachings of Swedenborg a century ago, and the revelations of seers and mediums at the present day. But to this account of the causes of differences must be invariably added the *special* influences arising from the organiza-

tion, the temperamental peculiarities, and the educational bias, of each individual seer and medium. Do you consider the Bible a Spiritual

Book! Ans.—The Bible is composed of a large

ANS.—The blue is composed of a large number of differing writings, by different authors; and a deep and genuine Spiritualism circulates through them like blood in the body.

Did not Swedenborg discern this Spiritualism in the Bible?

Ans.-Yes; and you will observe that all spiritually-minded persons invariably see the richest spirituality and celestlal arcans in their chosen sacred volumes. Hence every enlightened nation has a special religious Book which (to those who adopt it) is revered as the "Word of God" addressed to all mankind.

Was the Christian Bible written by mediums?

Ans.-Some of the books were written under a spiritual afflatus; others were not, being for the most part biographical and historical. A book is a record; and nothing more. A finite book can not contain the mind of an infinite God. But pnder spiritual inspiration the human mind is impressed with thoughts concerning God, Angels, Heaven, Rewards, Punishments, Truth, Justice, Love, Duty; and such thoughts, overflowing with the great fires of faith and enthusiasm, blaze and burn their way into the minds of those who read them. How shall we know which books are in-

spired and which are not?

Ans .- By the use of the same faculties whereby you find out the difference between a sound and a defective apple. You look, you taste, you feel, you reason. You can thus draw a line between the pure and intelligent writings of Paul and the borrible baseness of David's 109th Psalm. By close analytical resding you will (or you may) see that while Job and Esther and Jonah are pure fiction, the writings of Ezra and Nehemiah and Daniel are full of historical events and biographical experiences. In thinking of the Bible you may be guided by three governing propositions (1.) that God, as the infinite Soul of the universe, can never be revealed in a paper volume; (2.) that the biblical writings are records of individual inspirations received at different periods, and that the growth of these religious convictions and inspirations extended through several successive centuri present compilation, called the Bible, was it self a work of exceedingly slow and difficult growth. Scholars of the church have had their hands upon and in those writings from the very first day until now. And they are still giving new translations. Chapters and verses, for example, were invented by the scholars after the 18th century. But there are thousands of Sunday school children, including their devoted teachers, who imagine that the very chapters, and the verses, and even the synop sis of the contents given at the beginning of chapters, were dictated by God to his chosen penmen. But the day dawns when the chapters themselves will be understood as nothing more than the honestly written inspirations of persons wholly devoted to what they believed to be God's truth. How should the Bible be read and re mrded? Ans.-As a compilation of the mediumistic writings of individuals who lived many centuries ago. Some of the book, are simple rec-ords of traditional and troubadoral accounts; some are circumstantial historic sketches of current events; others are biographical records of spiritual struggles, experiences, and consequent convictions; and still others are myster-iously, revelational and prophetic of realities and events which clairvoyance, mediumship, and the facts of Modern Spiritualism alone fully and rationally explain.

if you will follow the directions which I give you, they will be quite recovered in the course of a few weeks. The younger one, to-morrow, will be meconscious for some time; you will think him dead. But if he is treated with care, and this prescription which I now give you is followed, the effects of this unconsciousness will be quite overcome and he will be restored." Then a long and detailed account was given of the medicines and method of treatment, which was to extend, over some five weeks. It was then stated that at the end of that time the shidren would have quite recovered. The between left by the evening train to fulfill his engagements, and did not return to the town in which the dergyman lived for nearly two months, and the matter had quite passed out of his mind. But they day after his return he was reminded of it by seeing the clergyman and his wife approaching the house, and while he was wondering how their children were (their very existence being recalled to his mind by seeing the father and mother), the gentleman and his wife were shown into the room, and quite a scene ensued, for they were completely overcome by acitation in speaking of the bleasing which had come to them through his powers; for, as they said, their children had been raised from the grave. The mention of lecturing leads us to speak

of what is really a very remarkable state of things in the present day. None can say that the pretemptural is not countenanced in this age, if they will take the trouble to visit Steinway Hall in Lower Seymourstreet any Sunday evening. They will there find the ubiquitous Mr. Fistcher (who, as perhaps the most remarkable seer of his time, is mixed up with so many of these strange stories) before the public as a lecturer. His merits as a speaker are of course a matter of individual opinion, and have moreover little to do with our subject. What does concern us is that the preternatural occupies an important part in this public service. The lecture is an improvisation, and is delivered in a more or less ab normal state. Towards the close the lecturer passes into a more pronounced state of clairvoyance, and speaks from the plat form of what he sees in relation to individ-uals in the company. These visions are said to be presented with great vividness, as the effort of lecturing appears to produce that electric condition which is necessary for the opening of the inner sight. Extraor dinary insight into personal lives and into the past has been shown on these occasions; and in order to give some idea of what kind this insight is, we give some instances which have been recorded by one or two persons. One evening a vision was de-scribed much in these words: "I can see a young boy-he seems very unhappy-very much disturbed. He has left his home now and is dressed as a sailor. I see him on the water for a long time. Now he has return-ed home: how changed everything is. I see a street in London; this same young man comes walking down the street; there is a dark shadow over him, and as I speak he fails dead at my feet. His name is and he comes to that gentleman

sitting there (indicating a seat in the hall), and he says he is his brother." There was a long message then given.

The gentleman indicated rose in the hall and said that his brother who was in the navy, when at home on furlough, had dropped down dead in the streets. He had been suffering for some time from heart disease. The message now given to him from this brother was of great importance and interest to himself.

Another evening the lecturer began with great vividness to describe a scane which was passing before him, immediately that he entered the state of clairvoyance.

wider vision into the past and future and by the relation of friends the main, because it will be a start to make the sim makes of the had based beyond the sim makes of death. As this is for you, if you like to follow faction and believel

The world has never been able to part with its mystery, its magic, its dreams, and its visions; and in the existence of the fashionable clairvoyant we have palpable proof that the world will not wag on without the preternatural element, even in this materialistic nineteenth century. If one half of society shudders at the terrible thought of the faceinsticms of superstition, the other half woos and follows after them. This naturally gives an opening for much fraud and imposture; but the preternatural is of older family than any science, and we must be careful not to confound the possession of any rare gift with fraudulent imitations of it. Whatever exists has the sacredness of fact, and it is idle to profess to ignore it. Though we call it preternatural, if it be fact, it is part of nature, and it is only preternatural because it is beyond that side of nature which is most familiar to our senses. M. C.

Not the Wrong Way Must the True Cause be Wrenched.

[Editorial from the Seymour (Ind.) Times of July 26th.] D. M. BERNETT,-Dear Sir :-- Yours of 14th is read. The communication will appear. As you are resolute in forcing a faise issue upon infidels-resolute in forcing your Issue upon infidels—resolute in forcing your personal matters and wrangles upon the liberal public through every accessible chan-nel and fomenting strife and discord in our ranks—resolute in coupling Cupid's Yokes-with the cause of freethought and infidelity to the myths—it becomes my disagreeable duty, a duty that I enter upon with reluc-tance and discord to raview your attitude a tance and disgust, to review your attitude a little farther. I have no objection to your position as a voluntary martyr, but I want to speak in behalf of those infidels who decline to accept you as a martyr to the kind of infidelity they represent. There is a sp cies of infidel freethinker extant, (and his name is legion,) who wants to be at peace with his fellow men. He wants to be a good man himself' He sees that the fundamental laws of the country guarantee him the full right to defend or oppose any secular or theological doctrine going. He recog-nizes his obligations to society-his moral obligation not to offend decency and mod-esty and propriety by the use in his discus-sions of indecent and vulgar words and phrases. He recognizes the right of the only power that can transmit the mails to exercise some little restraining supervision over that class of people who load them with prints and books calculated to demoralize and that can promote no good. He recog nizes the right of society to declare that a man shall not march nude through the streets, and he is sensible. He recognizes the distinction between a man's right to advocate an unpopular doctrine and his right to advocate it in unbecoming and indecent language. He sees the distinction between a martyr for the cause of rational freethough and a martyr for the cause of irrational and indecent free-love. He sees that no war is made against dignified or even aggressive and savagely radical and bitter infidel papers and publications. Outside of a few meddiesome religious fanatics, so-called vice so-cietles and y.m.c. associations, with a few cretics and y. m. c. associations, with a few hypocrites and corrupt judges and agents of an ill-defined and ill-digested congression-al law, there are very few that desire to in-terfere with the publication of infidel books and papers. The intelligent, educated class of people, even in the churches, would not press free and dignified discussion of any religious, political or social question. But they must insist that the language shall be decent and decorous. The sample infidel we are speaking of (and we again add that his name is legion) is very solicitous that the cause of infidelity shall stand prominently before the world as a promoter of peace good will, benevolence, and genuine man-hood, patriotism, honor, fidelity to trust and the general welfare of man and beast-in short as a promoter of good and not of evil, of peace and not of war; of love and not of hate. He wants not so much to pull down the false as to build up the true. And he is the faise as to only up the true. And here careful to keep the skirts of freethought from draggling through the cesspools of nasty license and debasing and abomina-ble and beastly indiscriminate sexual com-merce. He will drag the ark of the cove-nant of freethought with a yoke of oxen over the bighest neak of A licensing righter over the highest peak of Alleghanies rather than drive within nine miles of the free love fens and cesspools, the foul and mag goty ponds of promisculty in the miasmatic valley at their base. He is attached to his wife, his child. His home is his heaven. His family circle is the only celestial abode he knows or cares to know. The holy associa-tion of mother, father, wife, child he cherishes in his heart, his brain, his liver. At this age of the world this sample of infidel, (and we again take occasion to'remark that his name is legion) has sense enough to believe that free discussion will ultimate in the proper modification or abdition of ill-defined or oppressive laws, and he see no reason, when these do not interfere with any real manly right that he can claim, of defiantly violating them, getting in prison for the violation and then attempting to make his cause the cause of the freethink ing world and human liberty! This sample of infidel (his name is legion) believes with all his might that there is little excuse in America for the defiant violation of any law, because the law-makers are so speedily amenable to the people, and because it is characteristic of American legislative bodies for each to occupy itself exclusively in un-doing the work of the one that last preceded it. This sample of infidel (legion is his name) didn't want an infidel martyr at all. In his opinion the martyr business is "played." Stock invested in martyrs at this age of the globe we inhabit won't pay one-fourth of one per cent, and we can get eight per cent for our money by standing up for manhood and common sense and minding our own business. We may repeat that the sam-ple infidel, the sample of manly robustuous freethinker we allude to, and whose name, as we have heretofore taken occasion to remark, is legion, doesn't want any martyr "In hisn." He doesn't believe free thought needs a martyr. He doesn't believe that the legitimate freedom of press and speech in Amer-ica needs a martyr at this time. And if he did he would seek out some poor ionely, op-pressed, non-resistant, defenceless and meek individual to make him out of, and not a conspicuous, bellicose individual whose element is opposition and who aims to conquer by the orthodox methods of force and fear. by the orthodox methods of force and fear. You are misteken in thinking I want to wrong you. I am working for "the good of the cause"---working disinterestedly, and at pecuniary, professional and social sacrifics. My belief is that indices should avoid con-flicts with the "christian" laws, and labor solely to break flown superstition and feel church fummery by educating the people AUGUST 16, 1879.

out of them-by exposing their silliness, weakness, and wickedness, and pointing out a better way. I think infidels as a body, a better way. I think infidels as a body, and their teachers in particular, should be guarded, should be eareful as to the en-imaring side inspections moddle with. We oughta't to give the Haddinous Levites any under holts-oughta't is give them the least chance to charge installity upon us. I have remote for your talents and proper ad-miration for your unlagging industry; but I dissent from some of your methods and think your indement at fault and your mind morbidly exercised upon this obscenity ques-tion. Don't you think so yourself? I must say that I think you a rash, imprudent, im-politic, unwise, even a dangerous leader for politic, nuwise, even a dangerous leader for a body of noble men and women whose country is the world and to do good whose religion. Your field is in the strife and storm of contention and battle, and not in the methymeur the pathways of peace and love and mercy. Where there is to be a death you will be in your glory; where the battle rages hottest there will be your heaven. Hard blows are the chief arguments you recognize, and I cannot call to mind an orthodox more intolerant toward a rival church than you have been in the treatment of Abbot and other infidel dissenters from your views on your chosen subjects—Cupid's Yokes and obscenity. While I detest Comstock and his villainous crew, and rank them with the worst bigots and most intolerant zealots that have appeared upon the stage of action to worry mankind in any ers of the world's recorded history, I still hold that it was the easiest thing in the world for you to have managed your business without any conflict with them on this Cupid's Yokes question. It is my honest conviction that you have brought about exactly what you aimed to. I think you sought the cell you occupy. I believe/your mind very much muddled on this question, and your last article, where you contrast your case with that of Mrs. Besant and Bradlaugh, confirms my belief. It shows that you have been brooding over this question of martyrdom. These people gained money from all quar-ters and world-wide notoriety in consequence of their persecution. To your mind it may have seemed that a parallel case on this side of the water would bring similar notoriety and fame, and perhaps fortune. I hope it may, for I wish you well. But I think the conflict has lowered the standard of infidelity, besides engendering dissension in the ranks of materialists that a generation of pacific acts may not wholly eradi-cate. But I would myself not shrink from the conflict were there any merit in the case. But there is none. Infidels may individu-ally hold to the free-love theory, but it is not a part of the infidel creed. Believers in Bible truth may hold to social promiscuity and the abandonment of children to chance they may believe that a remedy for the acknowledged evils in the marriage relation they may believe this as well as may infidels-many more of them than infidels do believe it—but that doesn't stamp it as a Christian doctrine; nor should the fact of

Christian doctrine; nor should the fact of Heywood and a few other infidels holding these views stamp them as infidel doctrines. Your sagacity must have suggested to you that it would be impossible to separate in the public mind a war for the circulation of

the public mind a war for the circulation of this promiscuity pamphlet through the mails from a war for the doctrine of promiscuity itself, and that the Christian leaders would be industricus in promoting this interpretation of an infidel war about the essay. The public is too apt to jump at conclusions.

It is in vain for you to say that you don't like the book, haven't read it, that it is not obscene and that you contend only for the right to mail it—it is in vain for you to plead

In what particulars does Swedenborg agree with the Roman Catholic Church?

ANS .-- In the parent Roman Church we find every important theological doctrine or hypothesis which exists more or less conspicuous ly in the various Protestant systems of faith. Swedenborg, like the Roman Catholics and theological Protestants in our midet, goes back to the dawn of human history to find the perfect Age of Gold. The world's brightest day he finds in the morning of the world. The tree of life, the Eden of perfection and bloom, the summer life of mankind, Swedenborg finds, contrary to all science and philosophy, in the earliest day dawn of human history. Again: In the early ages the very gates of heaven were wide open (according to Swedenborg); and angels and men consociated freely, and sang together like the musical morning stars. But very soon he sees transgressions and sin enter; then the total eclipse of the Sun of Righteousness; then the great Redeemer is born and soon publicly executed; then, after a long stretch of mental darkness, the "internal sense" of the Bible was revealed! Now when the world of spirits is described by Swedenborg you only obtain a ponderous and detailed presentation of the brilliant conceptions of the poet-seer and writer of Italy, who gave sublime expression and, embodiment to the theological Purgatory long taught by the learned fathers in the Roman Catholic Church.

Do you mean to say that Dante's "Inferno" and Swedenborg's "World of Spirits" are the same in substance?

ANS .--- Yes, with this difference : Dante develops the Roman Catholic hell and heaven, while Swedenborg develops hell and heaven in accordance with the principles of philosophy; for, notwithstanding his profound ab. sorption in orthodox theology, the independent clairvoyant could not suppress or resist the appeal of the ever powerful principles of sci-ence and reason. Thus, for example, Dante locates his purgatory in a vast mountain beneath a terrestrial southern sea, and his con-ceptions of the abodes of the blessed are fixed upon the highest stars and planets in the heavens. But the philosophical clairvoyant Swedenborg locates his purgatory, hells, and heav. ens in the structure of the spiritual universe, separated by discrete degrees from all the systerns of material worlds and their phenomena, Dante makes the heavens to consist of ever-lasting joys and rewards for deads done in the body; but Swedenborg makes the heavens to consist of harmonies and felicities between the angels and the Lord, where progression in spiritual knowledge and blauedness is perpet-ual. Dante's hells and purgatories consist in

both material and mental forment, in bodily sufferings and in regrets and remores unspeakable; but invedenborg's hells are conditions of absolute smaneipation from every thing good and true--s sort of everlasting enjoyment

The Preternatural in the Present Day.

(CONCLUDED.)

There is another field in which the strange possibilities of these preternatural gifts cannot but create a certain amount of curiosity, and that is the insight into disease which is apparently possessed by some clairvoyants.

longer. "Let us go to a clairvoyant!" said the mother, looking around for some last chance. "We may as well, now," agreed the father, " for as the doctors say the children must

die, he can do them no harm!" Encouraged by this mode of reasoning, the clergyman went to find the seer. It was late in the evening, and he found the object of his quest just starting for another town where he was engaged to lecture on the following day. He consequently refused to see the clergyman, and when he heard that it was to use his clairvoyance that the strange visitor desired to see him, he altogether declined, as at that time he was not in the habit of giving these clairvoyant interviews. The clergyman however, repeated his entreaty, saying, "It is a matter of life and death, and for the love of heaven I beg you not to refuse me, for if you do, my last hope is gone." This agonized appeal brought a reluctant consent, and sitting down, the visionary boon passed into the state of actasts and began to describe what he saw. He said, "I see two little boys, one much younger than the other, who seem to have been poisoned. They are suffaring intense agony. If things continue as they are now, they cannot live more than a few Hours longer. However,

"I see a ship-I am in the fog-how dark it is. The ship is going at a fearful rate. Now, I see that they let out a line to take the soundings. Oh! the ship is sinking-sinking!-but the crew have taken to the bosts. I see they are all safe, none of them are lost. Now, the waves have closed over the ship, and it is gone. But you will not lose as much as you expect; good news is coming to you." A gentleman rose among the audience, and said that he had just received a telegram stating that a ship of his was lost in the fog. Some papers subsequently received by this gentleman (Mr. John Carson, an Australian merchant) stated that the ship while sailing with great rapidity through a dense fog, had struck against the rocks just as the sailors had taken the soundings, which they had neglected to do before; and also that the insurance would be paid in full.

The searcher after strange things who shall wander into Steinway Hall on Sunday evening, will, at all events, find some amusement and interest in looking around him at the audience. Fashion personally supports the preternatural in this materialistic age; it is not afraid to appear in public below the footlights of the mysteries. Coronets and tiaras are not satisfied with getting what is popularly supposed to be the best out of this world; they want something of the other, too. Look round and you will recognize lords and ladies, princes and princesses. There is Lord R. and the Princesse de N.; there is the Dutchess of St. ----, and the Marquise de L.; there is the Prince M. K. and the Duc de M. P., while ladies abound. You may notice Lady S., Lady H., Lady G., Lady L. O., Lady C., Lady B. Over there is Count R.; the army is probably represented by Major C., Capt. P. Capt. E. Cols. C. H. and F. There is Lord H. and Lady Blanche H., and Mrs. W., who is represented for her and Mrs. W., who is renowned for her sumptuous entertainments. There is the countess whose jewels are supposed to vie with the royal possessions in magnificence, and who when out driving has been mis-taken for a royal personage. There are operatic stars; you may chance to see the reat prima donna of the "Trovatore." There are some men of letters, an editor or two of daily papers, a Doctor of Divinity, and even a few men of science, to form a quiet background to this glittering com-pany which follows after the preternatural. There is a fascination in this peep into the inner life, and this bringing of it into inti-mate personal relations with us, which the world cannot resist. The fashionable clair. vovant of the present day has almost priceless jewels showered upon him in memory of messages which he has handed from the unseen world to the seen; jewels of which the history and the giver would be known to the jewellers well enough.

to the jewellers well enough. It is, perhaps, rather a reflection upon the official keepers of the keys of Spirit, that here an unlicensed unlocker of the door should so forestall them at the business. Does he open the door more widely or more palpably, or is such ministration as his preferred because it is more direct, and there is less ceremony about it? Then, too, it is so personal, so real, so immediate. You set a glimpse into a freer life, or before you shake hands with your old friends who have gone before you. It is all here, at your very side, Life, is doubled and trebled to you by a this. The public won't stop to make the nne distinction between a fight for the pamphlet itself and the right to mail it. *** You observe that all the free thought pa-

pers go through the mails without question and are distributed to subscribers on the same terms that other papers are. In view of this fact, do you still claim the exclusion from the mails of a dissertation against the marriage relation, written, too, in language that you wouldn't read to a bevy of lady visitors, a blow at "infidel" literature, or at the liberty of the press, that infidels mustrise in mass to oppose? Don't you think you are floundering to save a free-love feath-er from the waves while you let the infidel ship with its precious freight of golden in-gots go to the bottom? Don't you think you are straining out a gnat and swallowing a camp-meeting? That is, don't you believe you are leaving the substance to fight a shadow from an object that you could well have passed by unnoticed? Don't you believe we had better put all our hands and teams to the cultivation of corn and clover and, wheat in the infidel fields rather than suffer these crops to go to waste while we go to watering and nursing the tobacco plant in the orthodox gardens? Do you believe any good can come to infidelity, to humanity, by your battle for an essay that holds no wholesome relation to either?

Intemperance of Novel Kinds.

A recent address of Gov. Garcelon, before the Maine Temperance Convention, calls attention to various kinds of intemperance which have generally escaped attention. He spoke of the use of tobacco as an increasing evil. especially among the young. In addition to chewing and amoking, he says snuff-dipping is becoming almost universal. The use of opium has also increased to an alarming exient. Many a man, he says, has appeared upon the stage advocating temperance who had in his pocket a bottle of laudanum or black drops. The lady, too, carries chloroform and either to moisten her handkerchief, with which to allay nervous excitement. There can be no question that the oplum eating has increased to a fearful extent. Not long since, from Staunton, Virginia, a conference of druggists reported that the ratio of increase of sales in 1877 over 1876 was 92 per cent, and in 1876 over the preceding year 64 per cent, and 1875 over the preceding year 50 per cent. That was another section of the country, and was thought to be peculiarly characteristic of the Shenandosh Valley. But we will venture the assertion that the percentage of increase in Maine has been quite as large, and that the sales of drug-gists since the prohibitory legislation has been in vogue will so show. If such is the fact, the change from the use of intoxicating liquors to only is far. opium is far from being an improvement.

Theodore Parker's essay on Franklin thus concludes:---

"What a life it was! Begun with hawking ballads in the streets of a little colonial town, continued by organizing education, benevolence, industry; by conquering the thunders of the sky, making the lightning the servant of mankind; by establishing Independence; by mitigating the ferocity of war, and brought down to its very last day by his manifest effort, an attempt to break the last chain from the feeblest of all oppressed men. What a life! What a character!"

AUGUST 16, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Bousehold.

