Ernth Genrs no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Seks a Henring.

CHICAGO, AUGUST 16, 1879.

VOL. XXVI. Studies in Psychometry.

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 made any public or mercenary use of her gifts, but is rather opposed to paid mediumship, and only exhibits her own for the entertainment 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 clergyman of an orthodox protestant; denomination, having herself, however, owing to her naturally strong reasoning and critical powers broken loose soning and critical powers, broken loose many years ago from dogmatical belief, and become a convinced devotee of the Harmonial Philosophy. She is made prominent by an uncommonly happy intellectual and moral organization, 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 pastperiod. In her mental organi-zation the crifical faculties are decidedly predominant, which enable her to keep her own remarkable mediumistic endowments under strict self-control. Although highly sensi-tive to spiritual influences, even to complete unconscious trance, she has a decided aversion to giving up her own self, and her mediumistic condition, therefore, seldom rises 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 shee her psycho-metric powers were discovered, her accurate knowledge of the phrenological arrangement and topography of the various mental organs, has essentially aided and guided her in the exercise of her spiritual gift of scrutinizing human character. Her examination of human character. Her examination of human character from the writing of any person, is combined with, or rather done by, setting the organs of her own head into living activity. The procedure thereby is very simple, but by this very simplicity excluding 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 aystem, without, or as will be or nervous system, without, or as will be seen hereafter, in some cases with, the as-sistance of some extraneous (superhumen)

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 soses her eyes for the purpose of excluding the disturbing external 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 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 idea of the Psychometrist becoming aware of the writing and its con-cents 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 idea of what she holds 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 pepcil, the writing is done in ink or lead pepcil, or otherwise, and whether it contains original thought of the writer or an insignificant note of every-day life I am perceipt from the hands of Goethe or Schiller, if only subjectly, would conjure up the principal traits of their genius, quite as easily as if the Psychometer had been holding the original draft of Faust or Wallenstein. Nor does the age of the writing stein. Nor does the age of the writing seem to diminish the magical effect of the hisychometer in any degree. A small note which could not have been written less hisychometer 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 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 perpetuation and conveyance from the writer to the Psychometrist, of physical infirmities or sufferings, particularly those of a nervous kind. I heard her frequently complain during 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.

If the Psychometrist is in favorable physical and mental condition, it takes but a few minutes until she shows by external signs, particularly jerks and shakings of her head, that there is some invisible influence emannating from the paper in her hand and affecting her brain-organization. The first effect noticed is a more general impression.

as it seems, caused by the magnetism and temperament of the writer, and usually temperament of the writer, and usually pointed to some prominent trait in his character, 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 proceeding over the top of the head to those of the occiput, exciting them by turns and puting them, as it were, into living activity. The Psychometer in this manner becomes aware of the size, vigor, connection and reaware of the size, vigor, connection and relative 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, mesmerizing the Psychometer, which, however, must not be understood as if to any their must not be understood, as if to say, that the latter came lito anything like a mesmeric or clairvoyant condition. . She is perfectly conscious, and aware of what she is feeling, doing and saying, and gives utterance to her sensations in a clear and terse manner, which will be best understood by the specimens given below. In almost all the instances under my observations the delineations 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 me, have been verified by the examined person 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 sex of the writer. In a few instances she 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 Zschokke in his Seibstchau (autobiography.) This was the case with the letter of a friend of mine, written some eighteen years are who mine, written some eighteen years ago, who died a few years since in the most melancholy condition, mentally, physically and a mos correct picture of the man as I had known him in his best days, and this from a letter written under the pressure of intense distress, I asked her whether she could not find out a catastrophe in this person's life? She then passed into something like a reverie, complaining at the same time of "acherie, complaining at the same time of "aching 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 tack, as if everything was "swept away," until she was overcome by a feeling of "utter desolation, the loss of sountry. everything gone from him, loss of country, friends, position, etc." All this, although condensed into one sensation only, was strikdensed into one sensation only, was strikingly true. This poor friend of these, 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 implacable enemies, and in this condition had
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 staobing himself with a dagger. His several dangerous wounds die not, however, prove fatal, and when I met him again, he was provided for, and most kindly taken care of, in the Broadway Hospital at New York. Although in his conjnion, a dving man, he had gradually second. opinion, 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 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 experiment, that under favorable conditions, this psychometric power, in order to become ac-

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ment, that under rayorable conditions, this psychometric power, in order to become active, does not seem to require any physical contact of the Psychometrist with a written substratum. The lady assured meand I have no reason to disbelieve it—that in two instances she gave without having been invited to do so, the character of persons, whose letters by chance were in the pockets of friends calling on her.

pockets of friends calling on her.

I will now proceed to aubmit to you some specimens of the delineations of the characters 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, the Psychometrist described as the influence of a usually strong and fiery magnetiam. A thriftens through her whole body. Her head and limbs are made to shake The frontal faculties, particularly those in the middle line, (Intuition, Comparison, Eventuality, Language) are more especially affected. It runs like lightning through the intellectual 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; balance of intellect; Intuition Comparison, Eventuality and language exchemely active. Great excitability, high nervous temperament; critical linguist. Ideality large, a refinement, love of the beautiful in nature and art. Subjuntations are large left beautiful in active and art. Subjuntations are large left beautiful.

and art. Sublimity large; takes lofty broad views of things. Very aspiring, generalizing, particularizing alike; analysis strong. Benovefence: Peculiar impression given: one time she may do a wonderful kind thing. at another 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

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 Pirmness 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. Idealizes, 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 afraid 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 principles than country. Radical to the top in regard to general government; is however, with all her Democracy a born aristocrat. In the lower part of the head there is a general fulness, but as to activity the is a general fulness, but as to activity the

anterior part is predominant.

Love. She has no general love for children, 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 lize; no excitement of this power extant.

Combativness sharp and quick. Destructiveness too sharp for comfort; not revengeful but very indiguant.

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 er 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

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, expecially 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 saves of the stroking the affections were removed saves. affections were removed several times dur-ing the examination. She then gave utter-

ing 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 a person that required and sought much information, and acquired a good deal of knowledge from different sources. The excitement (in the organs of the operator) passes down into chronology and history. A lover or writer of historical events. Philosophizing, reason and comparison very active. In temperament, the mental predom-A lover or writer of historical events. Philosophizing, 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, seldom 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 nervous system has been greatly overtasked.] There is an inclination to overdo from his organization; feels no test; wants companionship in all things and individual sympathy 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 trillers, almiess persons, feelis compassion for the masses, and wonders that everybedy does not feel like himself; has broad views; esthetic sense

cultivated. Spiritual nature not much developed.

Reverence large, but peculiar. Does not ecognize 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 satisfied or because played out. Feels now the opening of the spiritual soul; much inspired—then he lives and is happy. Had a very varied life, subject to extremes in almost ev-ery direction. Great love of the beautiful. Sublimity very large—music has great effect on him; it 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

Conceited out refined; not of an ordinary degree. Apt to think that his ideas should 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 person 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. D. Номк, subject.

The most striking points in this psy chometric delineation are, 1st, The physically painful feelings of the psychometrist, easily to trace back to the subject's own physical condition. 2nd, The first undiscovered comparatively small spirituality, which will be understood by those who know that Mr. Holmes' mediumship almost entirely belongs to the physical kind. 3rd, The great desire for notoriety and the peculiar kind of conceit. 4th, The impression of a very va-ried 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 first impression the Psychometrist received from this writing, was:
Ideality and spirituality strongly used. Powerful imagination, united with spirituality, arranging and individualizing mat-ters. Seizes readily upon an impression or imagination, and carries it into form, and

idiosyncrasies; looks before he leaps. [Here the psychometrist attests to so mixed influence, a whirl of two, which makes her head feel confused. Then she says emphatically:]

sible. Very intuitive, a little inclined to

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 devel oped. 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,

at times; wants money, but not to noard 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 suavity 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 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. 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

Caution, secretiveness and acquisitiveness large and well used; willing to work for money. Studies human sature closely. Give him a chance, and he will read a person's thoughts almost from the face. Intuition large.

J. V. Mansyleld, 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 Yankeeism, I consider, as far as I know the man, as one of the most striking proofs of the superior endowment of my psychometrist. The circumstances under which this examination was obtained, will confirm this opinion more fully, and throw at the same time a strong light on the practical use made by Mr. Mansfield of his undoubtedly great and uncommon mediumistic faculties. The writing through which this delineation was obtained, was the second trial to aubmit 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 astonishing way in the confirmation of the presence of a third intelligence and personality, foreign to that of the medium and of myself, the above given character justifies the conclusion that the writing which served as a basis, did come from no other source than Mr. Mansfield's own mind. The writing in The delineation of the character of this

the hands of the psychometrist in this case, was the pretended answer to an application was the pretended answer to an application. I had made to a deceased sister of mine, although the answer itself was not unsatisfactory. I have reported this, my seance 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 difference from the other case, when the psyference from the other case, when the psychometrist 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. 24

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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 intuitively, 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 accuracy.

accuracy.