BY HENTER M. POOLS. [Metuchen, New Jersey.]

"Nothing resting in its own completeness Can have worth or beauty, but alone Because it leads and tends to farther sweetuces Fuller, higher, deeper than its own.

Life is only bright when it proceedeth Toward a truer, deeper life above; Human love is sweetest when it leadeth Toward a more divine and perfect love." [Adelaide A. Proctor

As the warm, pleasant days of summer one by one drop from the threads of Time, like precious pearls into the ocean of the past, we are apt to forget that that ocean is not bottomless. These diurnal treasures wil. return to us again, bearing the impress which we stamp upon them now, in the effect which they produce upon character. If we are homekeepers, the duties of the hour are apt to absorb us entirely. To be a good nousekeeper is well, indeed. She who can be "mistress of herself, though china fall," who is serene, cheerful and wise, in her litthe community; who can rightly balance her income and duty; who can guide with-out entanglement, the many threads which pass through her hands from the various departments of daily life, is doing her part to sustain that order and system which holds the universe in harmony. If she has the affection which consecrates marriage, repose, dignity and opportunity to exercise the amenities of life, she is one of the fortunate few who are centers of influence in a home which is a type of the highest existence possible on earth. And a type only; the ideal is not yet reached. Too many of us attain, in the home-life, only a refined selfishness: in too many cases, we lose the in-ward spirit in the outward sign. It is not "four square walls however gilded," which constitute home; nor happy children, clustering about a generous and hospitable board. Homescannot be fine, unless the feelings make them so, not lofty, unless lofty thoughts and converse consecrate them to noble living and nobler aspirations. Vain are exquis-ite fare, dainty raiment and refined manners, if the sympathies of the inmates of the house extend not beyond their beautiful boundaries. Better plain and simple living in a humble cottage, if the heads of that home be noble and altogether wholesome in their lives and aspirations.

Exclusive religions, in the past, have bred exclusive sympathies and associations. But that age is passing; it is beginning to be felt that a throb of pain in one human being pul-sates throughout the universe. We have learned that if a few have happy homes, the multitude are homelass. multitude are homeless; a few have sweet bread to eat, but the many go hungry. Worse than that; their inner senses are blunted and dulled; they neither know light, joy, beauty or goodness, by precept or example. Can we satisfy our hearts with the last new novel, a fresh recipe for cake, or the Kensington embroidery, while such things be? Within a few days a poor Irish servant

girl in London, was hung for the atrocious murder of her mistress, and throwing her body into the Thames. There was no glamour over the case, it was a baid, ugly crime, Just previous to her execution, the unfor-tunate one told her sad story. Young and ignorant, she left the Green Isle, to be led astray by one in the guise of a man, who basely deserted her and their child. Poor and sick, she stole food for the little one, was arrested and sent to prison. On regaindom, she was forced to th extremity, and finally was arrested and condemned, though innocent. "Then," said the poor girl, "I became bitter and desperate. I saw no hope or friendliness on earth, and so became reckless." What a world of instruc-tion conveyed in this brief and most sad history1 Anna Dickinson has just published a small volume, called the "Ragged Register." It consists of extracts taken from a journal kept while lecturing, with humorous and characteristic incidents of her experiences. Julia Ward Howe has just returned from her two years' trip abroad, and was warmly welcomed at Newport by the 'Fown and Country Club, of which she is President. This society numbers fifty members of both sexes, and discusses everything from science to high teas. Mrs. Howe made a little speech, describing her visit to Greece and Crete, in which her husband, Dr. Howe, was so much interested during his life-time. A Danish woman in Chicago learned cabinet making and wood carving in her old home, which she has put to such good use in her own house, that many visitors come away to marvel at the magnificent workaway to marved at the magninesht work-manship. Nearly all the furniture is the work of her own hands. The case of an or-gan is finished in hard woods; in front is carved a bird and fruit, and a ship under full sail, the water being represented by the fatural wavy grain of skillfully joined wood. A secretary of unique design, contains se-cret drawers of elaborate construction, and is made of three thousand pieces of wood. The tables, chairs, picture frames, and stools, are all the work of Mrs. Olenson's fingers, as well as the beautifully carved bedsteads in the chambers. Mrs. Olensen has manu-factured nearly all the tools which she uses, both of wood and of steel. The employment of women as clerks under our government, began during the war, seventeen years ago, and the highest salary paid then was six hundred dollars. General Spinner, who was Treasurer at the time, entered into the arrangement with much interest, is spite of the storm of ridicule and opposition which broke over his head from a great part of the public. The experiment has proved successful, as the delicate fingers of girls are suitable for counting money, and straightening out torn bills. At present there are thirteen hundred women employed, with salaries ranging from nine hundred dollars to fitteen hundred dollars, though few receive as high as the latter figure. Al-most every incumbent has one or more demost every inclumbent has one or more de-pendent upon her for support. In one case, personally known to me, an educated and accomplished young lady, almost the sole support of invalid parents, was given the books of a young man to disentangle, he hav-ing reduced them to an apparently hope-less muddle. For six weeks she to lied over them early and late while he add some vir them, early and late, while he did some simthem, early and late, while he did some sim-ple copying, and at the end of that time, the six hundred dollar clerk handed back the fair pages to the one who was drawing just twice her salary. Shortly after her pay was somewhat increased, and it is believed that eventually no distinction will be made, aside from capacity. The increments are seen from capacity. The incumbents are gener-ally ladies who have been reduced from competence, and who have received excellent educations. In no other country in the world would they receive the accial consideration which they deservedly stain in Washing-ton; they demonstrate to foreign visitors

gentlest graces of womanhood. The only glimpses which a war corres-pondent of the *Herald*, in the interior of fghanistan, could obtain of the women of that country, he describes as follows; "Sometimes a caravan of camels swept by, having closed sedans on both sides, and in each of them a woman. The beauties of Afghanis-tan invariably take the air on camels, and their elders go on donkey back. In every village you may see little holes drilled in the mud walls of their houses, and these, you learn, are the doors of the harems, and can only be entered on all fours. Such women as I saw-and I was never allowed to catch a glimpse of them, save at a distance ---had white linen caps tightly drawn over the head and a long sheet covering the body, with trowsers of colored silk just peeping beneath. Their faces were veiled, and my notions of Afghan womanhood were mainly modelled on certain little girls I met, all of them being very thin, having gold and silver rings in their left nostrils, and extraordinary small heads."

A Freak of Nature.

Caroline Clare is the daughter of Mr. Richard Clare, a farmer residing on lot 25 of the second concession of Roganey. Miss Clare is now nineteen years old and gener-ally is blessed with good health, though about two years ago she was attacked by a strange disease unnamed and unknown in the ordinary practice of medicine. Though there did not seem to be any organic com-plaint, she lost her appetite and in a few plaint, she lost her appetite, and in a few months her weight had decreased from one hundred and thirty to eighty-six pounds. She ate considerably less than formerly. but the difference in that respect was not in proportion to the large falling off in flesh, and as the bodily functions were not impaired, her friends were not alarmed. However, after she had become so thin and weak, she took to her bed, and a great change occurred in her mental condition. Formerly she was noted rather for lack of conversational powers, but now fits of pasms would come over her. on the passing away of which her eyes would become set and glazed, her body almost rigid, and while in that state she would discourse eloquently, and give vivid descriptions of far-off scenes, far exceeding in their beauty anything which she had ever seen or preanything which she had ever seen of pro-sumably ever read of. On the passing away of this state she exhibited a great deal of lassitude and indisposition to move, and was taciturn and surly in reply to any questions. This continued till about a month since, when an extraordinary change month since, when an extraordimary change occurred. The girl, although still not gain-ing flesh, appeared to rally. She became light-hearted and gay, and her friends an-ticipated an early release for her from the room to which she had been confined so long. Their expectations were not in vain for she is now about the house, apparently as well, bodily, as ever. But a most remark able development has taken place. She is constantly giving off electric discharges, and seems to be a perfect battery. A per-son, unless possessed of the very strongest

nerves, cannot shake hands with her, nor can any one place their hands in a pail of water with hers. By joining hands she can send a sharp shock through fifteen or twenty people in a room, and she possesses all the attraction of a magnet. If she attempts to pick up a knife the blade will jump into her hand, and a paper of needles will hang suspended from one of her fin-gers. So strongly developed is this electric power that she cannot release from her power that she cannot release from her touch any article of steel that she may have taken up. The only method yet found is for a second party to take hold of the articles and pull while the girl strokes her own arm vigorously, from the wrist up-wards. On entering a room a perceptible influence selzes hold of all others, and while some are affected to sleepiness, oth-ers are ill and fidgety till they leave, and even for a considerable time afterwards. A sleeping babe will wake up with a start at her approach, but with a stroke of her at her approach, but with a stroke of her hand she can coax it to slumber again. Animals also are subject to her influence, and a pet dog of the household will lie for hours at her feet as motionless as in death. A curious part of the phenomena is the fact that the electricity can be imparted by her to any article with which she habitually comes in contact. The other day a younger sister, while doing the house-work, took up a pair of corsets belonging to Caroline, and on her hand touching the steel, she was compelled to drop them with a loud cry, and exclamation to the effect that she had run a needle into her finger. Wooden spoons have had to be made for her, as she cannot touch metal. Altogether the case is a remarkable one, and attracts scores of visitors. Mr. Clare is the father of seven children, all of whom are healthy, and, with the exception of Caroline, show no abnormal qualities either with regard to electricity, galvanism or anything else. Medical men who have examined the case are frank in confessing that they don't know what ails the young lady.--Planet.

Golden Words from the Golden State.

[From the Yolo Mail, Woodland, Cal., July 24th.]

the RELIGIO-PHILOSOPHICAL JOURNAL, the

honest, outspoken and consistent advocate

of modern Spiritualism. It has been on our exchange list for a long time, and we know it to be a fearless foe of all shams and frauds

among Spiritualists and mediums. It was always a determined denouncer of the Woodhull clique and their vicious doc-trines. It is a warm friend of the pure

trines. It is a warm ment of the part teachings of Christ and his early disciples. But above all it gives the record of those modern demonstrations of personal immor-tality which are so much needed in this age

tanty which are so much needed in this age of growing skepticism, and which are but the reproduction of the same sort of facts that converted the unbelieving Jews and scoffing Gentiles in the days of primitive. Christianity. With all the frauds and hum-bugs of the 19th century, just the same as existed in the first century, there is yet a large substratum of demonstrated facts, now as then, which can not be discarded

now as then, which can not be discarded

nor denied by honest and thorough investi-gators. These phenomena are almost uni-versally admitted as real and true, whenever

carefully and perseveringly examined, and the only question that can be raised by sin-cere doubters is, what is their origin? Are they the result of natural laws? Do they come from diabelical agency? Or, are they

what they claim to be, the manifestations of spirits, freed from their earthly bodies?

of apirits, freed from their earthly bodies? When one sees and hears (to take a single special instance), as we have seen and heard with Dr. Henry Sinde in broad daylight, a pencil no larger than a kernel of wheet, en-closed between two perfectly clean sistes, move up and down and to and fro uptil one side of one since was entirely covered with

We call attention to the advertisement of

at our capital, that daily labor is perfectly two intelligent but distinct communications compatible with a fine development, and the in English, signed by two deceased persons' in English, signed by two deceased persons names, each written in a different hand, and where the contact of any human body was absolutely impossible; in such case, to explain the wonder by a supposed natural law or an imagined physical force, is to talk sheer nonsense; to call it the work of the devil is still more absurd; but to admit that devil is still more absurd; but to admit that it is what it claims to be, the act of a mov-ing, thinking, disembodied spirit, is the only reasonable explanation; or, in the words used by Bob Ingersoll very recently, "If it isn't a spirit what the d---l is it?" If men believe that their spirits exist after death because persons in the flesh had commu-nication with such spirits (and said so) eighteen centuries ago, why should they doubt now, when they have the evidence of their own senses to just such communica-tions? Such are the facts and arguments that are found developed in every variety of detail and with all sorts of examples, proofs and illustrations in the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago. It PHILOSOPHICAL JOURNAL of Chicago. It is fair and impartial and always demands the strict test of accurate observation and scientific analysis for proof of these as-tounding phenomena. It is in no sense a sectarian, denominational or partisan paper. Its motto is the truth without mask; pretence or fraud. Its price is now reduced to \$2.50 for a large 8-paged sheet.

Onset Bay Camp Ground.

To the Editor of the Religio-Philosophical Journal.

I wrote you last from Harwich camp ground and am now in the cottage of Mr. Currier, looking out through the trees on the blue water of the bay, and refreshed by a cool breeze, welcome after the heat of yesterday, which was trying even by the seaside. The Sunday gathering at the Cape Cod Camp Ground at Harwich was some three thousand. William Denton and myself spoke to twenty-five hundred hearers, and the meeting closed with good promise for another

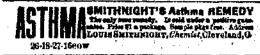
We came here (that is, my wife and my-self) Thursday evening, and have enjoyed the sea-breeze, bathing, pleasant scenery and social life. Here are about a hundred neat cottages and tents, filled by five-hundred people, many of whom spend the summer. Mrs. M. L. Wood has spoken very ac-ceptably, and H. B. Storer has said his good word, always fit and well-chosen. The conferences have been animated and good. Mrs. Maud Lord Mitchell, Mrs. Smith, Mrs. Stiles and other mediums are here. Yes terday (Sunday) trains from the Cape, Boston and elsewhere, boats from New Bedford and carriages brought some three or four thousand people, and Mrs. Nellie T. Brigham and myself spoke to great audiences in the grove beside the water, who bravely kept their seats for hours, although the heat despite the sea breeze was severe. To day one can say of the people that they have

"Folded their tents like the Arabs And silently stolen away."

Or rather packed their valises and are gone, leaving only the usual occupants. Sunday meetings are to be kept up. C. B. Lynn and Mr. Denton speaking the next fortnight. A score or two of cottages have been built here the past year. All this shows the ver-acity and accurate knowledge of that prince of unstained and dogmatic asserters. George M. Baird, who, in the last North American Review, speaks of Spiritualism as "a nopular delusion fading away." The worst punishment I could wish for this impudent as-serter is to pillory him on a good seat amidst a host of intelligent people, such as were and compel him to look over the sea of up-turned faces. But truth will win and the Bairds will go their own way to oblivion. In Boston, last week, I visited the Banner of Light office and found all in due working order, the editor, Luther Colby at his post, up toward the sky on the fourth floor, looking fresh and healthy, and the fine book store below in its usual nice order. We leave this afternoon, and will report next from Lake Pleasant. Yours truly,

tives, an oblation to liberty, but in the souls of those who would lay the flowers upon the sacred dust would spring up the heaven-born blossoms of love, tenderness, gratitude, charity, hope, desires for unbro-ken peace, and dreams of immortality. If the shattered bodies sleep on and heed not the souls of the living grow more divine by performing the beautiful labor of love, and I hope the angels do indeed bear from the fairer gardens of the spirit-land the fairest flowers which grow to mingle with our offerings; and may never a May day see them forgotten.

18 ELEGANT New Style Cromo Cards with name the postpaid Geo. I. Reed & Co., Namau, N. Y. 26 16 25 27 200W



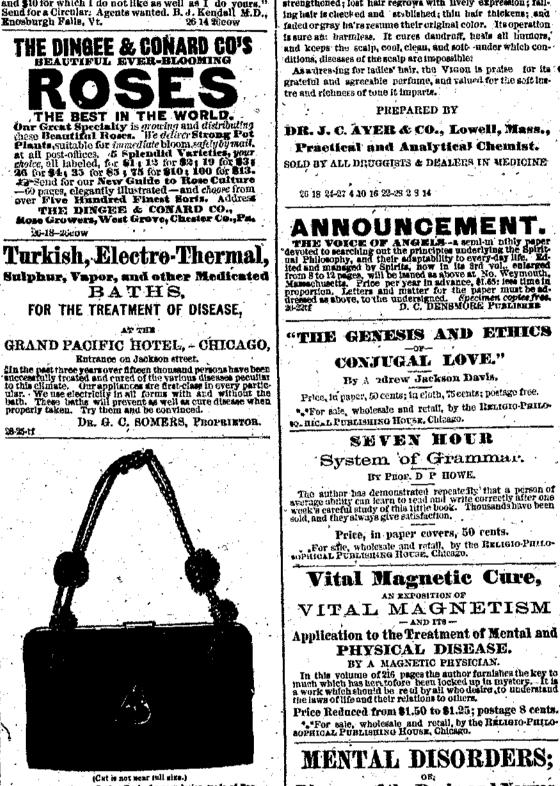
TEAS -- Choicestin the world-Importers' prices article-pleases everybody-Trafe continually increasing-Agenta wanted everywhere-best inducements-don't wate time-send for Circular. Rail' F WELLS, 43 Vesey St., N.Y. P. O Box 1257.

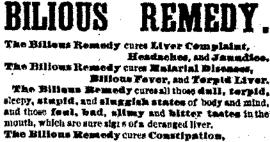
2620274eow WHAT If you desire permanent, profitable, and honorable employment in your own coun-ty, send for our large illustrated catalogue

TO DO And special terms. Address A. G. NETTLETON & CO., 69 Dearborn Street, Chicago, Ill. 26 16 27 14cow



HORSE Send 25 cents in stamps or cur-HORSE rency for a new HORSE BOOK. It treats all diseases, has 35 fine engravings showing positions assumed by sick horses, a table of dozes, a BOOK large collection of VALUABLE RE-BOOK CIPES, rules for teiling the age of a horse, with an engraving showing teeth of each year, and a large amount of other valuable horse information. Dr. Wm. H. Hail says, 'I have bought books that I paid \$5 and \$10 for which I do not like as well as I do yours.'' Send for a Circular: Agents wanted. B. J. Kendall M.D., Encodurgh Falls, Vt. 26 14 theow





RUSH'S

Dyspapsia, and Loss of Appeilte. The Billous Remedy Cures General Debility,

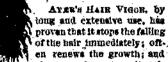
Fovers, and Rheumatians. The Billous Remedy contains virtues of special value and importance to every woman. It ercels all other purgatives. One Box will keep any ordinary family in good health for six months. Price, 50 cents a Hox, or \$3.50 for 6 Boxes,

inalled, postpaid. Agents wanted, Address A. M. RUSH & CO.,

· Box 67, Station D., N. Nork City.



care, disappointment, and ho-reditary predisposition, all turn the hair gray, and either of them incline it to shed prematurely

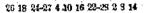


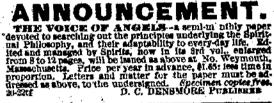
siwsyssurely restores its col or, when faded or gray. It stimulates the nutritive organs to healthy activity, and preserves both the hair and its beauty, Thus brashy, weak or slokly hair becomes clossy, pliable and strengthened; lost hair regrows with lively expression; falling hair is checked and stabilished; this hair thickens; and faded orgray have resume their original color. Its operation is sure an harmless. It cures daudraff, heals all humors, and keeps the scalp, cool, clean, and soit -under which conditions, diseases of the scalp are impossible:

Asadresing for ladies' hair, the Vigon is praise for its grateful and agreeable perfome, and valued for the soft inetre and richness of tone it imparts.

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemist. SOLD BY ALL DRUGGISTS & DEALERS IN MEDICINE





"THE GENESIS AND ETHICS CONJUGAL LOVE." By A 2drew Jackson Davis, Price, in paper, 50 cents; in cloth, "Seents; postago free. "."For sale, wholesale and retail, by the lightor. Pairo-Q_ HIC.L PUBLISHING HOUSE, Chicago. SEVEN HOUR

BY PROF. D P HOWE,

G. B. STEBBINS. Onset Bay Camp Ground, Mas., Aug. 4.

Keep Their Memory Green.

BY EMMA TUTTLE.

"Let the dead decorate the graves of the dead." -Dr. Prebles.

Prof. S. B. Brittan, in a late issue of the Banner of Light, feelingly criticises the words of Brother Peebles, and if you will read a few lines of history, you will not wonder why.

Before me is the picture of a grandly beautiful young hero, who was shot on board the U. S. Gunboat Essex, Feb. 6th, 1862. He was aid to Capt. W. D. Porter, and was killed by his side on duty, in the glory and enthusiasm of a consecrated patriotism, so pure and heaven born, that I wish a spark of it may glow in the heart of every American as long as we have need

of home and country. Twenty minutes before the surrender of Fort Henry, while he was drawing his cutlass to cheer on the tired men at the guns, a shot from the enemy's works struck the young midshipman, taking off the top and back of his head, killing him instantly.

This life was a pure, unreluctant sacrifice. He know how it might end, but wrote in his last letter to his mother, these words: "If with my small strength, I can do anything worthy of such a cause, I am determined." And he did do. He dieddied for you and me-baptizing a just cause with his sparkling young blood.

This handsome young here is "Boy Brittan," as the poets have christened him, the son of Dr. S. B. Brittan, of New York, who bore his father's name, and will bear it onward in honor as long as a song of heroism is sung, or a history of the war in which he fell is printed or read.

His father gave him up a grand speci-men of physical perfection, filled with loving and loyal thoughts, and he received him back into his trembling arms life-less and crushed by the guns of grim Fort Henry, to be laid in "a hero's grave, where God and justice grant never a decoration day may pass that does not see it laureled by loving and grateful hands. Leave not the sacred duty to the dead, but let us all pause a season in our onward march to drop flowers, dewed with our tears, apon our soldiers' graves! I am glad the loving and bereft father re-

members intensely the bravery and magnaminity of our country's defenders, and with a sword of fire beats back those who, with a sword of fire beats back those who, even by a careless word, would rob the no-ble electors of the floral expressions of the divinest human affections. If the grass upon their graves were yearly smothered by its burden of flowers, the tribute would not only be a tender remembrance of them, a mark of respect to their surviving rela-

(Cut is not near tull size.) This is an elegant Pocket: Book of a new design, made of Rus-sin leather and handsomely faithed with nicked plated mountings and claspic. It is arranged with pockets suitable for either silver, art por builts, and has a beaufiduisit handle with funselise attached. They are equal to pocket-books sold in the stores for \$1.25 to \$1.60, and yet we send sone by sail post-paid as a previum to any one sching five subscribers to Farm and Fireside at 30 cents a year. We sue chaftent that our lady readers will be delighted with this new prehima, sad are sure that's more acceptable present could not be found. The some DOLK ET. HEROK, post-paid, including case year's subscription to Farm and Fireside is \$1. The some DOLK ET. HEROK, post-paid, including case is a subscription to Farm and Fireside is \$1. The some of country, and is a welcome visitor is a very house-hold. Farm and Fireside is post-paid, factual and store of country, and is a welcome visitor is a very house-bold. Farm and fires to is a solarge that we can yit is a store store and the circulation is no large that we can yit is a some press, and the circulation is no large that we can yit is a Mind is it 50 cents a year, sithough each copy contains and mouth reading for under as most journals coking \$2 to 44 per year. AMPLE OPPERENT of Farm and Fireside is of the some stores in a fire optical is to the solar a year, sithough each copy contains and is public it at the circulation is no large that we can yith a built each to any address for 3-cent alarge. AMPLE OPTERES of Farm and Fireside and Fireside and Fireside and House and Fireside is public the store of the solarge is a fireside and fireside solarge that the store of 3-cent alarge. AMPLE OPTERES of 3-cent alarge.