Constructiveness large, but not mechanical; 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. Marvelousness more used than spirituality.

Conscientiousness: Thinks he is always right, and means to be right. Very sangular in his expectations; thinks he can accomplish a great deal. If disappointed he

complish a great deal. If disappointed, he does not let go in consequence of his indomitable self-sufficiency combined with hope; cannot believe to be on a wrong track: Cautious, but lacks discretion, in using an apportunity. These families with ing 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 the oretical than practical intellect. No general 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 mar-

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 illustration of the leading traits in the character of Mr. Tuttle as a man and as an author, among which his self sufficiency and faith in the infailibility 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 reconciled to it by philosophy. Deep feeling of disappointment, but power to rally; desired to do his work faithfully and conscientiously.

What a cool magnetism.

Inspiration of all the faculties, intellectual 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 awake.

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 soarred, 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

many sources, because he knows that truth is many sided.

Strong in likes, but stops to weigh characters in his own scales; has to throw over many, at which he grieves. If affection fastened, painful to break the attachment.

out of them—by exposing their silliness, weakness, and wickedness, and pointing out a better way. I think infidels as a body, and their teachers in particular, should be

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 helplessly drifting, saks

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 uni-

verse; as much of a reality as is the visible sun at the centre of our solar system.

- How are you certain?

A.S.—The particular knowledge which makes the Second Spirifual 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 spiritwal 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 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, trees, dwellings, persons, their furni-ture 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 uni-verse, 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 giorious celestial certainty; as positive and as substantial as is the honest mother earth 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?
Ans.—Notwhen Swedenborg perceived and 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 philosophet 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, at ter death, the good human spirits are cleansed of the evils which tling 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 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 everlasting death. This fundamental inconsistency in 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; re garding life and death and the resurrection; also concerning the laws and realities of spirit-ual intercourse; and, finally, with reference to the general phenomena and moral government (the Spirit worlds-but, when modern seers and mediums are confronted with the utterances 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.

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 midst, 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 atretch 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 Pargatory long taught by the learned fathers in the Roman Catholic Church.

Do you mean to say that Dante's " Infer no" and Swedenborg's " World of Spirits' are the same in substance?

ANS .- Yes, with this difference: Dante de-

velops the Roman Catholic hell and heaven while Swedenborg develops hell and heaven in accordance with the principles of philoso-phy; for, notwithstanding his prefound ab-sorption in orthodox theology, the independent clairvoyant could not suppress or resist the appeal of the ever powerful principles of science and reason. Thus, for/example, Dante locates his purgatory in a vast mountain be-neath 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 Swed-enborg locates his purgatory, hells, and heav-ens in the structure of the spiritual universe, separated by discrete degrees from all the sys-tems of material worlds and their phenomena. tems of material worlds and their phenomena. Dante makes the heavens to consist of everlasting Joys and rewards for deeds 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 blessedness is perpetual. Dante's hells and purgatories consist in both material and mental torment, in bodily sufferings and in regrets and remores unspeakable; but Swedenborg's hells are conditions of absolute emancipation from every thing good and true—a sort of everlasting enjoyment

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(!) of a voluntary life wholly false, wholly eyil, and wholly deprayed—forever away from the Lord and the holy angels! From the purgatories of Danie there was the possibility of escape in time; but from Swedenborg's hells all redemption and escape transcend the bounds of possibility, for their inhabitants are purged of every pure and good quality. Thus you can for yourself observe the difference between the teachings of the Italian Seer, who poetically labored and harvested under the wings of ly labored and harvested under the wings of the Roman Catholic Church, and the revealments of the Swedish Seer, who wrought under the over-mastering psychology of a theo logical Spiritualism, which was born in Egyp tian darkness and cradled in Roman pagan splendor. You readily perceive, also, that Swedenborg, without his oppressive theology, and as an independent philosophical clairvoy-ant, 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 Testaments-to which erid all his clairvoyant observations are constantly subordinated—Swedenborg is at tour not only with himself, but he stands antagonistic to the fixed laws of Intuition, Reaon, and Science. The foregoing facts explain the causes of the discrepancies between the teachings 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 organization, 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 sumber of differing writings, by different authors; and a deep and genuine Spiritualism circulates through them like blood in the

Did not Swedenborg discorn this Spiritual-

ism in the Bible?

Ans.—Yes; and you will observe that all piritually minded persons invariably see the chest spirituality and celestial arcana in their chosen sacred volumes. Hence every enlight-ened 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 medi-

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 flnite book can not contain the mind of an infinite God. But under spiritual inspiration the human mind is impressed with thoughts con-cerning 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 horrible 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 votume; (2. that the biblical writings are records of individual inspirations received at different perlods, and that the growth of these religious convictions and inspirations extended through several successive centuries; and (3.) that the present compilation, called the Bible, was itself 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 synopsis of the contents given at the beginning of chapters, were dictated by God to his chosen penmen. But the day days when the chap-ters 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 regarded?

ANS .- As a compilation of the mediumistic writings of individuals who lived many cen-turies ago. Some of the book, are simple records 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.

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 cufiosity, and that is the insight into disease which is apparently possessed by some clair-

A clergyman living in the town of Wwas in the greatest distress, for his two children were dying. They had been vaccinated with poisonous virus: something like mortification had set in, and at last the doctors told the unhappy father that there was no hope, the boys must die, and it was useless to disguise from him the fact any

"Let us go to a ciairvoyant!" 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!"

die, he can do them no harm? Encouraged by this mode of reasoning, the clergyman went to find the seen. 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 decined, as at that time he was not in the habit of giving these clairvoyant interviews. The clined, 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 soon passed into the state of extasts 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 suffering intense agony. If things continue as they are now, they cannot live more than a few hours longer. However,

if you will follow the directions which I give you, they will be quite recovered in the give you, they will be quite recovered in the course of a few weeks. The younger one, to-morrow, will be unconscious 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 children would have quite recovered. The children would have quite recovered. The lecturer left by the evening train to fulfill his engagements, and did not return to the his engagements, and did not return to the town in which the clergyman 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 betheir children were (their very existe ing recalled to his mind by seeing the father and mother), the gentleman and his wife were shown into the room, and quite a seem ensued, for they were completely overcome by agitation in speaking of the blessing which had come to them through his powers; for, as they said their children had been 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 pretenatural is not countenanced in this age, if they will take the trouble to visit Steinway Hall in Lower Seymour-street any Sunday evening. They will there find the ubiquitous Mr. Fletcher (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 lec-His merits as a speaker are of course matter of individual opinion, and have moreover little to do with our subject. What does concern us is that the preter natural occupies an important part in this public service. The ecture is an improvi-sation, and is delivered in a more or less abnormal state. Towards the close the lecturer passes into a more pronounced state of clairvoyance, and speaks from the platform of what he sees in relation to individuals in the company. These visions are said to be presented with great vividness, as the effort of lecturing areas. 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 described 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 returned 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 falls 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

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 beart disease The message new given to him from this brother was of great importance and interest to himself.

terest to himself.

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

"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 boats. 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 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. ries. 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 Duchess of St.—, while ladies abound. You may 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 renowned for her sumptuous entertainments. There is the Countess whose jewels are supposed to vie with the royal possessions in magnificence, with the royal possessions in magnificence. with the royal possessions in magnificence, and who when out driving has been mistaken for a royal personage. There are operatic stars; you may chance to see the great prima donna of the "Trovatore." There are some men of letters, an editor of the control of the property of daily property at Dester of Divinity. There are some men of letters, an editor of two of daily papers, a Dector of Divinity, and even a few men of science, to form a quiet background to this glittering company which follows after the preternatural. There is a fascination in this peep into the inner life, and this bringing of it into intimate personal relations with us, which the world cannot resist. The fashionable clair-voyant of the present day has almost priceless jewels showered upon him in memory less 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.

wider vision into the past and future and by the presence of friends whom you hard-ly dared hope ever to meet again, because they had passed beyond the dim gates of

they had passed beyond the dim gates of death. All this is for you, if you like to fallow fashion and believe!

The world has never been able to part with its mystery, its magic, its dreams, and its visions; and its visions; and its visions. 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 fascinations 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. nature which is most familiar to our senses

Not the Wrong Way Must the True Cause

be Wrenched. [Editorial from the Seymour (Ind.) Times of July 26th. D. M. BENNETT, -Dear Sir :- Yours of 14th is read. The communication will appear. As you are resolute in forcing a false 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 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 spe-cles 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 recognizes his obligations to society—his moral obligation not to offend dency and modesty and propriety by the use in his discussions of indecent and successive and modes. 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 recognizes 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 freethought 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 inidel papers and publications. Cutside of a few meditary and publications. dlesome religious fanatics, so-called vice societies and y. m. c. associations, with a few hypocrites and corrupt judges and agents of an ill-defined and ill-digested congressional 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 resort to extraordinary measures to sup-press free and dignified discussion of any religious rollitical or social question. But 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 manhood, 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 careful to keep the skirts of freethought from draggling through the cesspools of nasty license and debasing and abominable and beastly indiscriminate sexual commerce. He will drag the ark of the covenant of freethought with a yoke of oxen over the highest peak of Alleghanies rather than drive within nine miles of the free love fens and cesspools, the foul and maggoty ponds of promiscuity 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 association of mother, father, wife, child he cherishes in his heart, his brain, his liver.