Price, in paper covers, 50 cents. For stie, wholesale and retail, by the RELIGIO-PHILO-MPHICAL PUBLISHING HOUSE, Chicago, Vital Magnetic Cure, AN EXPOSITION OF VITAL MAGNETISM - AND ITS -Application to the Treatment of Mental and PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN. In this volume of 216 pages the author furnishes the key to much which has here zofore been locked up in mystery. It is a work which should be real by all who desire, to understand the isws of life and their relations to others. Price Reduced from \$1.50 to \$1.25; postage 8 cents. * "For sale, wholesale and retail, by the RELIGIO-PHILO-aophical Publishing House, Chicago.

MENTAL DISORDERS;

Diseases of the Brain and Nerves. DEVELOFING THE OLIGIN AND PHILOSOPHY OF

Mania, Insanity and Crime

WITH FULL DIRECTIONS FOR TURIE TREATMENT AND CURE.

BY ANDREW JACKSON DAVIS. BY ANDREW JACKSON DAVIS. In this volume the reader will find a comprehensive and thorough exposition of the various diseases of the Brain and Nerves, in which the author develops the origin and philoso-phy of Manis, instally and Crime, and pretches full direc-tions for their treatment and care. No subject on the roll of modern irratment appeals with more vivid force to the gen-eral attention, as there certainly is none from which the pub-lic alight expect more satisfactory treatment from a clairvoy-ant directory.

Price, cloth, \$1.59, pos. 12c. Paper, \$1. pos. 8c. * For Sale, wholesale and retail, by the RELIGIO-FHILO southout FUELISIANO HOCSE, Chicago.

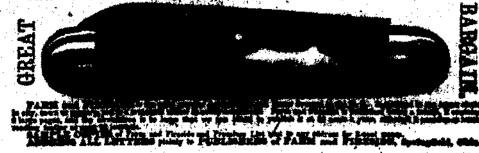
A NEW BOOK. 'The HORSE and HIS DISEASES."

dalture for,

The would get exchange at not say book on the Acres the his alsones that we have even beas, and we have read out the kind that eat an dellars." It space would allow we could give hundreds of testimothals in its (avor. AGENTH WANTED to many was story Dometry for this Valuable Book. Farmers, Morchants, Dorlors, Stable Kespers, and every owner of a horse, buy on eight y heathelt all there. 53 Thousand Sold. Sample Cory and Torms to Arabia math by mail, potosid, on versite o We refer to the Merchants, Bakkers, Express Algues, Fortameter and Mandedetrand of our city.

The following cut is exact size and represents the BEAT B BLADE KNIFE IN THE WORLD. Every kain is warranted strong and perfect, and is made with reand enters at both unde, so as not to was the pectets. They are made of the floor material, and familied in the very bost methods by the most skilled workman, so regular beauties and faborited with storybedy: they give botter satisfaction for general perpension have any other having on the material. They are implied from Envype in large quantities, aspecially for us, and us stronger, handware and before make that have have to be net stored as a story of a story. They are not an inter and the store and the store and better make that work is most stored.

Icon Large in large quantities, aspecially for us, and also itronger, haspiener and heller mass calls that so it is and the source of the s



RELIGIO-PHILOSOPHICAL (JOURNAL.

hilosophical Fournal RIDEDY. Teller. Associate Editor Terms of Subscription, Strictly in Advance. Que cont, one year. ers and an extra copy to the sender. \$20.40 All letters and commanications should be addressed and all JOHN C. BUNDY, CHICAGO, ILL. LOCATION: 92 and 94 InStalle St., Northwest corner of InStalle and Washington Ste. **CHICAGO, ILL., AUGUST 16, 1879.**

An Onnce of Eact and a Ton of Fiction.

A writer in the New York Times of July 19th, makes a noteworthy display of his ignorance in regard to Spiritualism. Here is what he says:

Our sountryman, the Spiritualist, Dr. Henry Slade, 1 Our scentryman, the Spiritualist, Dr. Henry Made, is now making an immone sensation in Leipzic, and seems about to take all Germany by storm. Two years ago he held scances in London, was dragged into court, and sentence of fraud. He appealed, but escaped a second sentence only by an error in the arraignment. From London he went to Berlin, where he invited Vir-chow, Helmholts, etc., to his scances. Virchow declined the invitation, but Helmholtz declared himself willing to accept it, on the condition that he should be allowed to examine theroughly the room in which the performthe invitation, but Helmholtz declared himself willing to accept it, on the condition that he should be allowed to examine theroughly the room in which the perform-ance was to take place. To this Dr Niede could not consent, and after a few scances the Berlin police inti-mated that he had botter leave the city. He went to Leipzic, and here, at last, he scenns to have met with people who can appreciate him. Not only are the good burghers of that dity of hooks in raptare over this American doctor's revelations, but even the Professors of the university, scientists like Zoelner, Weber, Thiersch, Ludwig, Fechner and Bchelbner, have declar-ed themselves his public. Zoelner has just published a book, in which he minutely describes all his experien-ces with Slade: flying pen-knives, floating tables, ghastly hands reaching up from beneath the table and writing messages from the other world, etc.; and he finishes with the assertion that Slade stands in some rapport to a world of spirits; that he can compel them to work according to his will; that their actions are against all human laws of nature, etc. Even the old liegelian skeleton, Ulrici, has come forward on this oc-casion, and as Zoelner expects an entirely new develop-ment of science and scientific methods from Dr. Slade's performances, so Ulrici hopes for a final scitlement it hough him of all moral and religious doubts. It is hardly possible to take the affair scitously, and yet peo-ple who are familiar with the present state of Germany is ripe for such a movement. There is a natural law which connects raw materialism with selly superstition, and as France of the eighteenth century had its Mesmer and its Capluestro, so Germany of the nineteenth centu-ry has its Dr. Slade. Of the 'misrepresentations, contained in

Of the misrepresentations contained in the above account, we will merely call attention to a few:

(1) Henry Slade is not now in Leipzic: he left that place some six months ago; passed some time in Australia, and has now been two months in San Francisco.

(2) He did not escape a sentence in London after his appeal only by an error in the arraignment. His enemies saw that Justice Flowers, an ignorant police official, had passed a sentence that could not be sustained, and they willingly availed themserves of a quibble to let Mr. Slade off. He afterwards returned to London and defied the whole gang of them, but no one made a sign. His release left his character for honor and sincerity wholly unimpaired.

(3) It is not true that Slade refused to let Helmholtz thoroughly examine the room in which the performance was to take place.

than Orookee. Now the bubble would be pricked; one authority spoke of him as "a cool and clear-headed man of recomized position in science;" another asserted that "no one could doubt Mr. Crookes' ability to conduct the investigation with rigid philosophical impartiality." And so on. It was taken for granted by the writers that the result of Mr. Os' experiment would be in accordance with their wishes and preconceptions. But the moment he bore testimony to the phenomena, who so weak-minded and credulous as Crookes? "The thing was too absurd to be treated seriously." It was impossible, and therefore could not be." And so on. By which it will be seen that men of science are very human; that they

are quite as slow as ordinary mortals to believe what they don't want to believe. Even Lord Bacon would not believe in the Copernican system. The article from the New York Times is

interesting, as being an enemy's full and explicit testimony to the fact that Spiritualism is making great progress in Germany; and the statement is confirmatory of what Fichte has announced, and what we have been making known to our readers. "The cause of Spiritualism is secure in Germany," says Fichte.

A Case in Point.

That there are manifesting spirits who try to attract notice by assuming names to which they are not entitled, is a fact well known to experienced investigators. We have repeatedly called attention to it, to inspire caution and guard against deception: and we have seen that the pneumatology of all ages has accepted the fact as one not to be disputed.

A friend in London writes us, under date of July 14th, 1879, some account of quite a recent scance at Mr. Burns' rooms, at which Mrs. Lowe, late of Washington, was the medium, Mrs. Billing, the well-known American medium, and estimable as a lady, was also present. But it appears that while the James Nolan of Mrs. Lowe's circles, declared himself to be Mrs. Billing's control, and gave at Mrs. Lowe's scances, particulars which were thought quite satisfactory by persons who had also frequented the seances of Mrs. Billing,--to Mrs. Billing herself her supposed control, James Nolan, now asserts that he never went to Mrs. Lowe's seances at all. This fact Mrs. Billing made known.

"The bolt," writes our correspondent "was an unfavorable one. Mrs. Billing spoke like a lady, as she is: and Mrs. Lowe showed much good sense and sweetness; but she said sorrowfully, that if it were proved that the James Nolan of her circle, who seemed to her so trustworthy and good a spirit, had willfully lied to her, she would never trust a spirit again. Soon after the doors were closed for the second part of the nce, Mrs. Lowe fell on the floor in a faint and was carried out of the room. She is subject to these fainting fits, and, as I understood, attaches no blame to Mrs. Billing for what took place." This interesting incident illustrates the importance of that "skeptical criticism" which we have applied to the phenomena of Spiritualism, and which has subjected us to some little reproach. Here are two genuine mediums, thoroughly sincere, and in whose presence the independent spiritvoices are unquestionably heard, who, coming together at a seance, compare notes, and find that one of them at least must have been cheated by the communicating spirit. When we first heard that a spirit calling himself James Nolan was talking at Mrs. Lowe's scances in Washington, we anticipated the result which has now come about The original, and probably genuine James Nolan, declares that the spirit who takes his name at another medium's sittings, is an impostor. The effect of the announcement upon a delicately organized person like Mrs. Lowe, was to cause her to faint. The facts justify us in believing that she was perfectly honest in her belief in the identity of her control, and that her disappointment at finding she had been deceived by the spirit caused the shock it did. Do not facts like this satisfy our readers the claims of mediums and of spirits, we are on the right track? Do they not show that the best of mediums may be deceived as to the identity of their controls? Do they not justify us in all that we have said of Mrs. Richmond and her imaginary controls ?

"Not Enough."

In our recent comments on a passage from Dr. Buchanan's discourse on Religion, we referred to the proofs, already in our possession, of the existence and activity of our deceased friends as spirits. Then, urging the importance of limiting our inductions to "facts demonstrated and demonstrable," we remarked of the work we have in hand,--"Is not this enough ! Why should we leave facts for fantasies, and repel the selentific inquirer by setting up claims which, in the nature of things, are incapable of proof however disposed we may be to believe in them?"

It will be seen that, taken in connection. with the context, our meaning in the words "Is not this enough ?" is clear and justifiable. In his reply, by quoting a detached part of the text, and omitting what immediately follows, Dr. Buchanan gives to our language a meaning which no fair or logical interpretation of it will authorize. Hespeaks of our having "given out the command of Canute to the waves," intimates that we are in favor of stopping at a "fossilized finality;" says that we have set up a "thoroughly absurb"claim; and, assuming the pose of an advanced advocate of a free science, the boundaries of which he has himself enlarged, tries to present us in the position of a retrogressive conservative, opposing and "embarrassing" his efforts in the direction of pure science.

We think the sharp-sighted among our readers will have detected the sophistry by which Dr. Buchanan has tried to make it appear, that he is the champion, and we are the enemy of actual science; whereas, all that science of his and others, which we would rule out as "inadmissible," is science in the state of hypothesis, and not science in the state of accepted fact. His own words belie the assumption, under which he would convey the impression that he has strictly followed the scientific method in his advances; for he speaks of "cultivating intercourse with the Spirit-world as an adjunct to science for the devolopment of religious truth."

Here he puts his claims on the right ground, and, in this modified sense we have no fault to find with them. They are not science, but merely an "adjunct," and are authoritative only so far as the credit we choose to attach to their originator makes them authoritative. All reasonable "adjuncts" to science, all proper inferences from science we shall treat with respect; but the arbitrary attempt to label as science what is not entitled to the name, or the attempt to impose upon us any high theosophic claim of superior light, got from accordance with the wishes of Jesus, or any other being, finite or infinite, we shall repel as dangerous presumption or morbid self-delusion.

Our inquiry. Is not this enough, reduced to its fair and simple interpretation, meant simply this: "Is not the verifiable e Dr. Buchanan's imperious reply, "Most assuredly it is not enough," falls flat, it will be seen, when our real meaning is admitted; for he will hardly contend that, in a scientific inquiry, the verifiable ought not to be enough. As all science is progressive, the idea of what he calls a "fossilized finality" in Spiritualism, is of course absurb. and for any man to say. "Thus far and no farther," is a wild presumption. To charge on us such nonsense is a foul blow. All that we contend for, as the judicial reader will admit,-and all that we still contend for-is that we can afford to rule out all that is of even dubious authenticity, and confine ourselves to the positively true and demonstrable. If we are to have "adjuncts," let it be distinctly admitted that it is as adjuncts only that they are offered, and let us beware of mixing up fantasy with fact until the one can with difficulty be disentangled from the other. The whole question between us and Dr. Buchanan, is intimately connected with that of the reliability of so-called spirit communications. We have labored to show that where the truth of such communications cannot be scientifically tested and proved, they must not be put forth as genuine. Much mischief has resulted from such impositions in the past, and much may result in the future unless that in applying criticism and analysis to | investigators are put on their guard and duly informed of what they may expect.

same time that we firmly sphold and promainster the great demonstratable facts of Spiritualism, we shall conclude that we are pursuing the truth in a fair, frank, and honorable spirit, without disguise, fear, or any self-seeking inducement.

Mr. Mansfeld's Spirit Writings.

While holding to the theory that some of the so-called spirit communications through Mr. Mansfield may be a reflex of the action of his own psychic powers, we have always refused to admit the assumption that all the phenomena, in the production of which he is made instrumental, can be explained in this way. In a letter to Mr. A. J. Davis, written as far back as August, 1860, Dr. N. B. Wolfe, a gentleman well known for the thoroughness of his investigations in Spiritualism, expressed himself as follows:

AS IOHOWS: "When I seek to communicate with a spirit through Mr. Mannfield, I write the name of the spirit in fall, to-gether with th question or statement of the information I desire, on white paper, and sign my name to it. This I enclose in an opaque envelope, or I rollit up a number of times, before submitting it to the medium. Mr. Mans field then places the envelope or roll containing my question, before him on the table, and touches it lightly with the tips of his fingers. He soon becomes influ-enced to write, sometimes with one hand, sometimes with the other-the right hand writing on one subject, and the left hand writing on another subject, at the same lime."

As an evidence, that in some cases at least, Mr. Mansfield's own mind has nothing to do in originating the communications, Dr. Wolfe cites the following remarkable experience:

"I wrote as follows: 'Bichard E. C., M. D. Old friend can you give me any evidence of your presence and in-dividual identity? Signed, N. B W.'. This note was securely closed and submitted to Mr. Mansfield, he not knowing anything of its contents, and it never being out of my sight. In a few minutes the medium wrote: 'Well, Doctor, your old friend, Dr. E. C., is not present, but I am here, and ashamed am I to tell you how I came I am here, and ashamed am 1 to tell you how I came here. You know I was a slave to that cursed whisky; though often besought by my earth friends to give it up, yet I persisted in having my own way, until I was found dead in that.-place? This communication was signed by a name that called up the memory of an earth-ly schoolmate, of whom for many years I had heard nothing. I knew the young man to be constitutionally intemperate. A few days after this I received a let-ter from home, informing me of the death of this young man is dee precise manyer, place, and time indicated in man, in the precise manner, place, and time indicated i

man, is the precise manner, place, and time indicated in his communication to me. "I have thought much of this case, and can not ascribe the information conveyed in it to psychometric reading, or psychologic power of the medium. If it was not the spirit of H. C. that wrote through Mr. Mana-fied, then pray give me some more satisfactory explan-ation of these marvelons coincidences of names, dates, places, and circumstances."

We agree with Dr. Wolfe that the case is a very strong one, and sufficient to justify the belief that, in some cases, Mr. Mansfield has actual communication with departed spirits, and is made their instrument for intercourse with friends in the flesh. The instance is corroborated by many similar ones. equally strong, as where a communication was written in Chinese; and its accuracy attested by a well-known Chinaman, un der circumstances precluding suspicions of fraud or coincidence. We quote these facts to show that though psychometric action may explain some of the phenomena, they are far from explaining all. Mr. Mansfield is an extraordinary medium, and we learn that his powers do not seem to be in the least impaired by the lapse of time.

but imperfectly understood even by those who have given it the most study, and too little attention is paid to the various aubtile agencies which may effect the sensitive and insensibly blend with and color the "reading." It is wholly in the interests of science

and truth that the JOURNAL gives place to these "studies" deeming it high time that much which is now put forth with oracular authority as scientifically correct should be thrown open to intelligent, dispassionate criticism from those whose minds are not so fully preoccupied with the subject, and who are thus the better enabled to determine what is really established as fact and what is still hypothetical.

"Not the Wrong Way must the True Course be Wrenched."

On the second page we republish, from the Seymour (Ind.) Times, an editorial under the above apt heading, for which we ask the serious attention of all who are interested in Mr. Bennett's imbroglio. When Dr. Bennett was peddling pills and praying to his God three times a day, Dr. Monros, the editor of the Times, was a firm, consistent, intelligent Materialist. He is not on the low, belligerent, and purely iconoclastic plane occupied by Bennett and others, who are now exhibiting their sectarian propensities as strongly as when they were members of the Lamb's flock. We ask our readers to weigh well what Dr. Monroe says to Mr. Bennett, and to remember that it is the deliberate, dispassionate, honest, expression of a man who knows far more of what true Liberalism consists, than Mr. Bennett does or ever can in this world. Remember that Dr. Monroe, the Materialist, speaks of one in his own ranks, that his crushing exposition comes not from Christian sources, nor from an opponent, but from a man who loves Materialism, and would keep its skirts from being bedraggled in the mire of sensualism, and who does not want the cause in which he labors made subservient to the selfish ends of one who assumes the role of martyr, and strives with all his might to become a penitentiary convict. We know that Mr. Bennett's course is not approved by many of the representative materialistswe do not refer to the Abbott school-and that many who feel they have been dragged into giving him a quasi support are heartily ashamed of the whole contemptible business. As an indication of how very many of the best informed materialists and Liberalists look upon Mr. Bennett, we quote from a letter received by us last month from a well known materialist of wide influence; speaking of Mr. Bennett, this writer says:

"He is too quarrelsome and pugnacious to do any cause substantial good. I have yet to see the first word for humanity and good in his writings. He is contentious and jeal-ous. I am satisfied that his action is only for notoriety and for begging purposes. He is worth more to himself in jail than out. Money is pouring in to him from the fools 7ho **ima** rine that the freedom of attacked! They think it a fight for free speech ! This letter, remember, was not written by an enemy of Mr. Bennett, but by a man who has done what he could to get him out of jail, and whose sympathy for the troubles of an old man who however wrong beaded he may be is still a man, are deep and sincere. If such a man can write such a terrible indictment against Mr. Bennett, why need we look farther for reasons why we cannot espouse Mr. Bennett's fight Indeed! does not the Times' editorial and the above letter show the wisdom of the JouRNAL's course in this matter? Spiritualists, as such, need not feel called upon to champion Mr. Bennett nor any other vender of immoral literature.

AUGUST 16, 1879.

Heimholtz refused unconditionally to look into the subject. Zoellner and others had the performance in their own rooms, and were perfectly satisfied as to the genuineness and objectivity of the phenomena.

(4) The eminent physicists and philosophers named by the Times, have not declared themselves Slade's pupils. They have simply declared that in his presence, under the most satisfactory conditions, they have witnessed phenomena not to be explained by any law or force known to present science. or recognized by the majority of sci entific men.

(5) It is not true that Herman Ulrici is either an Hegelian or a skeleton. On the contrary, his philosophical purpose has been to show that the system of Hegel is a system of one-sided or imperfect idealism. The psychology of Ulrici has anticipated the deductions of Modern Spiritualism, and it is not surprising that he should have been a ready recipient of its objective facts. when presented, backed as they are by an amount of testimony which it is credulity to reject.

We can readily pardon the misrepresentations of the Times in consideration of the truths which it ingenuously admits. "Eminent German physicists, "like Zoellner, Weber, Thiersch, Ludwig, Fechner and Scheibner," have in truth admitted the basic phenomena of Spiritualism ; and the fact ought to startle into respectful attention every skeptic of any intelligence, for these men, in their respective departments of science, are unsurpassed at this time by any contemporary.

Ludwig, the professor of chemistry, was the teacher of that Mr. Lankester who "dragged Slade into court" in London, but who did not dare to accept Slade's respectful offer to give him another sitting after Slade had been freed from the meshes of the law. Professor Ludwig says, he remembers his pupil Lankester as "a conceited and excitable youth"--traits which he abundantly manifested in his impotent endeavor to put down Slade.

Fechner stands high as a philosopher and an expert in physical science; Weber is eminent as an electrician; Zoellner as a mathematician and proficient in physical astronomy; Scheibner as a mathematician, and Thiersch as a large-minded and liberal philosopher. The testimony of men like these can be jeered at only by the ignorant and the bigoted.

But it is both sad and amusing to see how soon eminent men of science are regarded as daft on this one subject, the moment they bear testimony to the objective facts of Spiritualion. When it was announced that Grookes was going to investigate # subject, the fees of Spiritualism halied in announcement with exultation. No man was better qualified to expose the humbug 1 ly and readily reconciled.

Death by Drowning.

The Chicago Tribune, in publishing an extract from the late Mr. Sanford's sermon, descriptive of a drowning person's sensations and written but a few hours before the accidental drowning of the writer, queries as follows:

"Could it have been the nnoonscious reflex of his mental condition, when, a few hours later, the water wrested his soul from his body?" mental co

The passage from Mr. Sahford's discourse may or may not have been prompted by an inward anticipation of his coming fate. All experiences in drowning may not be alike: but the general testimony is, that while the soul seems to take in all its past in a flash, the sensations are pleasurable rather than distreming. There is nothing of that straining of powers "in a lingering agony," of which Mr. Sanford writes. His picture of death by drowning has some truth, but soveral touches of pure fancy, as he probably now som. The process of dying is not "a tenting of the soul from its fleship bonds," the interior powers of man's nature are ful-

Praise from Opponents.

A correspondent writes us:-- " I see that in quoting commendatory notices of the JOURNAL, you include one from the Alliance, and one from Dr. Alex. Wilder. Now some ill-natured person might say, that to be praised by enemies of Spiritualism is a sign that they find something in your course favorable to their own hostile views." To which we reply :-- "An honesi enemy will discriminate between the abuses and perversions of a truth and the truth itself, and will not withhold his commendation when he finds that an opponent is working, not for victory, but for the truth. To say that Dr. Wilder is an enemy of Spiritualism is to say what cannot be proved. He is in the fullest and highest sense of the word a Freethinker. Truly does the editor of the Banner of Light, in his last issue, say of him: "He is a gentleman of culture and no bigot; one of the clearest thinkers and ablest writers on the American continent." Praise from such a man as Dr. Wilder means something, then, and is all the more to be valued because he may not be, in the limited sense, a Spiritualist. In quoting from the Alliance also, we have takes it for granted that whatever the motive of its testimony may be, the testimony is true and apt. If we can extert praise from honorable opponents, at the

An Evangelical Swindle.

If no one of our subscribers objects we will fall in with the generally expressed wish of our cotemporaties in Chicago and omit one wave of the Alliance. The ob in Chicago and omit one issue of the Alliance. The ob-ject is, of course, to give Avacation to as many as possi-ble of those engaged upon the paper. The Standard set the example last year. The Interview omits the num-ber for Angust 7th. The New Covenant took its vaca-tion on the week of the Fourth. The Advance takes the second week in August. Before the final decision we will wait to receive by letter or postal the objection of any subscriber. But as in the case of the other pa-pers the readers were unanimous in seconding the move for the respite, we have little doubt that the result with the Alliance will be the same. - Alliance.

For many years the New Covenant, a moribund Universalist organ of this city, has eked out its income by omitting one issue each year. By the above clipping from the Alliance, we see how the force of a dishonest example demoralizes our orthodox neighbors. How much better is this act in the sight of their God. than that of the grocer who charges them for ten pounds of sugar. and sends them only nine? By omitting one week's issue, those papers beat their patrons out of enough money to pay the expenses of a trip to the mountains or sea shore. We should like to know if their compositors, proof-readers, clerks and errand boys, get their salaries just the same, or do they have to contribute to the fund as well as the subscribers? Before the JOURNAL has to resort to such practices and the begging and whining tactics of some other contemporaries, it will settle its indebtedness to subscribers and die an honorable death.

At the time of the great fire, in 1872, dona tions of money to the extent of many thous and dollars were tendered the JOURNAL, all of which were thankfully declined, though over \$20,000 worth of property was destroyed, and money had to be hired to buy a new onthit. But the gain has been the Jour NAL'S: by maintaining its freedom from all pecuniary obligations, it has preserved its independence and increased its power to do effective work for Spiritualism. True, all connected with the paper have had to, work hard and live economically, enjoying little recreation and no luxuries, yet all feel sure that the object attained has been worth the cost. We expect to continue in the same way, and to give our readers the benefit of the increasing prosperity which the brighter financial condition of the country leads us to anticipate in the near future.

Studies in Psychometry.

On our first page will be found a curious series of psychometric delinestions given under the supervision of our learned contributor, Dr. Bloede, who, of course, intends to handle the subject from a purely scientine stand point, and it should be so consid ered and taken by the reader. That there occur some serious errors in these studies is probable but we ask our contributors to withhold their criticisms until after the completion of Dr. Bloede's paper in our next insite. The science of psychometry is

Exposers and Pretended Mediums.

It is a well known fact that there are now several tricksters traveling over the country, who either "play" medium or "exposer," either role depending on the gullibility or skepticism of the community in which. they stop. If an easily deceived spiritual element largely predominates, they assume to be mediums, and claim to perform every phase of spiritual phenomena under "strict test" conditions. If, however, the orthodox or skeptical portion of the community is in the ascendancy, they can make their labors more profitable by becoming exposers. Baldwin, Bishop, Reed, J. Nelson Jefferson and Emma Stuart, and numerous, others now traveling in the West, are merely irresponsible adventurers, and those who patronize their silly exhibitions, are only lending aid to those who are too lazy and shiftless to earn an honest living. Baldwin and Bishop were at Omaha lately, claiming to be mediums, and their pretended spiritual scance broke up in a disgraceful row, One of the party was arrested and fined fifteen dollars and costs, for showing without a license.

When Bogues Fall Out.

The Philadelphia organ of our harmonious Boston contemporary has fallen out with one of its "pals," who has been so actively aiding it in the blackmailing business. Having squeezed all that could be got out of the lemon, the Quaker city sheet ruthlessly throws the peel overboard and severs the partnership. Finding how futile were the efforts of the combination, the captain of the gang does some robust lying to cover up his discomforture.

A Spiritual camp-meeting will be held at Pleasant Valley, eight miles from Minneapolis, Kanass, commencing Aug. 22nd. Extensive preparations are also being made for the Liberal and Spiritual camp-meeting at Lawrence, Kanses, from Sept. 5th to 19th. Many noted speakers will be present, and also many famous mediums.

AUGUST 16, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL.

The Writings of S. J. Finney.

In the beginning of their publication the editors expressed the purpose of issuing the writings of S. J. Finney in book form, when completed in the columns of the JOURNAL. The times since have been unpromising, and they have hesitated to incur the risk of publication. Letters have been constantly received from many sources, urging them to do so, yet the encouragement has not been sufficient to guarantee the enterprise. Their labor has been one of love, and they expect no pecuniary reward. If they succeed in preserving the grand legacy of wisdom bequeathed by the inspired author, thus building a monument to his name, they rest in perfect content. It has occurred to them to present the subject directly to the Spiritualists, and thus learn how many desire copies of the work. At least five hundred must be taken to cover the cost of publication, and if that number of names are obtained, the book will be issued at once. We hope our friends who have urged this undertaking and all-who desire a copy of these writings, pronounced to be "the grandest literature of Spiritualism," will encourage their publication. The book will be a 12mo, of two hundred and twenty-six pages, bound in muslin. The price will be one dollar, for which it will be mailed free to subscribers. The friends will confor a favor by responding promptly, whether they send the money with their names or not. Hudson Tuttle and Giles B. Stebbins, editors.

All letters should be addressed to Tuttle and Stebbins, care of John C. Bundy, Chicago.

N. B.-Those desiring to canvass for the work, will be furnished it.at wholesale prices, in quantities of six or more at a time.

Rather Wild.

Our sprightly Ohlo contemporary, the Independent Age, in a short editorial reference to Mr. Bennett's case, says:

"* * Mr. Bennett must go to the Albany penitentiary for eleven months, for sending through the mails a book sold in nearly all the book-stores of New York."

That portion of the Age's statement which; we have italicized is *nearly* as far from the truth as it can be made. We respectfully ask our contemporary to name one respectable book-seller, other than Mr. Bennett, who keeps the immoral, soul-debasing pamphlet on his shelves, and sells it over his counters. It is just such wild, reckless statements as this one of the Age, that brings Liberalism and Spiritualism into disgrace and discredit before the world. We can hardly believe that the editor of the Age noticed this materialization of his paragrapher before publication.

Barnum is Here.

drugs! The doctor's incarceration has proved a most excellent advertisement, though a very unpleasant one.

The closing day of the Onset Bay spiritual camp-meeting, was particularly interesting. Mrs. Nellie T. J. Brigham addressed the vast throng on the question, "The Old and the New." Giles B. Stebbins followed her, and by request, took for his subject, "The Pocasset Tragedy." A supplementary series of meetings will be held during the remaining Sundays of the month, Cephas B. Lynn spoke last Sunday, Next Sunday, Prof. Denton will be the principal lecturer.

MRS. HOLLIS-BILLING-We learn that this much respected and powerful medium. has yielded to the continued solicitation of her English friends, and is now giving seances in London. Mrs. Billing has hosts of friends in America who will always feel a deep interest in her, and will gladly welcome her home to America, should she return

NEW SCALE OF PRICES.

TERMS OF SUBSCRIPTION TO THE RELIGIO. PHILOSOPHICAL JOURNAL, STRICTLY IN AD. VANCE. PAPER INVARIABLY TO BE STOPPED AT THE EXPIRATION OF THE TIME PAID FOR.

6 mos.,.....\$1.25

Clubs of five, yearly subscribers, sent in at one time,.....\$10.00 Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the getter up of the Club, \$20.00

As the postage has to be prepaid by the

publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York, payable to John C. Bundy, Chicago. Do not in any case send checks on local banks.

Special Inducement.

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

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

The usual club terms apply to subscribers so sent and the names must be sent in as designated in our club rates. Single names cannot be received, except at full yearly rates. Those desiring to work for the premium, will please notify us with the first club they send in. that we may keep the record correctly.

CLAIRYOFANT EXAMINATIONS FROM LOOK OF HAIR .-- Dr. Butterfield will write you a clear, pointed and correct disgnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CORRS RVERY CASE OF PILES. 25-15

Spance's Positive and Negative Powders for sale at this office. Price. \$1.00 per box. 24-1tf.

THE WONDERFUL HEALER AND ULAIRVOYANT MRS. C. M. MORRISON, M. D.-Thousands acknowledge MRs. MORRIBON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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

States and Canadas. Circular containing festimonials and system

of practice, sentifice on application.

Address, MRS: C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass.

Enclid Annual Grove Meeting.

On Sunday, Ang. 24th, the Spiritualists of Euclid and vicinity, will hold their regular Annual Meeting in Por-ter's Grove, at which the Roy. Sam' Watsson, of Mom-phis, Tenn., and Parker Pillsburg, the Veteran Reform-er, will address the Friends on the Issue of the day. The Childrens Lycenm of Cleveland, will also participate in the Exercises, and hold a regular Lycenm Session. Good speaking, good music, and a good time generally. Bring your haskets well filled.

Committee. | GRO. F. LEWIS, | DEACON PORTER.

Freethinkers National Convention.

The II. S. State Freetbinkers Association hold their The U. S. State Freetbinkers Association hold their Third Annual Convention at Chatangan Lake, Sept. 17th, 18th, 19th, Sub and 21st. The Association, se here-tofore, invites the Freetbinkers of the Union and of Convention. As angements are already perfected for about half R. R. fare from nearly every city in the Unit-ed States. Alient that will sent 3,000 persons has been procured. Citeap Hotel rates have been engaged and many able speakers representing the various schools of Liberaliem, will be in attendance. H. L. GEEEN, See'y.

H. L. GEERN, SCC'y,

Notice.

The Spiritualists of Soloman Valley will hold a seven days' Camp Meeting at Pleasant Valley, eight miles northeast of Minneapolis, and fourteen-miles southeast of Delphos, Ottowa County, Kansas, commencing Aug. of Delphos, Ottowa County, Annens, County, 22, 1873. Good speakers are expected. Any Liboral person wielding to see the most desirable place for a location, will do well to ylait our county at the time J. N. BLANGUARD.

Delphos, July 31.

Basket Meeting of Spiritualists. There will be a Basket Meeting at Resurville, Monroe. Co., Michigan, Aug. 24, at the residence of Yohn Nagga. A general invitation is extended Liberalist and Spirit-ualist.

Union Reform Convention.

A Union Reform Convention will be held at Prince-ton Centre, Mass., August 29, 30 and 31. Many of the best speakers in all of the reforms will be present. Princeton is one of the liveliest resorts in New England and the best of accommodations can be had at hotels, in the best of accommodations can be had at hotels. hand the best of accommodations can be had at aloce vi-boarding houses and farm houses in the immediate vi-cinity. Let all interested in any reform come and help make the meeting a success. The cause is yours and needs your varnest co-operation. Full particulars will be given in circulars. Letters desired from friends of the movement all over the country Address, Conven-tion Dispersion Mass tion, Princeton, Mass.

Semi-Annual Meeting of Liberalists and Spiritualsts of Michigan.

The semi-annual meeting of Michigan State Associ-ation of Spiritualists and Liberalists will take place Angust 28th, 29th, 30th and 31st, at Nashville, Barry county, Mich., on Grand River Valley Railroad. The





MASON & HAMLI

Barnum's Museum, Menagerie and Circus one of the finest exhibitions in the world, is now in this city, and will remain until Saturday next. The attractions, in various directions, have been greatly increased over any previous year, and no one should, miss seeing them. There are eight lady riders, including the incomparable quartet. Mad. Elsie Dockrill, Miss Emma Lake, Miss Linda Jeal, and Miss Kate Stokes; and a muse-'um of fifty thousand curiosities, a menagerie of fifty cages and twelve elephants. A whole column would be required to enumerate all the attractions that Barnum brings to Chicago.

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

Charles H. Foster is now stopping at Pittsford. Vt. He is an excellent test medium. Mr. and Mrs. John R. Robinson are enjoying a rest at the Webster House, Green Harbor, Marshfield, Mass.

We hear that Mrs. Emma F. J. Bullene has been quite ill. We hope this most estimable lady may soon be restored to health. C. Fannie Allyn designs to visit the Western States this winter, and parties desiring her services; will address her at once at Stoneham, Mass.

Mrs. Breed, an excellent test medium.holds public seances on Sunday and Wednesday evenings. at 8 P. M. She holds one on Tuesday at 2 P. M., for ladies only,

Dr. Kayner will speak at Porter's Grove. at the head of Geneva Lake, Sunday, Aug. 24th, on the arrival of the steamer from Geneva. The Doctor is one of our ablest lecturers.

BIBLE IN INDIA .- This book we have been unable to obtain for some time, but now have a limited supply. Those desiring it must order promptly or they will be too late. Price \$2.00, postage paid.

Dr. J. K. Bailey lectured at Chataworth, III., Sunday, July 27th; at L'Ostant, Ill. July 29th. He has now entered upon a season of labors in Iowa, and may be addressed for the present at Cedar Rapids; in that state.

G. G. W. Van Horn, magnetic healer, who was imprisoned in Kansas city, Mo., as set forth in a previous number of the JOURNAL. has been liberated, and is now practicing his profession at No. 588 Main street. If he is molested again in consequence of healing the sick through spirit power, he will contest the case with more vigor. White in fail he cared several prisoners who were sick. by the laying on of hands. It is a great wonder that the over-zealous "regulars" of Kansas Oity, don't have him arrested again for so doing. What audsolty! this curing the sick in prison without the aid of poisonous I

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

Business Sotices.

DR. KAYNER, Surgeon and Eclectic Physician, examines disease Clairvoyantiy; adjusta Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column. Address, Geneva Lake, Wisconsin.

Reader, the price of my book. The Traths of Spiritualism, 400 pages of startling facts, together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, pest office order on Chicago, Ili., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills. E. V. WILSON.

WE notice that Thomas H. Leslie, the wellknown nurseryman and fruit grower, the gentle-man who has made Ipava, ill, famous as a fruit bection, has taken in as a partner J. L. McCuue, banker and merchant of Ipava, who stands high in commercial circles. Partles dealing with this firm can safely depend on being fairly and honor-ably dealt with. We mention such firms with leasure,-Prairie Farmer, August, 1878. See advertisement in this issue only.

S. B. BRITTAN, M. D., continues his Office Prac-tice at No. 80 West Eleventh street, New York, making use of Electrical, Magnetic and other Subtile 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 painless methods and the most afficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and pro-fessional advice should enclose Nive Dollars. 36-36

Ir your hair is coming out, or turning gray, do not murmur over a misfortune you can so easily avert. Ayan's HAIN VIGOR will remove the cause of your grief by restoring your hair to its natural color, and therewith your good looks and good Balure.

How TO BE BRAUTIFUL.—Many hundred thous-and dollars are samually expended by ladies, for "artificial" appliances to hide the shrunken and wasted form, or the sallow skin, blotches, or liver spots, which are due to female weakness, dyspep-sis, torpid liver, and constipation. If a small per cent, of this sum were invested in Dr. Pierre's Remark Preservision Ladies would come methy be cent of this sum were invested in Dr. Pierce's Favorite Prescription, laties would some really be what they now some to be. It readily corrects those weaknesses and diseases upon which debil-ity and smaciation depend. It curves dyspepsia by toning up the system, and when used in con-nection with Dr. Pierce's Fiscant's Patradive Pel-lers, speedily overcomes all irregulations of the level, speedily overcomes all irregulations of the fiver and bowels. No "bloom of youth," no "bossiliter of the complexion," was impart such permanent boasty of face and form so Dr. Theres's handle giving Tavorite Prescription.

recting, will be held in Lennel Smith's heautiful grove, one-half mile from the depot, which will be ar-ranged to accomodate all who may come. In case of rain the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be avanue and rate an active part.

ever neid in this scate. The following speakers will be present and take an active part: J. H. Burnham, Saginaw City, Mich.; T. H. Siewart, Kendaliville, Ind ; Giles B. Stebbins: Detroit, Mich.; B. B. McCracken, Detroit, Mich.; Mrs. L. A. Pearsal, Disco, Mich.; Mrs. L. E. Balley, Battle Creek, Mich.; Mrs. Mary C. Gale, Byron. Mich.; Mrs. Sarah Graves, Grand Rapids, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. H. Morse, Wayland, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. H. Morse, Wayland, Mich.; D. E. B. Wheelock, Saranse, Mich.; Dr. H. D. Seeley, Buchanas, Mich.; Jr. R. Gar-ter, Philadelphis, Pa.; J. H. Harter, Auburn, N. Y ; M. Babcock, St. Johas, Mich. Fine music will enliven the occasion by Mrs. Olie Child, Greenville, Mich.; Prof. P. O. Hudson, Detroit, Mich.; M. O. Vandercook, Allegan, Mich.

Prof. P. O. Hudson, Detroit; Mich.; M. C. Vanderceok, Allegan, Mich. In addition to the above named speakers all the me-diams in the State are invited to be present, as a free tent will be provided, and during intermissions from speaking and business, scances will be in session. As many visitors as possible will be accommodated by the friends. First class hotel accommodations at Wolcott House one dollar per day. At Union Hotel at a rate of \$600 ner week. \$6.00 ner week.

\$6:00 per week.
 COMENTER OF ARRANGEMENTS.—Mr. Lemuel Smith Nashville; Mrs. C. W. Putnam, Nashville; Mr. and Mrs. Wm. Telghnet, Nashville; Mr. and Mrs. Joseph Sanlsbufy, Nashville; Mrs. E. Chipman, Nashville; Mrs. G. T. Fuller, Nashville; Mrs. Bachelor, Nashville; Mrs. Ware, Nashville, Mrs. Bachelor, Nashville; Mrs. Ware, Nashville, Mrs. R. C. Simpson, the great flower medium, and Dr. Henry Slade, the world-renowned medium, will be secured if possible.
 A. B. Springer, Decident.

A. B. SPINNEY, President. M 168 J. R. LANE, Secretary.

Spiritual Camp Meeting in Western New York.

New York. The Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chatauqua Co. N. Y., commences Aug. 14. ending 51, 1879. This charming resort is situated on the Dun-kirk & Allegnany Valley R. R. ton miles south from Dunkirk. N. Y. and elighty miles north from Titusville, Pa. Traine stop at Lilly Dale, opposite the camp, one mile north of Cassadaga depot. Reduced rates are provided on the D. & A. V. R. R. by getting return tickets Lilly Dale is on an island in Cassadaga Lake, one mile north from Cassadaga Sfation. Boets are constantly on the Lake, furnishing oppor-tunity for cheap and delightinil recreation. Markham's quadrille bandis engaged for Saturdays and Sundays. Reducing to the Philadelphis & Krie R. R., change to the D. & A. Valley R. R. at Warren, Pa. Passengers on the A. & G. W. R. R. change at the D. & A. V. Junc-tion, four miles east of Jamestown, N. Y. Those going by the Krie & Lake Shore R. R's change at Dunkirk. Spokers engaged are: George W. Taylor, president; Mrs. R. L. Watson, Titusville, Pa.; Judge McCormic, of Branklin, Pa.; Rev. John Greenhow, editor of the Hor-nelisville Typics, Moriellaville, N. Y.; Mrs. Amella Colby, St Leuis, Mo.; Hon. O. H. P. Kinney, editor Waverly Advocate Waverly, N. Y., Miss Jenny Rhinds, of Mich. symbolic reader; and Lymas O. Howe, Fre-donia, N. Y. Here is an array of talent that promises diversity enough to meet every class and all demands. The managers are especially fortunate in securing the services of Geo. W. Taylor to act as presiding officer. His name is a guaranty of peace, order, harmony and success. LCCCC.

Ben Advertisemenis.

REALES FOR STOVIS manufactured at Iroy. Albary, Bookester, Cleveland, Cincinnal and size-where, at W. C. METZNERS, 127 W. Bandolph Street, Chicago, Ill. 354 37 30cow

BOWEL COMPLAINTS CURED BY

PERRY DAVIS' PAIN-KILLER! 1840 For thirty sline years it has had no 1879 REA. CHOLERA MORENCE CHERT To BE AND AND THE STORE WITH CHOLERA MORENCE DIABERICA and all NOWEL COMPLAINTS. During the number months every house-had about have a bottle may at hand for immediate use. Price Wo, We, and it put house. Sold overywhere.

Salle (

the safe want full additions to Die, C. R. Spiller, 1895. Mathematik, Chicago,

Edwin D. Babbitt, D. M. Author of Frinciples of Light and Cotor, Heath Guide, Vie 4 Magnetism and Chart of Health, will treat a few patients a his office (as below), or at a distance. His success in treating with Psycho-Magnetism, Light, Color, Vapor Baths, Magnet-ized Fads, etc., is remarkable. A full course of self treatment by simple and yet powerful methods, is given by letter and a magnetized pad sent to patients who cannot be present for fs. Dr. Habbitt, kulids up norvously exhausted systems, both methally and physically with great success, and trains hit ps-tients in that higher science of life which belongs in part to his own discoveries, and which is house no be accommo-dated at his pleasant rural house in the beautiful subarban town of Orauge. For particulare, also for books and instru-ments connected with the wonderful new science of Orkerson pathy, (Color-Healing) founded by vDr. Babbitt, siddrees, No.5 Clinton Place (near Broad way), New York.

The Celebrated Healer.

The Coepirated Receiper.

MRS. JENNIE POTTER.

TRANCE MEDIUM,

136 Castle Street, Boston, Mass.

26 17 27 15

THE CHICAGO & NORTH-WESTERN RAILWAY

--) IS THE (---Oldest, Best Constructed, Most Progressive. Best Equipped,

HENCR THE MOST **RELIABLE RAILWAY CORPORATION**

Of the Great West.

It is to-day, and will long remain th Leading Bailway of the West and

North-West It embraces under one Management

2,158 MILES OF ROAD and forms the following Trank Lines: and forms the following Trank Lines: "Chicago, Council Bioffs & California Line," "Chicago, Siour City & Yankton Line," "Chicago, Clinton, Inbuque & La Crosse Line, "Chicago, La Crosse, Winona & Minnesota Line," "Chicago, St. Paul & Minnesota Line," "Chicago, Milwaukes & Lake Superior Line," "Chicago, Milwaukes & Lake Superior Line," "Chicago, Milwaukes & Lake Superior Line,"



The advantages of these Lines are

If the passenger is going to or from any point in the entire West and North-West, he can buy his tickels via some one of this Company's lines and be sure of reaching his destination by it or its commentions.

this Company's lines and he pure of reaching his destination by it of the connections. 3. The greater part of its lines are laid with Bisel Halls; lis road hed is perfact. 8. It is the short line between all important points. 4. Its trains are sayinged with the Westingtonne Air Brake, Miller's Pattorn and Couplers and the intert improvements for confort, andby and codvenience. 5. It is the only Head in the West running the colebrated Pullman Hotel Cars between Onlong and Donard Buffs. 6. It is the only Head in the West running the colebrated Pullman Hotel Cars between Onlong and Donard Buffs. 6. It is the only between Chicago and St. Paul, Green Bay. Proport, Le Greme, Wilson, Dabayas, McGregor, Millwan-Res.