At this age of the world this sample of in-

ndel, (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 sees 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 freethinking 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 yet eight ner of one per cent, and we can get eight per cent for our money by standing up for manof 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 sample 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 preas and speech in America needs a martyr at this time. And if he did he would seek out some poor lonely; oppressed, 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 copquer by the orthodox methods of force and fear. You are mistaken in thinking I want to wrong you. I am working for "the good of the cause"—working disinterestedly, and at pecuniary, professional and social sacrifice. My belief is that infidels should avoid conflicts with the "christian" laws, and labor solely to break down superstition and fool church flummery by educating the people

and their teachers in particular, should be guarded, should be careful as to the ensuaring side issues they meddle with. We oughtn't to give the libidinous Levites any under holts—oughtn't to give them the least chance to charge immorality upon us. I have respect for your talents and proper admiration for your unflagging industry; but I dissent from some of your methods and think your judgment at fault and your mind morbidly exercised upon this obscenity quesmorbidly exercised upon this obscenity question. Don't you think so yourself? I must say that I think you a rash, imprudent, impolitic, unwise, 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 pathways of peace and love and mercy. Where there is to be a death you will be in your glow; 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 ac-tion to worry mankind in any era 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 ar-ticle, where you contrast your case with that of Mrs. Besant and Bradlaugh, confirms 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 quarters 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 potentiate and forms and personner. 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 n 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 individually 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 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 this promiscuity pamphlet through the mails from a war for the doctrine of promiscuity itself, and that the Christian leaders would be industrious in promoting this interpretation of an infidel war about the essay. The public is too apt to jump at con-

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 or the right to mail it—it is in vain for you to plead this. The public won't stop to make the fine 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 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 must rise in mass to oppose? Don't you think you are floundering to save a free-love feather from the waves while you let the infidel ship with its precious freight of golden ingots 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. Gazcelon, 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 smoking, he says snuff-dipping is becoming almost universal. The use of opium has also increased to an alarming extent. Many a man, he says, has appeared upon the stage advocating temperance who had in his received a bottle of landanum or black 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 no question that the opium eating has increased to a fearful extent. Not long since, from Staunten, Virginia, a conference of druggists reported that the ratio of increase of saids in 1877 over 1876 was 93 per cent, and in 1876 over the preceding year 54 per cent, and 1875 over the preceding year 50 per cent. That was another section of the country, and was thought to be necessary observations of the Shenandoah peculiarly characteristic of the Shenandoah 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 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 conducting the thunders of the aky, 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!"

# Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

Nothing resting in its own completeness Can have worth or beauty, but alone Because it leads and tends to farther sweetness Füller, 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 me 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 effeet which they produce upon character. If we are homekeepers, the duties of the hour are apt to absorb us entirely. To be a good housekeeper is well, indeed. She who can be "mistress of herself, though china fall," who is serene, cheerful and wise, in her little community; who can rightly balance her income and duty; who can guide without 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 cluster-ing about a generous and hospitable board. Homes cannot 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 exquisite fare, dainty raiment and refined man-ners, if the sympathies of the inwates 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 sympathics and associations. But that age is passing; it is beginning to be felt that a throb of pain in one human being pulsates throughout the universe. We have learned that if a few have happy homes, the 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 atroclous murder of her mistress, and throwing her body into the Thames. There was no glamour over the case, it was a bald, 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 regain-ing her freedom, she was forced to the same 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 instruction conveyed in this brief and most sad

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 Town 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 atlittle 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 work-manship. Nearly all the furniture is the work of her own hands. The case of an organ 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 natural wavy grain of skillfully joined wood. A secretary of unique design, contains secret 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. Olenson has manufactured nearly all the tools which she uses, both of wood and steel. away to marvel at the magnificent work-