Proport, As Lawso, withow, and a standard through trains, 2. Ho road offers equal facilities is manber of through trains, equipped with Palinian Paleos Sleeping Cars. 4. If making compactions with all lines crossing at interme-diate points. The popularity of these lines is startly increasing and pas-remers densiti compatibilities by purchasing tickets via

The second second state in the second by all Compon Ticket Agents in the United States and Canadas. Designation, you and Dor your Tickets vis the United States and Canadas. Bernalder, you and Dor your Tickets vis the United & Bernalder, you and Dor your Tickets vis the United & For is in Ticket, Found the second other. For is the matter, the second other and the second other. The second the second second the Compony of Many Tix Fugarers, Mass of the Company of Many Tix Fugarers, 10. Gen 1 Frant. Aget, Cheesgo, 10.

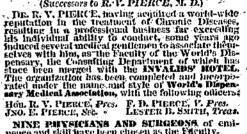
WOMAN

By an immense practice at the World's Dispen-sary and Invalids' Hotel, having freated many thon-sand cases, of those diseases peculiar to woman, I have been enabled to perfect a most potent and posi-tive remedy for these diseases. To designate this natural specific, I have named it

Dr: Pierce's Favorite Prescription

Dr. Pierce's Favorite Prescription The term, however, is but a feeble expression of my high appreciation of its value, hand upon per-sonal Observation. I have, while witnessing its posi-tive results in the special diseases inclicent to the organism of woman, single if out as the cheman w errowshap gene of my medical entropy. On its metric, as a positive, site, and effectual remody for this class of diseases, and one that with, at all times and under all circumstances, act kindly. I am willing to state my reputations as a physician; and so considered and its to with not disappoint the most sampling ex-pectations of a single invalid hady who uses if for any of the alignenia for which trecommend it, that I offer and sell it under a rearrive submather. I for conditions, see panplict wrapping bolits. The following are among those diseases in which read sell it under a rearrive submather. I solar and sell it under a rearrive submather. The following are among those diseases in which read sell is under the submather. I solar and sell is under the recommend it, that I offer and sell is under a rearrive submather. The following are among those diseases in which read sell is under the recommend it. that I offer any favorite framework the second the second read sell is under the second the second the read sell is under the second the second the read sell is under the second the second the read sell is under the second the second the read second the second the second the read second the second the second the second the read second the second the second the second the read second the second the second the second the read second the second the second the second the read second the second the second the second the read second the second the second the second the read second this medicine as a " curve site." For many the second the second the second these second introducts the read the second these second the read second the second to a the second these second introducts the read the

Forwards Barlin A. D., Prosyr, V artil's art invalide Brief, Berland, N. Y.



nence and skill have been chosen as the Ficulty. THIMMIC DISEASES of all forms come within the

CHRINIC DISEASES of all forms come within the province of our siveral speciality. LENG DISEASES.—This division of practice is very ably menaged by a geniteman of matting julig-ment and still. Broughlat, Throat, and Lung Dis-cases realed with the most successful results. **DISEASES OF WOMN.**—Especially around facili-ties of a superior order for the cure of all those chroate diseases peculiar to females. **NERVOUS INFASSE.**—Paralysis, Nerrous Debil-ridgia, and other mervous affections, receive the stight of an expert in this speciality. **NOT NEUESSAU TO SEE PATIENTS.**—By our original system of diagnosis, we con treat upon

NOT NECESSARY TO SEE PATTENTS.—By our original system of diagnosis, we can treat many chronic discasses as successfully without as with a personal consultation. For particulars see "People's Common Sense Medical Adviser" (1.600 page, sont nost-pair for \$1.50) or "Invalus" and Tourists' Guide Book" (100 parties, 10 cents post-paid). HERGIVAL CASES.—Altiong the operations which we are called upon most farquently to perform, are those for Nasal Polynes, Harvidi, Tumois, Fistula in Ano, Piles, Herdis (Rupturea, Hydrocele (Dropsy of the Scrotum), Varicocele, Ovarian and Therme-tur, etc., we also treat successfully, by a new meth-od without surgical operation. Challers, (Sub-Ref. Spinal Carvature, and other deformities, (See pain-phet centited, "Motion as a Cutative Agent," sent

O AND (Successors to R. V. PIERCE, M. D.)

phiet entitied, "Avias" on receipt of 10 cents.) Address, World's Disponsey Medical Association, BUFFALO, "N. Y.

RELIGIO-PHILOSOPHICAL JOURNAL.

Seances with Public Mediums.

Nochamluy Falls Camp Hooting.

the falls, and it was a charm that must have added greatly to the enjoyments of the day. After the band had played a medley, and the morning hour for the lecture had arrived, Mrs. Shepard, of Brooklyn, N. Y., was announced by the president to deliver the lecture; by a prear-rangement Ed. S. Wheeler was to speak; but he

rangement Ed. S. Wheeler was to spear, out be missed the train from Philadelphia, and hence did not appear till near the close of Mrs. Shepard's lecture. She delivered one of the most brilliant addresses of the kind that we ever listened to. Her subject was, "God, the Devil, and Humanity." She said, "It is often stated that Spiritualists be-

lieved in no God; quite otherwise, we believe in an all pervading; universal, over present, intelligent God, in nature, of nature, and working through

nature." After speaking most eloquently for nearly an hour, the speaker diverged to pay a compliment to McClure's Sunday Times, published in this city, and which contained a meet scurrilous

article defamatory of Spiritualism in general, stating, "The camp meeting at Neshaminy Falls gathers three classes of persons. The first are

farmers, their wives and children; these are the most respectable; the second class comprises in

its ranks a body of credulous old lunatics who would believe that the moon, etc., etc. The third class, healing, test, materializing mediums, who for

a mere pittance would steal the livery of heaven to

serve the devil in, etc." If the low, slimy-souled, writer of so much vituperation could only have

heard the answer of Mrs. Shepard, I think he would have slunk away and hid his craven nature, deep within the stygian darkness that must sur-round such a life. The speaker said that Spirit-

round such a life. The speaker said that Spirit-ualism now numbering its millions, demands a re-spectful treatment of the people, and as the bread and butter question comes uppermost with most of those newspaper men, they should be taught their lessons by withholding all patronage and letting them severely alone: At three P. M., Mrs. E. L. Watson was announced as the speaker for the afternoon. Her subject was the old question, "If a man die shall he live again!" She spoke for an hour, and a half, in a most able manner. Digsting deep down, she

most able manner. Digging deep down, she brought up the latent emotions of the human heart, blending them with the spiritual beyond in

such a logical, truthful way, as to startle and bring tears to the eyes of many. She opened the ancient records and from them traced down man's immor-

tality; bringing in the modern phenomens of Spiritualism as the crowning point in the irrefut-

able evidence that man never dies, only a birth

transcendent and glorious, leading him to a world of infinite possibilities. Ed. S. Wheeler, followed with an inspirational poem, subject given by the

In the evening there were half hour lectures by Mrs. Shepard, A. A. Wheelock, of Utica, N. Y.

and others, but, as the trains leave for the city at too early so hour for the evening lecture, many

of the people must leave for their homes before

that time, and hence the attendance in the even-ing is much less than throughout the day. The

week day gatherings are not to be compared with

The

audience, "The fate of a maligning press." poem was good and to the point.

ception of the picture.

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

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

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

The wise, infirmities of soul will blow, As ellyersmiths, to make the silver plow. Blow off impurities which one by one Departing, at the last remainsth none!

Impurities, which from the iron spring, Destroy with speed as they around it ching; Thus works of the transgressor, will decoy The soul to evil paths, and then destroy!

He thoughtless lives and never dreams of death!

Death folds that man in his relentless arms. Distracted, mid his children flocks and farms, Like as a flood with wild impetuous sweep Overwhelms a village in unconscious sleep!

In valu may cry the son "Thou shalt not die,"— The friend—the father, standeth helpless by, The car of death is deaf to all appeal.— (The strongest man beneath his arm must kneel!)

The good-the wise-this frequent lesson heeds, And clears the way that to Nirvana leadst

OVERCOME BYLL WITH GOOD.

Learn that the power of love will anger quell,-To conquer evil cease not doing well, -The greedy, to o'ercome ungradging give; Thy truth will teach the liar how to live!

He who his rising anger can control Like him who calms the chariot's furious roll, Attains the title of a driver true-At most 'tis holding reins what others do!

PRACTICE BEFORE PRECEPT.

In thine own person first observe the right, Then to thy teaching other men invite, (Prescribing remedies, the sick are sure To suffer oncers, while self they cannot cure!).

He that would others guide, himself should reach The highest standard he would others teach; He who hath self subdued—that ardnous task,— May others with success submission ask.

Volce of Angels.

The Cincinnsti Commercial gives the following: The Vilce of Angels is a semi-monthly journal published in the interests of Spiritualism, at North Weymouth, Mass, and claims to be edited and managed by spirits. We have before us the copy of the issue of July 15th, 1879. Everybody in Covington recollects the late lamentable death of Mrs Lenora J. Sullivan, the accomplished wife of Mr M. V. Sullivan, a prominent tobacco mer-chant of Front street, and a prominent member died she wrote a most pathetic letter as to her bellef in Spiritualiam, which was published in full in the Commercial. The following alleged spirit. ual communication is claimed to have been received from her recently, through the organism of Mr. M T. Shelhamer, and which we must say accords very closely with the ante-mortem decla. ration of the very estimable lady. Mr. Bullivan himself knew nothing of the fact until he receiv.

ed the paper sent to tim by a friend in the east. "How beautiful it is, sir, that the gates are "sjar, and these little ones can come gliding through to send their sweet tokens of immortal love to sorrowing hearts.

"I have long desired to return and publicly repinitui and through the kindness of a sweet young lady spirit who comes from the city where I resided, I am permitted to come to this place. "This truth was a solace to me in many an hour of affliction, opposition and persecution from others, and only confirmed my faith in its; teachings, and the comfort which it gave to me was great. It was the only religion revealed to humanity, and as such it was all-important to me. In my hours of mental sorrow, in my hours of physical pain, it brought me sweet relief, whispering voices, smoothing caresses from an. gels; brought me a baim of healing naught else could supply, and I come praying that these dear to me on earth will accept my public affirm. ation, and will endeavor to seek the light of truth for themselves. "Social position and distinction grow dim in the light of the heavenly presence. They who walk with angels need no badge of honor, no pat-ent of nobility, for these are manifest in the company they keep. "I thank you, sir, I have been in spirit-life many months. I am Lenora J. Sullivan, the wife of Mr. M. V. Sullivan, well known in Cincinnati, to whom I wish my letter addressed, and through whom I hope to reach my well-loved friends."

Nothing is more essential to the progress of Spiritualism than that candor and honosty should To the Editor of the BELIGIO PRILOSOPERIAL JOURNAL! What the final judgment of our orthodo: brothers of Philadelphia and sucks county yi Spiritualism than that candor and honory should mark every phase of its manifestations; and noth-ing is more calculated to bring it into disrepute than the weak and foolish excuses with which some of its friends seek to smother fair inquiry into cases of doubt and suspicion. You must not, they say, distrust the medium at the outset, or you will introduce discordant elements and hin-der the manifestations. If "spirits" come clast in-der the manifestations. If "spirits" come clast inbe, we presume not to say One thing is sure, the camp meeting at Neshaminy Falls is a decided success. Each day doubles the interest the people success. Each day doubles the interest the people take in it, and on Sunday, July 37th, the multi-tude had increased from three thousand on the previous Sunday to over five thousand. All kinds of vehicles were pressed into service to bring this vast concourse of people together, from the finely ornamented carriage, down to the mule team. We learned of one poor fellow who had come over fifteen miles on a saddled mule, to hear the new youned preached. Think of nearly a thousand garments which bear all the semblance of earth y origin, you must believe wholly and unreserved with a start such instance that they are of spin outy in every such instance that iney are of appr-itual manufacture nevertheless. If, unfortunately, the materials for the "make up" are secured, found even secreted upon the persons of the me-diums; and if they turn out to be "of the saith earthy" beyond the shadow of a doubt, you must still, at any cost defend the unsuspecting innogospel preached. Think of nearly a thou teams scattered all around the camp ground, most ly belonging to farmers, and many of them family relics of a by gone age, and you have a due con-The day, though warm, was beautiful. The heavy rains of the previous Saturday had awollen the Neshaminy Greek, and the waters tumbling over the falls, the foaming spray sparkling in the sunlight, a gentle wind playing with the branches of the trace. How and than the branches conce of the mediums; and having no fiehly en-emics among the sitters whom it would be safe to charge with the design to produce a mock exposure-why then, all other sources having failed of course you must believe that the garments were brought in by the spirits themselves, who, for some good end, had either begged, borrowed of the trees, now and then revealing through their undulating movements the distant scene of the falls, and it was a charm that must have added

or stolen them. When Spiritualists are driven to such shifts a these: when, according to varying circumstances, they fly readily from one set of excuses to another; when they offer to an honest inquirer no such evidence as he would be held justified in requiring In any other, department of human knowledge surely they must admit that they occupy a mos ignoble and humiliating position. That, as seances with public physical mediums are now con-ducted, this is too often the sad position in which Spiritualists do actually find themselves, who smong us can doubt? And this being so, who can wonder that so many men of intelligence, so many of the best and clearest thinkers, prefer fields o research where there is more hope that patient investigation may be rewarded by the proof of facts beyond doubt or cavil?

Is there no remedy? We think there is. We would, of course, greatly prefer that there should be no public paid mediums at all, and that all inquirers should seek the facts in the family circle. But manifestly there are circumstances in which this would be impossible; and so paid medium ship being a necessary evil, we must make the best of it. It should never be forgotten, however, that an honest searcher after truth is entitled to have his doubts respected until they are removed by facts which he cannot, and will have no desire, to discredit. Dark sittings may be held, and, in fact, should be encoursged among personal friends, as phenomens are thus obtainable which have bitherto been seldom gained in any other way; though there are indications that even these may yet, come satisfactorily in the light, if perseveringly sought. But Spiritualists are not justified in expecting that absolutely dark sittings should ever convert a skeptic. And even in a subdued light, if the skeptic sees a paid medium placed in a cabinet or behind a screen, and if he sees a form walk out clothed in white—it may be turbaned and hearded-the garments being, to all sppearance, of a familiar physical texture, why should the observer believe, without hetter evi-dence than this, that the spirit is any other than the medium wrapped in clothing with which he had purposely provided himself beforehand? In the presence of a novillate, no slitling should

be held with a paid physical medium except under the most rigid test conditions, and with every facility for observation and examination. If the medium fails under such conditions, his powers are valueless as proof of extra physical agency. If he can give no evidence, however slight, that he remains in the cabinet when the "spirit form " emerges-the bare secriton of the fact can go for nothing. If he simply denies all knowledge of the beards, turbans, and drapery with which the "form" was covered, why should the doubter believe the denial against all the evidence of his senses to the contrary ? And ven amongst Spiritualiats themselves, when using public mediums for the further investigation of phenomens, it is equally essential that there should be no cheating in fact, no possibility of chesting. The medium should be stripped to his skin in the presence of a committee, and placed annet o for the purpose, that there may be no opportunity and no temptation to simulate a "spirit, clothed in white." Even the spirits themselves must not be sllowed to cheat, and if they do they must be discarded. Deceiving spirits should meet with no more favor than deceiving mediums. If a materialized spirit clothes himself with physical garments, and passes them off as of spiritual origin, he is as great a swindler as the medium who does the same. The "spirits" whom the Count de Bullet so satisfactorily photographs in the dark-to the utter confounding of physical scientists-plainly ask him to supply them with drapery "to eave the unnecessary expenditure of power"; and he candidly avows that he does so. If this is to some minds unintelligible, it is at least honest. And honesty is what we must have, at any cost, both in spirits and mediums-or w must give up both without regerve. The spirita we may not be able to control so completely as we could wish; though we strongly suspect that even trickish spirits would not olten be found where they were not made welcome; but we can, at least, keep public mediums honest, notwithstanding the temptations of notorlety and gain, by giving them no opportunity to be otherwise. We are glad to believe that, even amongst public physical mediums, there are many yet who are above all suspicion of deception and fraud; and they will be amongst the first to admit the need of the advice and the caution which we have felt It our pressing duty to offer .- Spiritual Notes, England.

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYS SPIRITUAL CONTERENCE.

WUMBER TRINTERS.

Elder W. Evans, of the Shaker family at Mount Lebanon, N. T., while addressing the Everett-Hall Spiritual Conference, a few months since, said:--"That in the past the Spirit-world have had to take such media as they could find, depending more upon the physical condition for producing the phenomena than upon the moral and Spiritual endowments of the medium, but that even now they were at work developing and fitting media, selecting them for moral and spiritual conditions, as well as the physical. When such mediums are born, educated and developed, and we as Spirit unlike protect them form only influence that are ualists protect them from all influences that are immoral and debasing, we shall have a class of mediums for all phases of manifestations that will be fraud-proof." Such mediums will be always able to give manifestations that will be absolutely convincing. One of this new class of mediums has been with us in Brooklyn the past few months, Mrs. Julia Hindley. On the platform, in a public hall, the raps are given clear, loud and distinct. When she gives her tests, she says to the people, "I demand of you crucial conditions." Mrs. H. was developed as a medium in a Catholic Convent, and knew nothing of the outside world, nor of Spiritualism. I first met this lady at the residence of Mr. W. R. Thee, with some twenty or more people. The committee was composed of a more people. The committee was composed of a skeptic (who was a stranger to the medium and to all present except one friend with whom he came) and Judge P. P. Good, of Plainfield, N.J. On Mrs. H. going into the cabinet, flour was placed in both of her hands, she sitting down in the chair, and it was requested that the spirits the her themselves. She was tied with a long rope, seven times around the waist, and around the breast and neck; one arm was tiel down straight to the leg of the chair; the other tied across her waist; both arms were tied securely and she could not move either; one end of the rope was out of the cabinet and held taut all the evening by the skeptical gentleman so that if the medlum moved in the alightest he would know it.

On calling for the light, a tumbler of water placed on the floor, was found on the medium's lap, and at another time on the top of her head. Spirit hands could be heard all the evening londly clapping over the head of the medium. There were continuous raps, the medium was in a deep trance, the spirits speaking through her. A handkerchief placed in her lap was tied in a very few minutes into many small knots, making a hard compact ball. A bell was rung several times. At the request of some one in the circle, a lady's ring placed between her teeth, was found in a few seconds in her hair, sgain in her ear; and by re-quest placed on the singer of her hand fied down to the leg of the chair. At the suggestion of the committee, the medium was untied by the spirits while both members held her wrists. Judge while both members held her wrists. Judge Good stated that on the wrist he held, were seven coils of rope and as many knots, and these were untied by the spirits with his hand around her wrist and grasping the rope. He said that the ends of the rope would strike him in the face, but that he felt no hands or fingers. The skeptical gentleman said that he was satisfied that there are independent of the was a power and intelligence independent of the medium that produced, the phenomena; what it was, he was not prepared to say. At another circle held by this medium at Mr. Haslam's, water placed in a tumbler was evaporated, and then re-produced. The water first placed in the tumbler was from the Brooklyn acqueduct; that which supplied its place was put in a bottle by Mr. H. and the next morning it was found to be full of nnimaculæ,

At snother circle held by this lady, the question having been raised by a skeptic that Mrs. H. might have water concealed about her person; she was requested to disrobe and have her cloth-ing and person searched. The request was cheer-fully complied with. The ladies who were elected as the committee, said that they found nothing, and one of them told the writer that Mrs. H. submitted to an examination that abe herself would not permit to be done by any living being.

The same phenomena were given again by the spirite after this crucial examination.

are being put to much trouble and all kinds of silly lies, to account for the wonderful things that have transpired here of late, such as the re-captof flowers, isk, independent slate-writing, etc., by the medium. Mrs. Simpson, in the presence of akeptics, Christians and free-thinkers, in open day-light. The phenomena which have taken place here cannot be accounted for on any other hy-pothesis than caused by spirits, hence slight of-hand, mind-reading, may network the setticity, etc. hand, mind-reading, magnetism, electricity, etc., are charged with doing the strange things.

AUGUST 16. 1879.

Notes and Extracta-

To be dumb for the remainder of life is better than to speak falsely.

If you always live with those who are lame, you will yourself learn to limp,

He who puts a bad construction upon a good act, reveals his own wickedness of heart.

Am ill-tempered word and a stone are alike in that, when once thrown, they cannot be recalled. Reading maketh a full man; conference a ready man; and writing an exact man-Lord

Bacon men will wrapple for religion; write for it; fight for it; die for it; anything but-live for it.

Collon. When we are alone we have our thoughts to watch; in our families, our tempers; and in society, our tongues,

Value the friendship of him who stands by you in the storm; swarms of insects will stand by you in the sunshine.

A man can no more escape from his ordinary grooves of thought than he can from his habitual grooves of action.

You may never have thought of it, but it is ut, tery impossible to get downright angry without raising your voice.

Some people act as though they had been in-occulated with stupidity, while others act as though they had it in the natural way.

Sorrow comes soon enough without despond-ing; it does a man no good to carry around a-lightning rod to attract trouble.

Beware of prejudices; they are like rats, and men's minds are like traps. Predjudices creep in easily, but it is doubtful if they ever get out.

A man should never be ashamed to own he has been in the wrong: which is but saying, in other words, that he is wiser to-day than yesterday.

It is with narrow-souled people as with nar-row-necked bottles; the less they have in them, the more noise they make in pouring it out.-Pope.

Human life is made up of little efforts. We grow little by little, we learn little by little, we love little by little, and we gain heaven by littles.

While we all differ one with the other, we should ever exercise the broadest charity towards all, knowing that as you sow, so shall the harvest Ъe

Spiritualists, who have cast off the yoke of fear and put on the mantle of love, should remem-ber that their children have quite as much need of the mantle as the older ones.

Beauty, like the flowering blossoms, soon fades; but the divine excellence of the mind, like the medical virtues of the plant, remains in it when all those charms have withered.

then all those charms nave mutation without flugers, Universal love is like a glove without flugers, universal love is like and none closely; but which fits all hands alike, and none closely; but true affection is like a glove with flugers, which fits one hand only, and fits close to that.

Human life has its spheres. We recognize this law in force among men, and we know by experience that is spirit-life there are grades of intelligence and spheres of usefulness for each.

England is somewhat agitated just now, over a question that may be of equal interest, ultimate-ly, in this country. It is that of the influence of public charities on the character of the people.

It you have talents, industry will improve them; if you have moderate abilities, industry will supply the deficiencies. Nothing is denied to well-directed labor; nothing is ever obtained without it.

Marriage is a desperate thing; the frogs in

A Jewish Sabbath.

Mr. A. L. Green, a Jewish gentleman, writes to the London Express to correct a very common mistake regarding the observance of the Sabbath He says:- "According to Jewish law and practice intelligent recreation and even amusements which carry with them nothing vicious or degrading, are not only permissible but are enjoined for the data observance of the Sabbath. Our reading rooms are open on the Sabbath, and the most pious Jewe take pleasure, as well they may, in visiting art galleries and museums on the Sabbath day. We are punctilious in regard to servile work. We would not, for instance, permit our servants to re-main outside the church listening to the neighing of carriage horses while the devout congregation inside were listening to the Bishop eloquently re-minding his absorbed listeners that the blessings of a Sabbath day must extend to all mon alike, even if they are servants, and to all beasts, even if they are carriage horses; and that the prohibition against servile work should, in Mosaism be associated with what, to us, may appear uniold rigor, is perfectly natural when we reflect that the inhibitions were primarily addressed to a nation just emancipated from a cruel and long continued bondage, and who, on the one hand, had to be elevated to a knowledge of the dignity of la-bor, and to the appreciation of intellectual culture on the other hand: One visit to the house of an observant Jew on the Sabbath day would do more to give Christians a clear and compreheneive notion of the serene and happy social influ-ence of the Sabbath and the true religious character or Jewish home life, and how important a place the Sabbath occupies in Judaism, than the most graphic delineation in word painting.

A Materialized Spirit.

The London Spiritualist contains an account of the following wonderful manifestation:

Last Wednesday night, at a seance held at the house of Mrs. Makdougall Gregory, 21. Green street, Grosvenor square, London, while Mr. Will-lams, the medium, was held by both hands in the dark, by Mr Serjeant Cox on the one side of him and Mrs. Duncan on the other, a living spirit form was seen several times by everybody present. It's was fluating over the table, robed in white, and it illuminated itself momentarily with a flashing light held in its hands.

Somewhat eimilar manifestations took place on the previous Wednesday. At both seauces play-ing musical instruments sometimes flew about like bats, gently touching the heads of some of the alters in their rapid fight. Last Wednesday a vase of flowers was taken from a table about two yards from the medium, while he was held; the flowers were then divided out, and given to several of the sitters by materialized spirit

Mary J. Honmost writes: The Journal grows design overy year. You have now started in right, - pay in advance.

the attendance on Sunday. This is owing to the fact that the camp is in a farming district. All know when the farmers are the most busy; but on Sunday they do us justice by their presence and respecting attention they give to the subject at is-sue And be it said that the bone and sinew of Phila-delphia Spiritualism, is made up by the mechanic and tradesman, with now and then an M. D. and Professor thrown in. Such of course cannot attend camp meeting through the week. All, how-ever, are doing the best they can, and when the record is made up of a four weeks' camp no one need be ashamed of it. JOHN A. HOOVER. Philadelphia, July 30.

> 7) The Test.

"Speaking in Minneapolis, Minn., some years ago, there came into the room two ladies, mother and daughter. They were robed in costly furs, and had on valuable jewels. They came up near the desk, and were seated on my left. After giv-ing some common-place tests, I saw a halo around the head of the elder lady; this expanded until her whole body was enveloped in it. She appear ed to stand in this encasement. Soon it expanded into a mist, and then I saw beyond the same, and in the distance, a city. I understood it to be Paris. I then saw myself walking in a narrow street, Soon I heard a woman screaming with all her might, "Help! help! murder!!" and then I saw a woman come running through a narrow gate or door in dishabille; her hair flying out in long streams behind, the one undergarmentshe had on was open at the bosom, her arms were naked nearly to the shoulders, her feet bare, and lower limbs exposed nearly to her knees. Her form was lithe, supple and very fine in shape; the gar-ment she had on was stained with blood from the shoulder down to her waist. On her face was depicted the wildest fear. Ont from the narrow alley and through a gate came a man; he was tall, straight as an arrow, with long black hair and beard. He was a well built, handsome man, in undress He was in full pursuit of the fleeing woman; his face was dark with rage. In his hand he held a' long, bright stiletto. As the woman came through the gate or door, she turned to the left. The man sprang into the narrow atreet after As he did so, he uttered a bitter curse, er. elaiming," Escaped me again, curse her!" The woman had taken but a few steps in the direction she had gone, when two officers appeared upon the scene, taking the woman in charge and re-turning to the gate or alley from which she came.

We related what we saw to the woman, after permission from her to do so, asking her to con-firm or deny the statement. After some little hesitation she replied, "Your remarks are exceed-ingly personal, and yet the statement is true in every particular, and needs an explanation on my part. I am a stranger here, and no one here has any personal knowledge of my autocedents. I am an American woman by birth. My mother dying when I was child, my father in sorrow left for En rope a year after my mother died, and placed me in a nunnery where I was educated. When I was eighteen years old, we returned to America where P made my first appearance in fachionable life, Shortly alterwards my father died and left me at twenty years of age an heiress, with but little knowledge of the world. In my twenty second year I married a titled husband who proved to be a villain, and siter eight years of bitterness, cruel-ty and wrangling, he attempted my life because irefused to furnish him money to pay his "debts of honor"; in other words, gambling debts, and on the night of the 10th of October, eleven years ago, the scene took place you have just described. It was in Paris. I have the scar on my left shoul. der from the wound I received on the occasion referred to."

This fest was given in a public seance in the presence of at least eighty people. One or more tests are given in each of my lectures. We offer no argument and write no thesis as to how these incidents, and others, are given; they are present. ed to us, and we know it, and can prove it by re-liable festimony, and that is the only evidence we have of anything.

E.V. WILSON,

Light is not a less excellent gift to those who see, busines some man, hors blind, have so contage from which the want of it cuts them off .-

Prison Reform.

Miss Ella A. Giles, of Madison, in her new story, "Madien Rechel," which incidentally touches the question of prison reform, remarks "that the end of purishment is the protection of society, and that it is best protected by the complete reforma-tion of the transgressor." The sentence states the principles of true criminal law. In such law soclety's first aim is to, protect itself; and neither the spirit of revenge nor of charity toward the offender should interfere with this aim. The state should regard the criminal not as a law-breake to be punished, nor as a sinner to be converted

but as a danger to be guarded against. But under this principle of self-protection comes the question 'of method, and the best method of social self-protection is, as Miss Gilles. says, the "reformation of the transgressor." And this is the only method with which the prison is concerned. If the prisoner is beyond all hope of reform, the prison is not the place for him. Why burden the state with his keeping? If he and the philanthropist insist on his sacred right to life, then drop him by pneumatic dispatch at the north pole, or middle of Sahara, where he will not be dangerous to his neighbors, and tell him to live in welcome. If there is no hope of his reform why keep him? Voltairs said hanging was the worst use to put a man to; but a hopeless imprisanment for life is worse, coatller to the state and no better for the man. Often he would himself prefer that the state should gain anfoty by the cheaper and easier method of chloroform. If he be kept at all, it should be with the pope and with the sim of reform. Hence the prison, while being primarily for the safe keeping of dangerous man, end while diding provide light to deter others men, and while siding practically to deter others from crime, should yst concentrate all its efforts in the sim to reform its inputes. If it can send them out as better men, it has done the best work for the protection of society; if it samed, then it would be better not to take them at all. At any rate, not from more sickly motives of charity for them, but from the wisest motives of social self. protection, the prison should aim first and always to reform the criminal. We are glad that our public men are studying

methods by which prisons shall become such schools of reform,—cultivating in convicts no longer a batred of work and of the world, but habits of industry and order, and healthler feel-ings toward society.-Unity.

L. W. Beardman writes: I renew my sub-L. W. Heardman writes: I renew my sub-scription, and wish to be considered a life sub-scriber to the JOURNAL, which fills up and strangthens all the weak places in any epiritual faits. In 1966, by mignetic superiments I was put is connection with interior Me, and reten out of the Methediat church, and and differen out of the Methediat church, and and differen out is never for a moment doubted spirit produce. At a seance held in Everett Hall on the even

ing of June 18th, a skeptical gentleman secured Mrs. H. with forty-eight yards of cotton bandages, and she was so severely tied that black ridge came upon her arms. She was searched by a com-mittee of ladies, and her feet were tied by them. It took this skeptical gentleman twenty-two min-utes to the Mrs. H., and in eight seconds spirit hands were heard clapping over her head in the cabinet. The water disappeared, and when it was placed in the tumbler again, it was white and per-fumed with cologne. A hell was rung and other phenomena produced, and this while she could not move any part of her person. This skeptical committee man was nonplussed, and said he must admit that the phenomena was independent of the medium. This was in a public hall in full gas light. Mrs. H. gives private scances, sees and describes spirits; hears spirit voices, and gives many personal tests of spirit identity. She is quiet and lady-like in appearance, and num-bers as her personal friends all who have met her. Wherever she may go we bespeak for her kind and generous treatment. I think she will soon de-velop to be an independent slate writer, and probably in a state writer, and probably in a few months as a genuine material izing medium. Let us carneatly hope that more such mediums may be developed, and that our ranks may be purged of charlatans and impostors who have heretofore received a quasi endorsement from some Spiritualists and some spiritual papers, and who go about the country imposing upon the credulity of both believer and unbeliever. Slit out the false from the true. Sustain all honest mediums, and to keep a sharp look out for humbuge and imposters, is the duty of the hour. . S. B. NICHOLS.

Broklyn, N. Y.

Baldwin, the Sham Exposer.

Mr. L. E. Harcus writes to the Medium and Day. break, Eng., under date, Adelaide, South Australia, May 15th, as follows:

Spiritualism certainly ought to be exploded in Australia, for during the past lew months we have had lots of "exposers" round. Somehow or have had lots of "exposers" round. Somehow or other these gentlemen do not seem to make much impression upon those who know anything whatever of the subject; and the only result of their performances is to create a greater interest in Spiritualism than before. The latest of these visitors was "Professor" Baldwin, who has been "exposing" the Eddy Brothers and Dr. Slade. The first night in Adelaide he had a crowded house, but the stiendance soon fell off, and latterly there might have been seen "a beggarly array of empty benches." His tricks were neatly done, but they were all remarkably simple, and as an but they were all remarkably simple, and as an "exposure" the thing was a frand, as acknowl-edged even by those who are most bitterly opposed to Spiritualism,

A Card.

Kansas City, Mo , July 28rd, 1879.-We, the un dersigned Spiritualists, citizens of Kansus City, Mo., and vicinity, personally knowing G. G. W. Van Horn, magnetic healer, as a law abiding cit-ison, and feeling fully satisfied in our own inves-tigations, that the aforesaid had been nojustly prosecuted and imprisoned through the com-plaints of predisposed, prejudiced and malicions persons, fom persocutive motives and self-aggrandizement, we, therefore, feel it a duty we owe to humanity to offer a protest against such persecutions and pledge our co-operative assistance in

Lons and please our co-operative assistance in averting them in future. J.F. Jameson, U.F. Sargent, J.J. Hughes, M. B. Bowers, H. C. Trais, John Menown, E. Sprague, James F. Rhoades, Mrs. M. Jameson, P. I. La Rose, J. W. Taffe, B. Gapz, D. Whitinger, M. J. Rolfe, and many others. The above is from the Pioneer of Kanasa City,

No.

J. D. DeVeling writes: You, no doubt, will be pleased to issue the fact that the spiritualistic work is programing rapidly in this place (Che-banse, III.) and vicinity. The Spiritualists and, indeed, many free thinkers, are an tip-ise, in view of the fact that free theought can and is being pro-mulgated in this locality. The poor Christians

Esop were extremely wise; they had a great mind to some water, but they would not leap into the well, because they could not get out again .--Selden.

The Rev. John Tyerman writes as follows to the Harbinger of Light; In Chicago I saw two slate writing mediums, Mrs. Simpson and Mrs. Blade, and obtained writing on slates under such conditions as were absolutely fraud-proof.

To love is divine, and when the sentiment is expressed in its devoutest sense, it changes the whole aspect of nature. True love transforms the lowlest hoyel into a glided palace, but the absence of love in the palace will transform its splendors, into unsightly objects and its vanited chambers into dungeons.

Swedenborg teaches very distinctly that men are free moral agents, or as he expresses it, that they have the liberty of choice between good and evil, that they are continually kept by the Lordan the enjoyment of this liberty, and that they are for this reason responsible to the Lord and to each other for the conduct of their life.

- "Just a pebble-just a memory Of an anguish that was deep; That once seemed to overwhelm you,
- In your waking or your sleep. So your sorrows, friends, shall leave you, When you reach the spirit shore, For at last the greatest sorrows
- Are like pebbles on the shore."

There seems to be a determined effort on the part of many religious teachers to cling to the ideas of the past. They see not the invisible powers at work, pressing every form of life on towards its grand ultimate. They seem to say that all progress must be made through rules laid down by the man of the past and endorred by the you by the men of the past, and endorsed by the non. progressionist of the present day.

True, when we take all the threads of human life and weave them into one whole, we then see how beautiful has been the little incidents of our lives, and how good the purpose, and how divine is the mission of love. Without it we are nothing; with it, we may become saviors of the race, for love alone can change the nature of man, and make him a fit companion of the angels.

The Bible, 1 Kings, XIX: 5, 6, gives the follow-ing account of a spiritual manifestation:

5. "And as he lay and slopt under a juniper tree, behold, then an angel touched him, and said unto him, arise and eat."

And as he looked, and, behold there was a cake baken on the coals, and a cruise of water at his head. And he did est and drink, and laid him down again."

Who believes that the soul of man is immor-tal? The world believes it. What are known as heathen nations believe in a future life. The Moheathen nations believe in a future life. The Mo-hemedan believes in immortality. He has no faith in the Christian Bible. The Buddhist believes in immortality, yet denies Christianity. The Chinese believe in immortality—they ignore Christianity. The Indian, who reams the western plains, who never saw a Bible, does not know that there is such a book in existence, yet he believes in im-mortality, and has less fear than the Christian.

Mrs. Lydia Maria Child, the authoress and anti-slavery agitator, is now seventy seven years old, and lives at her old home in Wayland, isss. In the course of a recent conversation with a writer in the Boston *Heroid*, she spoke of Garri-son as a firm believer in Spiritualism, and added: "Whittier admits that there is something very mysterious and unexplained in it. He told, me that there was an old Quaker whom he saw when he was a lad, who was renowned for his prophehe was a lad, who was renowned for his prophe-cles. He very often spoke under the influence of the spirit. Whittier sent mas copy of a prophe-cy made by the old man in 1903. It began by fore-telling a great split in the church, which would commence with the Presbyterians, and it would include the Friends. We have since seen the Fres-byterians divide, and the Hicknitz trouble among the Onskers. Then the old much to this have a byterians divide, and the Hicknitz trouble among the Quakers. Then the old prophet said he saw a great trouble about the alavery question, which would and in war and emancipation. He foresaw finally a grand gathering of the churches into an established church, and ruled by fi. And he saw the Society of Friends paying tribute to this church. And he saw also a military despotian of the country, though this would only be for a while. Now, this was a remarkable prophecy and all but the last two statements have been ful-filed."

RELIGIO-PHILOSOPHICAL JOURNAL. AUGUST 16, 1879. LIST OF BOOKS Zusiness Caras. EXPERIENCES 0F Por sale by the JUDGE J. W. EDMONDS, FRANK BAKER **RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE** IN ... BAKER & OSGOOD. CHICAGO. SPIRIT LIFE, ATTORNEYS AND COUNSELORS. Given Inspirationally by Mrs. Cora L. V. (Tappan) BOOMS 15 and 16. Richmond, in two Lectures, with a Poem, TIMES BUILDING. CHICAGO. "THE HOME OF THE SPIRIT." In pamphlet form, 48 pages, large type. Agents Wanted. Price SSc.; postage paid, *For sale, wholesate and retail, by the BELIGIO-PHILO-AGENTS WANTED to sell Dr. OHABB'B 2000 BE-your money. Address Dr. Chass's Printing House. Ann Arbor, Mich. 24:25 24:24 AGPHICAL FUBLISHING HOUSE, Chicago. THE All orders, with the price of book desired, and the

additional amount mentioned for postage, will meet

with prompt attention.

Artificial Somnambuliam, by Dr. Fahnestock. 10010 Answers to Questions, Practical and Spiritual, by A. J. Davis. 159 10 Apocryphal New Tostament. 125 10 Apocryphal New Tostament. 125 10 Arcana of Nature. Philosophy of Spiritual Extinence. 125 06 Arcana of Nature. Vol. L. Hudson Tuttie. 125 06 Arcana of Nature. Vol. L. Hudson Tuttie. 125 06 Arcana of Nature. Vol. L. Hudson Tuttie. 125 06 Arcana of Nature. Vol. L. Hudson Tuttie. 125 06 Arcana of Nature. Vol. L. Hudson Tuttie. 125 06 Arcana of Nature. Vol. L. Hudson Tuttie. 125 06 Arcana of Nature. Vol. L. Hudson Tuttie. 125 06 Arcana of Nature. Vol. L. Hudson Tuttie. 125 06 Approaching Criss, by A. J. Davis. 100 08 Approaching Criss, by A. J. Davis. 100 08 Aposite, [translated from the French] Henan. 100 08 Apostie, [translated from the French] Henan. 100 08 Apostie, [translated from the Stennes, Lodd. 100 08 Apostie, [translated from the Stennes, Lodd. 100 08 Apostie, [translated from the Stennes, Lodd. 100 08 Apostie, [translated from the Stense, Cioth. 100 08 Astronomy and Worship Of the Morid-G. H. Toulmin. 200 12 Antigotic and Duration of the World-G. H. Toulmin. 200 12 Artiude or Game of Birda. 100 Ancient Fathes and Moders. by Thomas Inman, M. D. 500 25 Ancient Fathes and Moders. Dy Thomas Inman, M. D. 500 25 Artend Symbol Worship. Finely Hinstrated. 100 16 Art and Symbolism of the Primitive Church-Joim P. Landy. Reautifully printed and Hinstrated. 200 18 Allegovice of Life, by Mrs. J. S. Adams. 155 08 Allegovice of Life, by Mrs. J. S. Adams. 155 08

 Stanches of Palm, by Mrs. J. S. Adams.
 L35 07

 Begond 'be Vell.
 1,50 00

 Buddhum ind Christianity Face to Face, J.M.Peebles
 27 04

 Bible of Bibles, by K. Graves.
 200 19

 Carser of Belgicons Ideas-Paper, 60
 200 10

 Christ the Corner stone of Spiritualism-J. M. Peebles
 16 00

 Chapters from the Bible of the Ages, compiled by
 150 10

 Complete Works on Lhumas Paine. Symptotics.
 2400.23

 Civil and Religious Persecution in the State of New
 19 02

 York, by T. R. Hazard.
 19 02

 Contract of New York. Science Science

Comion. Does Matter do it All? Sargent's Reply to Tyndall. Debate, Burgest and Underwood. Cloth 1.00 00. Paper -

1.00 00

64 00 60 00

2.00 16 Kiwin Drood. Cloth 1.00 00. Faper. Exposition of Social Freedom. Emposition of Social Freedom. Emposition of Social Freedom. Emposed Social Freedom. Encode Social Structure of Social Structure Social Structure Structure by Henry C. Wright. Paper 25 04. Cloth. Excess Hall, Theological Romance. Clo. 30 70. Paper Empire of the Mother over the Character and Destiny of the Ence, by H. G. Wright. Paper 20 04. Cloth. Elemenian and Bocho Mysterics. Elemenian and Bocho Mysterics. Elemenian and Bocho Mysterics. Elemenian Structure of Ancient Anthorn. by Mit B. 20 04 75 06 1.57 66 1.00 16 40.00 Fabulous Tendency of Ancient Authors, by M. B. 10 02 Four Emers Concerning Spiritism-Dr. H. Tiedeman Fu-Sang: or. The Discovery of America, by Chinese Buddhist Priests in the 5th Century... Fisches of Light from the Spirit Land, through the mediumship of Mrs. J. H. Conster. Footfails on the Boundary of Another World, by Rob't Data Const 1.75 10 1.50 08 Theology, by A. J. Davis, Enlarged Edition, . Cloth 59 86 Theology, or A. J. Davis, Enlarged Edition, Choth 7506, Paper. Fountain, A. J. Davis, Future Life, Mrs. Sweet Glimpses of the Supernatural Prin, 7500, Paper. Good Beneo, By Baron D'Holbach. Great Harmonia, A. J. Davis, 5 vols, viz.: Vol. I, The Physician: Vol. 2, The Teacher: Vol. 8, The Seer: Vol. 4, The Reformer; Vol. 5, The Thinker. Each. God Rice in History, by Hudson Tutle. God Rice in History, by Hudson Tutle. God Rice in History, by Hudson Tutle. 2.00 00 50 00 1.60 06 1.50 10 Gold the Father and Man the Image of God, by Maria M. King. 25 00 Golden Melodics, paper 5, pos. 2; board. 25 04 Great Works of Thou Palne. 1 Vol. 200 Heroines of Free Thought by Sara A. Underwood. 1,50 00 Hafed, Prime of Persis, His Experience in Earth life and Spirit-life. Hissirated. 400 25 Hierophant; or, Cleanings from the Past, -G.C.Stewart 1,50 04 Harbinger of Health, by A. J. Davis. 4, J. Davis Harbinger of Health, by A. J. Davis. 4, J. Davis Harbinger of Health, by A. J. Davis. 4, J. Davis Harbinger of Health, by A. J. Davis. 4, J. Davis Harbinger of Health, by A. J. Davis. 7, A. J. Davis Gold. Accord House. 20 00 History and Philosophy of Evil-A. J. Davis. 7, 50 00. Cioth. 15 06 Visions of the Beyond. Gilt, 1.50 10. Pisin...... 1.25 10 Forth Hayward's Book of all Beligtons, including Spiritualism How to Bathe, E. P. Miller, M. D. Paper 30 64. Cloth Heighd In. Elizabeth Stuart Phelps, author of Gates 1.50 (8 THE GOSPEL OF NATURL If, Then, and When, poont, by W. S. Barlowitter. BY SHERMAN & LYON, Authors of " The Hollow Globe.". Authors of "The Hollow Globe.". This book contains many startling ideas that are calculated to dispai the mystification and unraryet the numerous difficul-ties by which thinking mindersaye been environed concern-ing the great problems of human existence. The contents are divided into an different shiperit, as follows: The Soul of Things: Intelligence: Intellect: Discords: Progression: Jus-fice: The Science of Desth; The Confounding of Language; Spirit Abodes: Spirit Biography. Cloth, \$200. For sale, wholesale and retail, by the Religio-Philosophical Publicating House. Chicago. RATES OF ADVERTISING. feborale Univelies; or, The Character of the Jewish Jahovakr Unverliest; or, The Character of the Jowrish Deak of Arro, & Storgraphy translated from the French. In Second Arro, as Storgraphy translated from the French. In Second arrows for the Arrows in the French. In Second and the Times, Common Second View, 1.00 08 Wing Dayle and and the Times, Common Second View, 1.00 08 Wing Dayle and and the Times, Common Second View, 1.00 08 Wing Dayle and and the Times, Common Second View, 1.00 08 Wing Dayle and and the Times, Common Second View, 1.00 08 Wing Dayle and the Times, Common Second View, 1.00 08 Wing Dayle and the Times, Common Second View, 1.00 08 Wing Dayle and Second View Second View, 1.00 08 Wing Common Second View Second View Second View, 200 19 Wing of the Archeven, by Mrs O. S. Mathemas, 30 04 Life of Thes. Pates, Chils. In Second View Pates, Chils. In Second View Second View Second View, 30 06 Life of Thes. Pates, Chils. In Second View Second View Second View, 30 06 Life of Thes. Pates, Chils. In Second View Second View Second View, 30 06 Life of Thes. Pates, Chils. Zach line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, under the head of "Basiness," Norty cents per line for each insertion. Agaie type measures fourteen lines to the inch. Minion type measures ten lines to the inch. IN Terms of payment, strictly, each in advance. "Advertisements must be handed in as early as Manday noon, the invertion in next issue, earlier when possible.