The employment of women as clerks un-der our government, began during the war, seventeen years ago, and the highest salary paid then was six hundred dollars. General 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, in 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 fifteen hundred dollars, though few receive as high as the latter figure. Almost every incumbent has one or more dependent upon her for support. In one case, personally known to me, an educated and accomplished young lady, almost the sold support of invalid parents, was given the books of a young man to disentangle, he having reduced them to an apparently hopeless muddle. For six weeks she tolled over them, early and late, while he did some simple copying, and at the end of that time, the six hundred dollar clerk handed back the six hundred dollar clerk handed back the wing reages to the one who was drawing just awice her salary. Shortly after her pay was somewhat increased, and it is believed that eventually no distinction will be made, aside from capacity. The incumbents are generally ladies who have been reduced from competence, and who have received excellent educations. In so other country in the world would they receive the social consideration which they descreedly attain in Washington; they demonstrate to foreign visitors

at our capital, that daily labor is perfectly compatible with a fine development, and the

gentlest graces of womanhood. The only gimpses which a war corres-pondent of the *Herald*, in the interior of Afghanistan, 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 main ly modelied on certain little girls I met, all of them being very thin, having gold sed 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 Romney. Miss Clare is now nineteen years old, and generally 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 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 thintand 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 spasms 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 el-oquently, and give vivid descriptions of far-off scenes, far exceeding in their beauty anything which she had ever seen or pre aumably ever read of. On the passing away of this state she exhibited a great deal of lassitude and indisposition to move, and was tacitum and surly in reply to any questions. This continued till about a month since, when an extraordinary change occurred. The girl, although still not gaining flesh, appeared to raily. She became light-hearted and gay, and her friends anticipated 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 remarkable development has taken place. She is constantly giving off electric discharges, and seems to be a perfect battery. A person, 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 at-tempts to pick up a knife the blade will jump into her hand, and a paper of needles will hang suspended from one of her fingers. So strongly developed is this electric 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 seizes hold of all ethers, and while some are affected to sleepiness, others 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 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 are 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 compalled to drop them with a lold or compelled to drop them with a loid 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 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, galvaniam or anything elecelectricity, 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 Mait, Woodland, Cal., July 24th.] We call attention to the advertisement of 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 a determined description of the always a determined denouncer of the Woodhull clique and their vicious doctrines. It is a warm friend of the pure teachings of Christ and his early disciples. But above all it gives the record of those But above all it gives the record of those modern demonstrations of personal immortality 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 humbugs 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 nor denied by honest and thorough investigators. These phenomena are almost universally admitted as real and true, whenever carefully and perseveringly examined, and versally admitted as real and true, whenever carefully and perseveringly examined, and the only question that can be saised by aincere doubters is, what is their origin? Are they the result of natural laws? Do they come from diabolical agency? Or, are they what they claim to be, the manifestations of spirits, med from their earthly bodies? When one sees and hears (to take a single special instance), as we have seen and heard with Dr. Henry Siade in broad daylight a pencil no larger than a kernel of wheat ancilosed between two perfectly clean states, more up and down and to and fro until one side of one slate was entirely covered with

two intelligent but distinct communications 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 abourd; but to admit that it is what it claims to be, the act of a moving, 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—lis it?" If men believe that their spirits exist after death because persons in the flesh had communication 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 communications? 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 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 pa-per. 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 later 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 thou-William Denton and myself spoke to twenty-five hundred hearers, and the meet-ing 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 sum-mer. 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 audi-ences 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

"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 fortright. A score or two of\_cottages have been built here the past year. All this shows the ver-ecity 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 popular delusion fading away." The worst pun-ishment I could wish for this impudent as serter is to pillory him on a good seat amidst a host of intelligent people, such as we're here yesterday and at Harwich a week ago, 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, 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."

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.

young midshipman, taking off the top and back of his head, killing him instantly.

This life was a pure, unreluctant sacrifice. He knew 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 died—died for you and me—septizing a just cause with his sparkling young blood.

This handsome young hero 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 specimen of physical perfection, filled with loving and loyal thoughts, and he received him back into his trembling arms lifeless 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, upon our soldiers' graves!

I am giad the loving and bereft father remembers intensely the bravery and magnanimity of our country's detenders, and with a sword of fire beats back those who, even by a careless word, would rob the noble eleepers of the forel 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 relations.

park of respect to their surviving rela-

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, lenderness, gratitude, charity, hope, desires for unbroken 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.

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# Zeligio-Zhilosophical Journal

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LOCATION: 92 and 94 LaSalle St., Northwest corner of laSalle

and Washington Sta. CHICAGO, ILL., AUGUST 16, 1879.