Mental Medicing, Spring, Sorting, Sorti

 Presents to J. Whinhurst.
 85 00

 Pyrchography, by M. A. (Oxon),
 1.25 19

 Prescould optical Leart-GWell's Descriptive).
 40 44

 Philosophy of Special Providences, by A. J. Davis.
 50 63

 Cloth 30 68. Paper.
 50 61

 Philosophical Dictionary of Voltaire.
 Fish American

 Rillion, 655 octavo parce, two steel philos.
 Las real

 Rillion, 655 octavo parce, two steel philos.
 Las real

 Rillion, 655 octavo parce, two steel philos.
 Las real

 Rillion, 655 octavo parce, two steel philos.
 Las real

 Contains more matter than the London Edition
 600 35

 Paimes of Life, by J. S. Adams. Paper 75 04. Beard
 1.25 10

 Persons and Events, by A. J. Davis.
 1.25 10

 Problems of Life, a book of deep thought.
 75 03

 Problems of Life, a book of deep thought.
 75 03

 Problems of Life, a book of deep thought.
 75 03

 Problems of Progress.
 Lizzle Doten. 1.50 68. Gilt
 200 10

 Philosophy of Creation.
 M. L. Heibrook, M. D.......
 35 04

 Poems of Progress.
 Lizzle Doten. 1.50 08. Gilt
 200 10

 Physical Man, his Origin and Antituity. Hudson Tuttle
 69 00

 <tr

20 04 85 60

 $1.50\ 10$ $1.00\ 03$

Gattered Leaves from the Summer Land, Soul Amnuy-A. B. Child. Satan. Biography of K. Graves. Serinon from Shakespeare's Text-Denton. Sabath Question-A. E. Giles. Sunday Not the Sabhath. Sexual Physiology-R. T. Trail, M. D. Strange Visitors, dictated through a clairroyant. Spiritual Harp. 200 14. Abridged Edition. Self-Abnegationist; or, The True King and Queen, by H. C. Wright-Paper. Soul of Things, by Elizabeth add William Denton. """ Vol. 2-Denton. Shirting Physicson y v. Didbolism.-Mrs. King. -22

1.75 00 1.90 08

BHAGÁVAD-GÍTÁ: OR, A DISCOURSE ON DIVINE MATTERS.

BETWEEN

KRISHNA and ARJUNA. A SANSKRIT PHILOSOPHICAL POEN, Translated, with Copious Notes, an Introduction on Hanskrit Philosophy, and other Matter,

By J. COCKBURN THOMSON.

MEMBER OF THE ASTATIC SOCIETY OF YEANCE, AND OF THE ANTIQUARIAN SOCIETY OF NORMANDY.

The book is a 12mo., 378 pp., and the mechanical partis finished in a superior manner, being printed on beavy-tinted paper and bound in extra heavy cloth with richly illuminated back, borders and side title.

Price, \$1.75. Gilt, \$2.25; Postage Free.

*For sale, wholesale and retail, by the RELIGIO-PHILO-sophical Publication Rouse, Chicago.

DO YOU WISH TO UNDERSTAND THE

Science of Spiritualism,

. ITS PRINCIPLES?

READ THE ARCANA OF SPIRITUALISM:

A Manual of Spiritual Science and Philosophy

BY HUDSON TUTTLE.

We have received a supply of the English Edition, contain-ing a fine photograph of Mr. Tuttle. Of this remarkable vol-ume A. J. Davis mys. "It is a bright, wholesome, beautiful book, and bears in every line the ruyal badge of integrity, in-dustry, and inspiration." The self-evident in-tegrity of motive which breathes out wholesome facts and spit Blustristions on every page, pours a sacred authority over the entire production."

Judge Edmunds wrote of it on first appearance:-"This work is professedly that of spirit communion, " It is all of it---well worth the perusal."

Eugene Crowell, M. D., writes :--

"The Arcans of Nature ' is one of the very best philological expositions of Spiritualism that has yet appeared." "The Arcans of Natare." is a perfect successformedia; not only of a spiritual fact, but of the whole nature of man." --London Human Nature.

PRICE, \$1.50. POSTAGE, 10 CENTS.

*.For sale, wholesale and retall, by the RELIGIO-PHILO SOPHICAL PUBLISHING HOUSE, Chicago.

THE HALO:

AN AUTOBIOGRAPHY OF

D. C. DENSMORE.

THIS volume is intended to be a truthful auto-biography of the suthor, so far as pertains to experiences and thrilling adventures, which are believed to be more excep-tional than representative. It is designed to illustrate apiritu-al philosophy; or, in other words, to demonstrate the fact that our triends in spirit-life attend and act upon us while we in-habit material bodies; and that they frequently influence us for good watch over us in the ups and downs of life here, are cognizant of every thought, cheer us when desponding, and give us hopeful words of encouragement when mistortune smally us.

To the struggling, discouraged men and women of the world. To the struggling, discouraged men and women of the world. to those bent down with struces and cares, this volume is re-spectfully dedicated; and if the perusal of its pages shall glad-den the heart of some wayfarer, in hisgionny pligrimage through the world, with fresh hopes, one great object of the subor will be faidlies. ÷.

CONTENTS.



Thusicians.

THE MAGNETIC TREATMENT.

SEND SE CENTS TO DR. ANDREW STONE, THOY H. T. and obtain a large, alghly Hinstrated book on the protein of Vitalizing Treatment

Would You Know Yourself

CONSULT WITH A. B. SEVERANCE, THE WELL-REOWN

Come in person, or sand by letter a lock of your hair' or hand writing, or a shotograph; he will give you a correct de-imestion of character giving instructions for sall-ingreve-ment, by feiling what factities to cultivate and what is re-strain, giving your preser bysics! means and spirtmash con-dition, giving your preser bysics! means and spirtmash con-dition, giving past and shure svenit, selling what him of a medium you on develop rule, if any. What besides or swe-fession you are best calculated for, to be successful in him. As-vice and counsel in busine: of one to be other, and, what has not use in a proper could: in for marriage; hims and artise to those that are in makaport marriage; hims and artise of divers, and correct diagnost, will a writes presentation and instructions for home treatment, which, if the patients follow, will improve their bealts and condition every time, if it does not effect a cure.

IN ALSO TERATE DISEASES MARKETICALLY AND OTHERWISE HE ALGO TREATE DISEASES MANDETION DIS ARE COMPLETE DIS TREAS:-Brief Delineation, \$1,00. Pail and Complete De-incestor, \$200. Disgnosis - Disease, \$1,00. Disgnosis and Prescription, \$3,00. F. Complete Delineation with Di-senoda and Prescription; \$5,00. Address A. R. SEVERANCE, 219 Grand Ave., Milwankee, Wis.

Clairvoyant Healer. DR. D. P. KAYNER.

Address, Box 70, Geneva Lake, Wisconsin.

173 South Clark St., Chicago. may be consulted, per-of charge, on all chronic or nervous diseases. Dr. J. KEAN is the only physician in the city who warrants curse or no pay. Finestillustrated book extant; 536 pages, beautifully bound; prescriptions for all diseases. Price \$1, postpaid.

The "Chicago Progressive Lyceum"

holds its sessions regularly each Sunday, at half-past twelve o'clock, at the Third Unitarian Church, corner Monroe and Lafin streets. All are invited.

THOMAS PAINE VINDICATED. By Robert 6. Ingersoll. Price 10c. For sale at the office of this paper.

Edited and Compiled by GILES B. STEBBINS.

"It begins with old Hindoo poeins, and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."-Spracuse Standurd

the pest poetry."-Synactics Standard "Clear type and tinted paper make fit setting for its rich contents."-Rochester Union. "The world will thank Mr. Stebbins for his work long after he is gone."-James G. Clark, Singer and Poet. "The selections show enture and scholarship. From all the pages floats a sweet perfume of nurity, and there is no spot or Jemish. No one can read without feeling therefs no spot or Jemish. No one can read without feeling the vated and en nobled by the exquisite views of a future life. It is in every respect most creditable to the spiritual library."-Hudson Twitte.

For sale, wholesale and retail, at the office of this paper. UNDERWOOD-MARPLES

DEBATE.

B. F. UNDERWOOD AND REV. JOHN MARPLES,

of Toronto, (Presbyterian). SUBJECTS: ATHEISH, MATERIALISM, MODERN SCEPTICISM AND THE DIBLE.

IŃ

HELD DETWEEN .

Price, \$1.50, mailed free of postage. Gilt \$2.

Dr. KEAN,

NO CUREI NO PAYII

Psychemetrist and Cinirveyant.

92104 MONTH-AGENTS WANTED-S6 best 9000 selling articles in the world; one sample free. Ad dress JAY BRONSON. Detroit, Mich. 25-27-2

THE HISTORY OF THE CONFLICT

BETWEEN RELIGION and SCIENCE, BY JOHN W. DRAPER, M.D.

. 1 Vol., 12mo, Cloth. Price, 81.75. The conflict of which he treats has been a mighty tragedy

The construct of which he treats has been a highly that has dragged has been a highly that has dragged nations into vortex and involved the late of empires. The work is full of instruction regarding the rise of the great ideas of science and philosophy: and describes in an impressive manner and with draunatio effect, the way religions authority has enabled the secular power to obtain the progress of knowledge and enush out the spirit of investigation.

investigation. *.For sale, wholesale and retail, by the RELIGIO-PUTLO-SOPUTCAL FUELIERING HOPER, Chicago. The Well-Known and Reliable Clairvoyant. The weil-Kniown and reliable Clairyoyani. In whose practice during the last twenty-seven years curves of difficult cases haw been made in nearly all parts of the Uni-ted States, is located for the present at Genova Lake, Wis., and those desting clairyowant examinations and a vice for the recovery of health, that can be relied upon, should not fail to consult him at once. Letters should be written, if possible, by the patient, giving full man, are and sex, with a small lock of hair bandled only by them, and sec, with a small lock of hair bandled Elastic Transces, for the cure of Hernis, applied, or fur-mined by mail.

THE NEW GOSPEL OF HEALTH: AN EFFORT TO TEACH PEOPLE

The Principles of Vital Magnetism;

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

BY ANDREW STONE, M. D. Physiciar to the Troy Lung and Hygienic Institute.

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

Information in the second secon

Prof. W. Denton's Works.

RADICAL RHYMES. They are written in the same bold and vigorous style that characterizes his prose writings. Price, \$1.25, postage 8 cents. LAOTURES ON GEOLOGY. The Past and Fature of our Figuret. A great scientific work. Price, \$1.39; postage, 10 cents

Poems of the Life Beyond and Within cents. THE HINECONCILABLE RECORDS; or, Genes's and Geolo-gy-SD pp.; price, paper 25 cents, postage 2 cents; cloth 50c, postage 4 cents. WHATI HGHIT. Shows how we can tell rightfrom wrons, and that no man can do this by the Bible. Whice 10 cents, postage 2 cents. Volces from many lands and centuries saying, "Man, the

and match and that do this by the Brote, Wite by Celler, postage 2 cents, COMMON SENSE THOUGHT ON THE BIBLE; for common sense people, - Proves that the Bible is very far from being what the clerery claim for it. Price, 10 cents; postage 2 cents, CHRISTIANITY NO FINALITY, or, Spiritualism superior to Christianity, Christianity a religion to be ontgrown in the progress of humanity. Price, 10 cents; postage 2 cents, OITTIOUEXY FAISE, SINCE SPIRITUALISM IS TRUE. Price to , postage 2 cents.

Price file, ; postage 2 cents, THE DELUGE IN THE LIGHT OF MODERN SCIENCE. It shows the flood story to be as false as it is fooligh. Price, floconts; postage 2 cents, BE THYSELF. A discourse on self-hood, Price, if cents; postage 2 cents.

THE GOD PROPOSED FOR OUR NATIONAL CON TITU-

tion. 10 cents; postage 2c. SERMONS FROM SHAKESPEARE'S TEXT: "Tongues in Trees," etc. This is a very instructive sermon. 10 cents;

MAN'S TRUE SAVIORS. Science and benevolenco man's

WHO ATE CHRISTIANS? Shows that there are no Chris-tians, if these only are Christians who obey Jesus, Idecurs; active 20

tans, if these only are Christians who obey Jesus. Id conts; nosting 26.
t.S.PHEITUALISM TRUE? Price, 15 cents; postage 2 cents.
THE SOUL OF THINGS; or, Psychometric Researches and Discoveries. By William and Elizabeth Denton. Vol. 1.
Chapter Headings: Pictures on the relins and brath. Pic-tures on aurrounding Objects. Psychometry, Experimenta.
Romarkable phenomena explained. Utility of psychometry: Mysterics revealed. Conclusions Questions, considerations and successions. 12mo., clo., 366 pp. Price \$1.30, postage lic.
Yoz. II. Chapter headings; The scal snit the Soul-relations. Geographical examinations. Archeeological examinations. 12mo. elo., 430 pp. 4illustrated. Price \$2.60, postage 12 cents.
Vot. II. Chapter headings; Geological examinations. Astro-nomical examinations. Milsochaneous examinations. Astro-nomical examinations. Milsochaneous examinations. 12mo. elo., 356 pp) Free'y illustrated. Price \$1.50; postage 10 cents.
These yohannes, though numbered consecutively, and treats.



KIMBALL.

Gen'i Deperintendent.

B.ST. JOHN.

Gon'i This and Pass'er Ast. Chicago, 181.

Embodies some of the most remarkable and wonderful facts, ever published, and of the deepest interest to all. The truth of the history herein set forth in such graphic and absorbing style, is clearly established by the most indubitable evidence. Among the witnesses are some of the prominent members of the press, and others equally well known. The book is a Lat re 12mo, 543 pp., bound in extra heavy cloth, illuminated with four elegant steel portraits, and numerous fine wood - c. engravings. PRICE, \$2.00. POSTAGE, 14 CENTS. *For sale wholesale and retail, by the Publishers, Ruliono-Pullosophical Publishing House, Chicage, <text><text><text> MOORE'S "UNIVERSAL ASSISTANT

REL 1910-Park occupations, Park marger House, Ca

RELIGIO-PHILOSOPHICAL JOURNAL

Continued from First Past

Death would only deepen and strengthen his love. Power to live with the absent; worships them almost. If there, wants to shut out everybody else. Makes himself familiar in most different planes and with different parents. different persons.

Has a harmonious action of all the facul-ties; the intellectual more active, but all brought into discipline. If radical, there is consistency in it. Has soul-feelers reaching out in every direction. All organs belonging to the moral sense, show reliability, clear-

ness, genuineness. Has religion on a large plan; no narrow-ness. Has faith in God and Spiritualism, from large sympathy with the universe. Would be an excellent medium in his normal condition, even if he knew nothing of it.

Has the keenest kind of appreciation of wit and character-personation; fond of irony and satire, but not inherited; very pleasing satirically.

Has fine command of language; terse, not redundant; close, comprehensive. Reasoning and memory excellent. As a

reader would know how to skip and seize upon the important things. A ready antagonist; ingenuity; with mirth and wit in seeing the ridiculous and incongruous. A poet in soul and heart; could write poetry, too, but may not. Would like the style of Whittier and others similar to him.

Very sensitive organization to the atmos-phere surrounding him. Very independent. Conjugal love strong. Had not a very smooth course of his love: Love of child-ren, iriends and home large,—all acted on together. A faithful lover. [She feels as if she would swear by him.] The whole character is highly agreeable. [She expres-ses her ardent desire to know who the person was she examined.] ANDREW JACKSON DAVIS, the subject.

To those who are personally acquainted with Mr. Davis, those traits which do not readily present themselves from his writ-inge, will appear particularly striking, viz-his keen sense of the ludicrous, his great fondness of fun, satire and irony, to which he likes to give full vent in friendly con-versation, talk and discussion. Mr. Davis' handwriting affected the Psychometer very strongly, and we find in her utterances several indications of her having castsome clair voyant glances into his past life; for how else could she have divined from his recent handwriting that his love had not a very smooth course, a fact of which the reader of his "Magic Staff" is aware.

AN EMINENT MUSICIAN. The impression on the Psychometrist from the writing upon which this delineation was given. was strong, and appeared soon, although the writing was at least over fifty years old, as will be seen below. The impression was that of a strong, positive magnetism. The lady then gave the following description:

Indomitable firmness and determination, combined with conscience and self-esteem. Moral courage: could not be coaxed, driven or persuaded if he thinks he is right.

Very active intellect; reasons first, then puts it to a practical use. Rarely seeks advice from others; more prone to give his own. Has a muscular, mental temperament, equally balanced. Great force and endurance in his temperament.

Large ideality and strong reasoning to-gether; many would call him visionary fery logical mind, but may have hobbies, even to extremes. If a writer his individuality would show all through his compositions Great intution and spirituality, but the positiveness of his own mind, would keep back influences from this source; he could not make himself passive enough to receive them, Faith very strong; faith in principles, the good, God, right; expects that they will tri-umph in the end. Would be a leader in mind. Not much personal ambition; more for principles and his idea of right. A great deal of tact as well as talent. There is much, so to say, of the detective in his composition watches countenances; knows people by their expressions; feels his way, arriving at this point all the time-

of a properly endowed sensitive The port trait of Beethoven as a man, will certainly not be found wanting in the most life-like traits.

The following is another subject:

All the intellectual faculties are very active. Reasoning faculty strong, --criticia-ing, analyzing and comparing. Intuition iarge; quick to form an opinion. Strong likes and dislikes. Critical in use of lang-uage; easy talker, but only under easy circumstances. Good balance of mental faculties, breadth and depth; wants to see things on every side.

Ingenious mind; great flow of ideas. Keen sense of the ridiculous; sarcastic; likes to ridicule people, but would not. wish to wound

Ideality very large, particularly the upper part; broad, sweeping, grand, sublime in everything; depth of thought. Likes things on a large scale. Large firmness, hard to change.

Self-esteem strong; his own director. All faculties work together. Hope and rever-ence large, spirituality consisting in ideas. Cannot bear extremes in religion; likes a natural religion. Not understood, only by few. Ideality practical in any direction.

BAYARD TAYLOR, subject. This brief sketch of the mental organi-zation of this distinguished writer, does not contain any trait which could not be veri-fied from his many works before the public. To the correctness of other particu-lars, I am enabled to testify by an intimate acquaintance with him of many years.

[Conclusion next week.]

Healing Mediumship.

"They shall lay hands on the sick and they shall be healed," was an assurance given those who believed, which has never been annuled, and we feel certain that the possibilties of one age are the heritage of all, and that healing belonged no more of right to the apostles than to other men. The use of magnetism, especially enhanced by the much higher knowledge of spirits, as a curative agency, has from immemorial time been classed with miracles and outside the ordiclassed with miracles and outside the ordi-nary course of events. Hence healing me-diumship is a desirable possession, and the possessor is eagerly sought by the suffering, willing to regain health, even if they scorn or fear the means. There are a greater number of healers than of any other class of mediums, and it is probable that simple "memory is often mistaken for anirit 'mesmerism" is often mistaken for spirit influences. Healing is a possession easily cultivated, and if properly exercised, rapidly increases in power and excellence.

increases in power and excellence. Of the many instances which have fallen under my personal observation in private life, and I will not except public, of healing power, while parallels often exceeds the so-called miracles of old, there is Mrs. Samis, of Townshend, Ohio. She is a lady over seventy years of age, the wife of a pioneer, and met the hardships of life in the wilder-ness, rearing a family in a hand to hand strug-ele with sickness and poverty. By economy gle with sickness and poverty. By economy and industry she now has a competency, but for many years has been a widow. Over twenty years ago she was converted to Spiritualism from Methodism, of which she was an ardent supporter, and soon after became influenced to heal. Her practice rapidly extended and seriously interfered with ner nousenoja auue өүсг авке price, and often the "gifts" bestowed by patients who had been literally snatched by her spiritual magnetic power from the jawa of death, were pitiably insignificant. I write these lines not to advertise her name, for she has no desire for publicity, and her life now is exclusively a private one; but as a debt of gratitude, and that the facts in her case may be placed on record. A volume might be readily filled with a re-cital of the most remarkable in her wide and varied experience. After the death of her husband, Mrs. After the death of her husband, Mrs. Samis went to California, as directed by her guides, to visit her daughters, who resided there, and at once began a marvelous series of cures. Two of these only we will relate, attested by a praticing physician, Dr. Ayer, under whose notice they chanced to fall. The first was that of Mr. Kinsman, of San Francisco, who had been long suffering San Francisco, who had been long suffering from rheumatism of the shoulder and arm. He had been under the treatment of several physicians, the disease assuming constantly a more severe form, and his suffering becoming more unbearable. Erysipelas had developed, and the arm was permanently extended, the muscles tance and rigid, the el-bow partially anchylosed, with a constant suppuration, and the fingers were equally rigid and uncontrollable by the will. The whole arm was swollen to near'y twice the normal size, and the patient experienced constant and excruciating pain. His long suffering had produced a gener-al debility of the whole system, and not the least hope was entertained of his recovery or even alleviation of his condition. Such was the case when Mrs. Samis was first called. After a few treatments by simply laying-on of hands under spirit guidance, he became well enough to ride and walk, and was restored rapidly to perfect health. The second case is no less remarkable. A Mr. Brown of the same city, had rheuma-tism of the ankle and foot. It had assumed a chronic form, the parts being greatly swollen, inflamed, and the pain intense. At the first treatment the pain ceased, and the spirit recommending a physician to lance the foot in a certain place, a large quantity of pns was discharged. After a few treatments the patient was permanently cured. These are only examples of a great number of cases cured by spirit magnetism, many of which were of even a more marvelous character. A true hearted, sincere and unselfish woman, who gave her mediumship without price, nothing seemed impossible for her in the way of healing the sick. It has been a solace and comfort to her during many years, in the enjoyment bestowed by her relieving the sufferings of others. Personally I can bear witness to what might be regarded as a miraculous cure (if the method was not understood) by the hands of this medium. My daughter had suffered from a severe pain in the chest, for six days together, at times almost unbear-able. An able physcian failed to understand able. An sole physician railed to understand the case or give the least assistance. After exhausting the rescources of his science, I thought of Mrs. Samis, who had returned from California, and that possibly she might be persuaded to visit us. It was quite a drive to her residence, but I acted on the moment and four bound of rail drives moment, and four hours of rapid driving brought her to the bedside of the patient. For six days and nights, to the very mo-ment of the arrival of the medium, there had been no cessation of the pain, except a few hours when morphine had been administered. Mrs. Samis became influenced before leaving the carriage, and walking into the room without removing her wraps, laid her hand on the sufferer, and instantly the pain ceased, the patient falling into a sweet sleep, which she greatly needed and from

which she awoke after several hours, per-

feetly restored. To Mrs. Samis we feel that we owe s debt of gratitude we can never repay, and there are a host of others even more indebted. We know a strong, vigorous young man, who many years ago, was taken to her an infant so deformed, unsightly and diseased in every member, that even his mother dispaired. A series of treatments restored vitality, and, as it were, built anew all the or-gans, and restored their functions. This "Mother in Israel," has passed the limits of three score years and ten assigned for human life, and looks forward to the time when the colden gate of immortality shall softly open with a joy born of her perfect be-lief and knowledge. Already for her the light of the spiritual sun eclipses the dusky rays of the physical, and her soul is swayed by the superior attractions of that life where night never falls.