An Ounce of Fact 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 countryman, the Spiritualist. Dr. Henry Slade, is now making an immense sensation in Leipzic, and seems about to take all Germany by storm. Two years ago he held seances in London, was dragged into court, and sentenced for fraud. He appealed, but escaped a second sentence only by an error in the arraignment. From London he went to Berlin, where he invited Virochow, Helmholiz, etc., to his scances. Virchow declined the invitation, but Helmholiz declared himself willing to accept it, on the condition that he should be allowed to examine theroughly the room in which the performance was to take place. To this Dr. Slade could not consent, and after a few scances the Berlin police intimated that he had better leave the city. He went to Leipzic, and here, at last, he seems to have met with people who can appreciate him. Not only are the good wurghers of that city of books in rapture over this American doctor's revelations, but even the Professors of the university, scientists like Zoelner, Weber, Thiersch, Ludwig, Fechner and Schelbner, have declared themselves his pupils. Zoelner has just published a book, in which he minutely describes all his experiences with Slade: shying 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 Hegellan skeleton, Ulrici, has come forward on this occasion, and as Zoelner expects an entirely new development of science and scientific methods from Dr. Slade's performances, so Ulrici hopes for a final settlement through him of all moral and religious doubts. It is hardly possible to take the affair scriously, and yet people who see familiar with the persent state of German cirthration will hardly be surprised. Germany is ripe for such a movement. There is a natural law which conn

Of the misrepresentations contained in the above account, we will merely call atted. tion 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 themselves 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. Helmholtz 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 scientific 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, Thierach, 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 as this time by any contemporary.

Ludwig, the professor of chemistry, was the teacher of that Mr. Lahkester 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 dart on this one subject, the moment they bear testimony to the objective facts of Spiritualism. When it was announced that Orookes was going to investigate the subject, the foce of Spiritualism hailed the announcement with application. that Orockes was going to investigate the subject, the force of Spiritualism hailed the announcement with exultation. No man was better qualified to expose the humbug

than Crookes. Now the bubble would be pricked; one authority spoke of him as "a cool and clear-headed man of recognized 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. Cs' 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 séances at all. This fact Mrs. Billing made

"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 seance, Mrs. Lowe fell on the floor in a dead 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 scance, 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 séances 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 that in applying criticism and analysis to 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?

## 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, quer-

ies as follows:

"Could it have been the unconscious reflex of his mental condition, when, a few hours later, the water wrested his soul from his body?" The passage from Mr. Sanford'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 distressing. 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 several touches of pure fancy, as he probably now sees. The process of dying is hot "a tearing of the soul from its fleshly bonds," "Not Enough."

In our recent comments on a passage fro m 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 scientific inquirer by setting up claims which, in the nature of things, are incapable of proof however disposed we may be to believe in

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 toe 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

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 enough?" De. 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 investigators are put on their guard and duly informed of what they may expect.

# 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 Spiritual: ism is a sign that they find something in your course favorable to their own hostile views." .To which we roply :- "An honest 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 taken it for granted that, whatever the motive of its testimony may be, the testimy is true and apt. If we can extort praise from honorable opponents, at the

same time that we firmly uphold and promulgate 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. Mansfield'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 investig gations in Spiritualism, expressed himself as follows:

"When I sack to communicate with a spirit through Mr. Mansfield, I write the name of the spirit in fall, together with th question or statement of the information I desire, on white paper, and sign my name to it. This I ofclose in an opaque envelope, or I roll it up a number of times, before submitting it to the medium. Mr. Mansfield the 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 infinenced 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 time."

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 ex

"I wrote as follows: 'Richard E. C., M. D. Old friend, can you give me any evidence of your presence and individual identity? Bigned, N. B. W.' This note was securely closed and submitted to Mr. Mansfeld, he not knowing anything of its sentents, and if 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 here. You know I was a slave to that cursed whisky; though often becought by my earth friends to give it up, yet I persisted in having my own way, until I was signed by a name-that-capied up the memory of an earth-ly schoolmate, at whom for many years I had heard in thing. I knew the young man to be constitutionally intemperate. A few days after this I received a letter from home, informing me of the death of this young man, is the precise manner, place, and time indicated in All communication to ms.

"I have thought much of this case, and can not ascribe the information convey in it to psychometric reading, or psychologic power of the medium. If the was not the spirit of it. C. that wrote through Mr. Mainfed, then pray give me some more satisfactory explanation of these marvelons coincidences of names, dates, places, and circumstances."

We agree with Dr. Wolfe that the case is a "I wrote as follows: 'Richard E. C., M. D. Old friend

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, under 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.