HUDSON TUTTLE.

PHYSICAL MANIFESTATIONS.

A Communication from C. Fannie Allyn.

To the Editor of the Bellgto-Philosophical Journal:

From the courteous treatment given me last winter by you and yours, I believe you may be willing to give me a chance to be heard. It was stated in the Banner of Light some months ago, that I had spoken against physical manifestations and spirit against physical manifestations and spirit materializations. I wrote a letter to that paper, defluing my position, taking pains to enclose it in a stamped and superscribed envelope, and in a private note asked that it might be returned, if rejected. My re-quest was unheeded. I called at the office in June, and my visit resulted no better. I felt that thirteen years of labor for the cause and a constant love for the paper, en-titled me to more courtesy. Knowing you are credited with willingness to hear both sides, thus dealing justly, I come to you. sides, thus dealing justly, I come to you.

I have never spoken against genuine physical manifestations. I consider the physphysical mannestations. I consider the physical phenomena one of the most essential elements in our belief. Through it we pass from doubt to knowledge. It substantiates our claim; we need not faith, for we have demonstration. From our wisest and most elequent speakers I have yet to hear anything more thrillingly beautiful, or half so convincing, as the genuine, intelligent, responsive raps. Speakers owe very much to the physical manifestations. Many have seen the imitation, and to reject such seems to be a duty to ourselves, the public and the CAUSA

I have never said that there was no such thing as spirit materializations. I think there are laws by which we may see the faces of those who are "just a step beyond." No one has yet solved the entire chemistry of nature, and so we would be unwise to of nature, and so we would be unwise to say "it can not be." But I have said (and I have not yet had cause to change my mind) that I could not believe, and had no evidence from any known law, common sense or experience, that nature's growth of twenty years could be accomplished in twenty minutes or less, within a cabinet, sending forth a perfect materialized form with all its functions in healthy working order, its muscular development so comorder, its muscular development so com-plete that lifting and dancing are natural, and when handled by believers (I find unbelievers are not permitted). presenting an anatomy as solid and fleshly as an earthly form, and with teeth and digestion good enough to allow of both eating and drinking with evident relish, and no one permitted to examine the medium at the same time. When I have witnessed the phenomena of full forms, they have borne to me the evidence of fraud, and in one case, after see ing, handling and hearing the medium and "spirit," I was painfully convinced of a fråud. I am willing to be convinced, for the logical results must be astounding, and revolutionize all our present ideas of natural aws. If it is true that materializations, as told by believers, are so perfect that one cannot distinguish them from the earthly bodies, it seems to me, as all laws are infinite, that certain results must inevitably follow. First, it is only a matter of time before physical resurrection, or reconstruction, or re-incarnation, becomes a real demonstrated fact; for if yesterday they came faintly, and remained a half-hour, and to-day they come stronger and remain longer, then, to-mor-row they may gain enough power to war-rant the conclusion that in time they can remain days and weeks. What of the me-dium? some mightask. I answer: If there is a law by which emagations from a medium can, with other forces, crystallize into a solid form; then we who are embodied and re-embodied, can give to the medium sympathy, strength and magnetism enough to keep him or her safe from loss of vitali-ty; this is now true of speaking and rapping mediums. Secondly, I am told of, and have seen, a piece of cloth cut from a spirit dress, that has not dematerialized, and is just like in every particular—even to the knotting of broken thread—our earthly robes. If a few inches can remain a few years, then yards can be subjected to the same process, and our half-frozen children yet be clad by in-terested philanthropists in the Spirit-world, even though the rich of earth refuse to ald them. Third: If for ten minutes spirits are per-fectly materialized and enjoy esting and drinking food and wine of earth, (proving enjoyment of earthly things and the power to act with them) then it is not only true, that Pythagoras. Zoroaster, Buddha, Chris-na and Jesus Christ were immaculately con-ceived (as theology accental but that it is ceived (as theology accepts), but that it is liable at any time to occur again. Mr. Pee-bles says the manna was a forty years' ex-hibition of materialized bread; the Lord that talketh with Moses face to face "was a materialized spirit, (was it the same in Ex. 83: 23) and the "loaves, and fishes that fed the five thousand were materialized," and, as no law is changed, then we may confidently look to the time when this re-covered and acknowledged lost art will feed the worthy many (as well as bring ham and champaigne to Philadelphia.) who now suffer from lack of food. Love and God are no less to day than yesterday, and all these results, and more, will be logical sequences, if all of the cabinet materializations are true. I hope that it may be proven correct. true. I hope that it may be proven correct. I shall investigate on every occasion where I am at liberty to look for fraud-proof con-ditions. None will more heartily welcome any phase of genuine mediumship than my-self, but believing that to sustain a belief by fraud, is dangerous. I shall still use my reason in this matter. There is enough gen-nine and graud, to keep us in the straight path of perfect honesty, and sencioned frau will only be detrimental to the blanest in-terests of the cause we all lows. For the past few years I have anxiously and exored to uproof and expanse from my own half to uproof and expanse from my own half talent of mediumship, all things tending to self-deception, and thus influencing others

in the same way. I find but little assistance from those who are yet imprisoned in the form. I find that policy, evasions, and half truths pay better than an honest struggle and an honest doubt.

To you and your effort to make Spiritualism rational and truthful. I feel that we owe many thanks. May the RELIGIO-PHIL-OSOPHICAL JOURNAL long continue its work in behalf of the pure unalloyed truth; though I see no light ahead, yet I shall work for the genuine and against error forever.

Lake Pleasant Camp Moeting at Montagno. Maas,

(From our Regular Correspondent.)

The sixth Annual Camp Meeting at this popular resort opens to day with 100 tents and cottages occupied, and over 200 engaged. The grove looks charming, having been well cleaved, and improvements made in many places, a windmill crected for pumping water, and steps made to the "Highlands," beyond the mouth of the lake. This part of the grove, the "Highlands," will be the finest camping ground soon, as it commands a complete view of the lake, and is far enough away to afford a quiet rest for the weary visitor. Some twenty acres have been laid out here. Several parties are building cottages on Denton St.

In St. Mr. F. E. Stedman, of Bridgeport, is fur-nishing boarding this year, and his tables are loaded with the best of everything the season affords. The rush of campers is strong to-day, and the officers and committees are very busy in locating and providing for all present. Among the semacre we may mention A. T. Among the campers we may mention A. T. Pierce, of Providence, R. I.; A. Felton, of Leverett, Mass.; and Harvey Lyman, of Springfield (who all dwell in pretty cottages); W. F. D. Perkins, of Boston; J. H. Smith, of Springfield, Mass.; Miss Nellie B. Lochlien, of Boston & test medium controlled by Minof Boston, a test medium, controlled by Min-nehaha; and Miss Hattie L. Sheklon, magnetic healer.

Dr. Joseph Beals, President, places his family in a new tent this year. J. Frank Baxter will tent near him on Lyman Street. Dr. W. F. Whitman, of Athol, Mass., a very popular physician, locates on Broadway; also Dr. Amanda Harthan, the successful magnetic and eclectic physician of Boston.

Geo. W. Burnham, the leader of the singing, has also arrived, and the music will soon begin.

D. M. Patterson, the astrologer, of Boston, is on 1st Avenue. Mrs. M. V. Lancoln, as usual, is the "life of the Bluffs," and Mrs. E. G. Severance has ample beds ready for scores of lodgers. J. H. Cook, of Springfield, is happy with children and grand-children all around him. Mrs. Nellie Nelson (Maggie) takes her former tent on the Bluffs, and S. W. Lincoln, architect from Hartford, proposes to spend the month here, and says "he shall be perfectly happy when his "fiddle arrives."

Mr. A. Fales, of Templeton, Mass., has erected a very pretty cabinet tent, which is put up and taken down without the use of a nail or screw. C. C. York, clairvoyant and eclectic physician, of Boston, is now on 5th Avenue; a sunny faced man on a cheerful street; and "Mrs. Bostwick," whom everybody knows here, is at last happily dwelling in a tent of her own, on the very lot she feared would go to another. Dr. W. A. Towne, of Springfield, Mass., magnetic healer, has a very to the editor of this paper.

nesday until Monday. Parties desiring to come from along the line of the Chicago, Lake Huron Ballroad can get tickets from the West at any point, and from the East as far as Lansing, at two cents a mile each way, by aaking at the depot for excursion lickets Nokots.

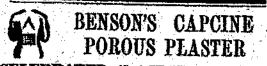
AUGUST 16, 1879.

er eine staten einen eine

tickets. Parties coming from anywhere along the line of the Grand Bapids and Indiana, must be furnished with a certificate from the road, which are in the hands of Dr. Spinney, for as many as may apply—the holder of one entities him or her to a ticket at two cents a mile each way. All persons on the line of the Detroit, Grand Haven and Milwaukee R. R., either East or West of Grand Hapids, must have

East or West of Grand Rapids, must have a certificate before buying a ticket, or else pay regular rates. With certificate, a ticket will be furnished at two cents a mile each WAY

Any knowledge you may desire about railroad rates or certificates, will be furnrannoad races or certificates, will be turn-ished freely by writing or applying to A. B. Spinney, 204 Woodward Av., Detroit who has held a correspondence with all the roads, and has their contract and certificates.



CELEBRATED the WORLD OVER. The manufacturers were awarded the highest and only medal given rubber placture, at both the Contennial and Paris Experisions.

Far superior to common porous plasters, liniments, the so-called electrical appliances, do. It is the best known remedy for Laune and. Weak Back, rheumatism, Famile Weakness, Sciatica, Inmisgo, Diseased Hidneys, Spinsi Complaints and all life for which porous plasters are used. Ask your Draggist for Benson's Capcine Plaster and see that you get nothing class. Bold by all Druggists. Price 25 cts.

Mailed on receipt of price by SEABURY & JOHNSON, 21 PLATT STREET, NEW YORK. 26 22 25



Parsons' Purgative Pills make Now, Ri and will completely change the blood in the entire three months. Any person who will take 1 pill three months. An from 1 to 12 weeks thing be possible. latterstamps. I. 26 2023 19 possible, Bold everywhere, or cent by mail for eight ainps. I. S. JOHNSON & CO., Bangor, Me.

a week in your own town. Terms and \$5 outfit free \$66 Address H. HALLETT & Co., Portland, Maine, 26 11 28 16

"THE SARATOGA OF THE WEST," GRAND HAVEN, MICH.

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



is the finest botel in the State, and is first class in every respect, improved passenger elevator and all modern conveniences. Transient rates 2.0 and 2.50 per day; and by the week \$10.50 to \$17.50. That U.S. Signal Service gives Grand Haven a record-of from 10 to 13 degrees lower during the summer than any other Western Resort. Good fishing from May to October; plenty of minnow, tackle, etc. Good basting and plenty of simusements. Surfesting in Lake Michigan. Sheldon's Cele-brated Magnetic Mineral Springe opposite the Cather House.

Safferers from May Fover will here and sure relief. and we believe entire immunity from that dread disease, For corroboration of this statement we refer by permission

D. CUTLER, Owner and Prop'r.

T. F. PICEBRING, Manager

JOE H. SPIERS. Am': Manager.

262126

Caution and secretiveness: very anxious to have people see things through his glasses: leaves no stone unturned to accomplish this.

Connection between spirituality and the reasoning faculties; original ideas of truth and the power to express them clearly. Language comprehensive. Might be a medium, but would never know it. System and arrangement good. Fair show of the social element; but not enough to avert him from what he thinks is work.

Appreciative sympathy for woman, more than for man. Large union for life. Would select one for marrying; could not live without that relation. Animal propensities not deficient; would be subject to strong temp-tations, when passions aroused, but equally great power of resistance. If he fell into the wrong, would feel much worse about it than most people. Impetus in the right direction.

Memory very retentive in things he cares for; should think he was a public man. Locality, eventuality, etc., perfectly alive; but does not know where he applies them. Time and tune active. Might be a compose on account of the close connection of time and tune with constructiveness, but is not confined to that. Constructiveness runs into ideality. A clear teacher; would be excellent to teach. LUDWIG VON BEETHOVEN.

The mention of this name as the substratum of the above given delineation, will be a kind of disappointment to the reader as it was to the reporter and the psychometrist herself. It seems somewhat strange, that the latter should not have been more forcibly struck by the great leading and over-powering musical genius of her subject, although she found correctly the fundamen-tal elements of this genius, namely: ideality, spirituality and constructiveness in close connection with the musical organs proper. connection with the musical organs proper. That she had the impression only that he "might be a composet," instead of that he could not have been anything but a com-poser, she explained—and I believe satis-factorily—by the utter insignificance of her own organs of music, tune and time, since, as has been said in the introduction, her ex-aminations of character are wholly made on the thread of her own phrenological organithe thread of her own phrenological organization, the excitement of which we would logically expect to be in proportion to the size of her single organs. The truth of this is illustrated by her invariable and almost infailible scrutiny and valuation of the spiritual and mediumistic faculties of her subject, herself having large and well used and developed organs of Spirituality. The writing of Beethoven used in this case was an insignificant little note to a friend, with-out date and only concerning the purchase of some cords of wood for the writer. As B. died in 1827, it is proved that the note was over fifty years old, and that age is of no consideration with that wonderful spirit-nal power inherent, as it seems, forever and ever in a man's writing, and eveked if b rought in contact with the fine instrument. pretty tent on Chestnut Square, where he can see the audience, hear the speaking and music, and be at home to his patients all the time

And us at nome to his patients all the time. Himself the picture of health, he is growing into a fine practice in Springfield. "The "Allen Boy, medium," has built a cot-tage on Meniague Struct, and his hand of spirits may be not down as fixtures here. George Dillingham, of Lynn, Mass., mag-netic physician, has opened a circle for de-velowments on Montague Struct.

velopments on Montague Street. Dr. C. J. Weston, of Westfield, Mass., is on

Awosso St., and full of business.

Dr. W. L. Jack, of Haverhill, is on Honto St., and has perhaps the lovellest tent of any bachelor on the grounds.

Editor Stevens, of the Orange [Mass.] Journal, has a very tasty cabinet tent on Honto St.

Come to Lake Pleasant! The water is delicious to drink, and the lake pure to bathe in. The splendid band (24 pieces) from Fitchburg, Mass., will come Saturday and be here for three weeks, music every day, and dancing afternoons and evenings. Mr. Colville and Mrs. Richmond speak on Sunday, and then the spiritual ball will open. The greatest camp meeting ever held in the United States, is going on at Lake Pleasant.

The speakers are to be lodged this year in the elegant cottage of Mrs. Felton on "the Bluffs," a most charming spot, and the accommodations excellent.

Sumner Chepman, of Greenfield, a very successful magnetic heater, is located on Henry Square, and finds his powers in great demand, having to go to distant places to heal the sick. A pretty remembrance of the birth-day of Mrs. Goodwin, of Vermont, was observed to day at her tent, a volume of Barlow's Voices being presented to her with neat little apeeches by Mrs. Dr. Dillingham, Mrs. Jen-nette J. Clarke, of Plainville, Ct., Mrs. Kimball; and responded to by Mrs. Goodwin. August 6, 1879.

Voltaire.

To the Editor of the Religio-Philosophical Journal: I see that Mr. Underwood, in his reply to I see that Mr. Underwood, in his reply to some of Mr. Fishbough's statements, while properly repelling the charge that atheism and materialism encourage "free-loveism," mentions the names of certain noted athe-ists as proofs of the contrary, and in the list places the name of Voltaire, along with the names of Haeckel, Buechner, Helvetius, Strauss, &c. Now every one acquainted with the facts of Voltaire's intellectual life, must be well aware that he was neither a must be well aware that he was neither a materialist nor an athéist. Like his friend Frederick the Great he was a thorough theist. He was rancorous against priests, and against the Christian religion, as misinterpreted and depraved by priests; but he believed in God and the soul's immortallty. JUSTITIA.

Reduced Railroad Bates to the Semi-Annual Convention of Spiritualists and Liberalists.

All the railroads leading to Nashville, Barry Co., which is about half way between Jackson and Grand Rapids, on the line of the Grand River Valley Bailway, have agreed to make their rates of fare for the round trip, from Aug. 27th to Bept. 1st, at the rate of two cents a mile each way; also the Michigan Central and all its branches, which is by far the most important, as fits connections from north and south are di-

All you have to do is to sak for an excur-sion ticket to the State Convention of Spirit-unlists, and Alberelists at Nashville, and you will receive a ticket good from Wed-

RAIL ROADS TIME TABLE.			
CHICAGO AND NORTHWINT			
Ticket Office-63 Clark street, Sherman Rouse, a	nd at depots. 🔒	đĽ.	
COUNCIL BLUFFS AND OMANA	LITT.		
Depot corner Wells and Kinsle street			
Seave 4	; Arrive,		
10:30 a m ² Pacific Express. 10:30 a m ³ Bloux City and Kankton Express. 9:15 p m ⁴ Omsha and Night Express. 9:15 p m ⁴ Sloux City and Yankton Express. 10:30 a m ³ Dubuque Express. via Clinton		1	
10:30 & In Shour City and Yankton Express	[25:00 P.B.]	1	
915 p mt Slour City and Yankton Vynyass			
19:30 a m* Dubuque Express, via Clinton	1 1 1 1 1 1 1	- E	
9:15 p mt Dubuque Rypress, via Clinton	. 57:00 i m		
8:45 pm*l8terling Express	ix:00 a m	Æ	
Pulnan Hotel Cars and run through, between	Chicago and	1	
· UNIXELS, OR THE TESTE XERTINES/2013-25 10/2016. 1	D. NOAther I	1	
road runs these celebrated cars west of Chicago.	이 아이는 아이는 아이들이 아이들이 아이들이 아이들이 아이들이 아이들이	- 1	
FREEPORT LINE.		1.	
- 7:50 a m*[Maywood Passenger	17:45 a m		
7:80 a ma Maywood Passenger	*7:15 a m		
Sib a main report, Bockford & Dubuche.	-25:10 p m	4	
12:03 mPlEinshurst Passenger			
7:50 s m [*] Maywood Passinger	10:45 a m	1	
4:00 p m* Lake Geneva Express	*10:45 a m		
5:15 p m* St. Charles and Rigin Passenger	18:65 = 22		
5:50,p m Lombard Pastenger			
5:15 p m* Junction Passenger	*7:00 p m *8:15 a m	Ł	
NorzOn the Galena Division a Sunday pa will leave Eigin at 7:50 a.m., arriving in Chicago Returning, will leave Chicago at 1:16 p. m.	senger train at 10:15 a. m.		
MILWAUKBE DIVISION. Depot corner Canal and Kingle stree			
Areput COLACE CAUSE BILL ALLERS SLOP		1	
8:00 s m ² . Milwaukee Fast Mall. 8:00 s m Milwaukee Special (Sundays). 10:00 s m Milwaukee Express. 5:00 p m Milwaukee Express. 1:00 p m Milwaukee Sight Express (daily). 9:10 p m Milwaukee Sight Express (daily).	~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~		
10:10 & m ² Milwankes Express.	1 47:45 nm	4	
5:00 p m* Milwaukee Express	. le 10 30 4 H		
1:00 p mt Winnetka Passenger (dally)	. 13:40 рл		
wito p miji Milwankee Night Express (dally),	-1 15:45 S 11		
MILWAUKES DIV'N LEAVES WELLS	ST. DEPOT		
11:30 a m ^a Lake Forest Passenger. 4:10 p m ^a Kenosha Passenger. 5:00 p m ^a Wunetka Passenger. 6:00 p m ^a Wankegan Passenger. 6:16 p m ^a Lake Forest Passenger.] 2:10 pm		
4:10 p mª Kenosha Passenger.	19:00 a m	1	
SOU P III WIDROLKS PARCELET	-1 322 P2	1.	
AND D DIT THURSDAL FURNING CONTRACTOR		1	
11:00 pm*Highland Park Pamenger	116:00		
TISCONSIN DIVISION.		F	

VISCONSIN DIVISION.

	Depot corner Canal and Hinzle streets,	
9:80 * m*H	Breen Bay Express	*6:8) p 1
10:00 a m*	it. Paul and Minneepolis Express	*4:00 p 1
8.50 p m	Woodstock Pausenger	945 8 1
4:50 P III	Fond du Lac Pamenger	*10:46 # 1
	Desplaince Passenger	7:30 8 3
: ???? 모표]	Barrington Passenger	-9:10 - 1
AND DUIL	St. Paul and Minneapolis Express	4:00 0
10 20 2 20 1	LaCrosse Express	17 10 1
10.00	Winons and New Ulm	4:00 0 1
- 6 00 6 mH	Freen Bay and Marquette Express	1.45
Alan & weat		

Except Sunday. (Except Saturday, Daily, SExcept

CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sberman streets. Ofts ticket

office, 54 Clark street, Sherman House,				
<u>э;wр</u> т	Davenport Express, Omalas Express, Leavenworld and Atchineou Express. Pern Accommodation.	-11V2#F# # IDF		
6-16 e 10	BLUE ISLAND ACCOMMODATION			
11:20 11:20	Accommodation	1:45 S 11		
1110 戸田 7月110 戸田	Accommodation	4:00 p m 4:00 p m		
1:0000	Accommodation	*11:00 0 11		

Satardays and Thursdays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO

KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Mediace street bridge, and Twenty-laird street. Ticket office at 133 Rendolph street. Antre

1.44 13:10 1

Estance City and Despite Fast Express syn Jackmonylle, 18., and Louisland Mo. 74 **76** 19 18 3:90 a 1 Active and Main Orland Express With Sarlington and Express Yan Sciences, J. Loyd, and Yana Jan Cristian Conference on States Cristian Conference on States Contain South States and Without Strange, Warman Links and Without 1:00 a 1:00 a *1×10 p 18 1,00 p mit 5:00 p mit Politik, Levin auf Berthert Berthert, Berther 1#3=

332 X 2

J. C. Mohiparir General Manager. JARIS CRANCOW, General Pressport Agent.

STRATIGUE OF BOUND