## An Evangelical Swindle.

If no one of our subscribers objects we will fall it with the generally expressed wish of our cotemporarie in Chicago and omit one tseue of the Alliance. The oblet is, of course, to give a vacation to as many as possi-ble of those engaged upon the paper. The Standard set the example last year. The Interior omits the num-ber for August@th. '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 walt to receive, by letter or postal the objection of any subscriber. But sain the case of the other caof any subscriber. But as in the case of the other 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, donations of money to the extent of many thousand 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 outfit. 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 delineations given under the supervision of our learned contributor, Dr. Bloede, who, of course, intends to handle the subject from a purely scien-tific 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. Bloeds's paper in our next issue. The science of psychometry is

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. Monroe, the editor of the Times, was a firm, consistent, intelligent Materialist. He is not on the low, belligerent, and purely iconociastic 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 materialists we 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 who imagine that the freedom of speech is attacked! They think it a fight for free

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 stiff a man, are deep and sincere. il 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 liter-

## Exposers and Pretended Mediums.

It is a wall 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 Rogues 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, Kansas, commencing Aug. 22nd. Extensive preparations are also being made for the Liberal and Spiritual camp-meeting at Lawrence, Kansas, from Sept. 5th to 12th. Many noted speakers will be present, and also many famous mediums.

#### . 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 destre 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 confer 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, Chi-

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

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

That postion 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.

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 Lin da 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 enjoy-

ing a rest at the Webster House, Green Har-bor, Marshfield, Mass.

We hear that Mrs. Emma F. J. Bullene has been quite ill. We hope this most estimable lady may seen 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 séances on Sunday and Wednesday evenings, at & P.M. She holds one on Tues-day at 2 P.M., We 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 Gerieva. The Doctor is one of our ablest lecturers.

BIBLE IN LEDIA. - 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 Chatsworth, Ill, 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

G. G. W. Van Horn, magnetic healer, who was imprisoned in Kansas city, Mo., as set forth in a previous number of the JOURNALL, has been liberated, and is now practicing his profession at No. 533 Main street. If he is molested again in consequence of healing the sick through spirit power, he will contest the case with more vigor. While in jail he cured several prisoners who were sick, by the laying on of hands. It is a great wonder that the over-zealous "regulars" of Kansas City, don't have him arrested again for so doing. What audacity! this curing the sick in prison without the aid of poisonous.

drugs! The doctor's incarceration has proyed 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.

One copy one year, .... \$2.50 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 bythe 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

#### Special Indicement.

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, we will give TWENTY DOLLAR'S toorth 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, FIYE 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.

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 Aotices.

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

Reader, the price of my book, The Truths of Bpiritualism, 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, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Leabard, Dupage county, Ills.

E. V. Wilson.

WE notice that Thomas H. Lealie, the well-known nurseryman and fruit grower, the gentle-man who has made Ipava, ill., famous as a fruit-section, has taken in as a partner J. L. McCune, banker and merchant of Ipava, who stands high in commercial circles. Parties dealing with this firm can safely depend on being fairly and honorably dealt with. We mention such firms with pleasure.—Prairie Furmer, August, 1878.

See advertisement in this issue only.

S. B. BRITTAN, M. D., continues his Office Practice at No. 80 West Eleventh street, New York, making use of Electrical, Magnetic and other Bub. making use of Electrical, Magnetic and other Sub-tile 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 passless methods and the most efficacious reme-dles. Many cases may be treated at a distance. Letters calling for particular information and pro-fessional advice should enclose Five Dollars. 20.26

If your hair is coming out, or turning gray, do not murmur over a misfortune you can so easily avert. Ayer's Hair Vices will remove the cause of your grief by restoring your hair to its natural color, and therewith your good looks and good nature.

CLAIRVOEANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis 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.

CURES EVERY CASE OF PILES. SPENCE'S Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24-1tf.

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.-Thousands acknowledge Mrs. Monnison's upparalleled success in giving diagnosis by lock of hair, and thou-

sands 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 testimonials and system of practice, sent free on application.

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

#### Euclid Annual Grove Meeting:

On Sunday, Aug. 24th, the Spiritualists of Euclid and vicinity, will hold their regular Annual Meeting in Porter's Grove, at which the Rev. Sam'l Watson, of Memphis, Tenn., and Parker Pilisbury, the Veteran Reformer, will address the friends on the issue of the day. The Childrens Lyceum of Cleveland, will also participate in the Exercises, and hold a regular Lyceum Session. Good speaking, good music, and a good time generally. Bring your baskets well filled.

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

#### Freethinkers National Convention.

The U. S. State Freethinkers Association hold their The U. S. State Freethinkers Association hold their Third Annual Convention at Chatanqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as heretofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about half R. R. fare from nearly every city in the United States. A tent that will seat 3,000 persons has been procured. Chesp Hotel rates have been, engaged and many able speakers representing the various schools of Liberalism, will be in attendance.

H. L. Geren, Sec'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, commending Agg. 22, 1879. Good speakers are uspected.

23, 1879. Good speakers are expected.

Any Liberal person wishing to see the most desirable place for a location, will do well to visit our county at this time.

J. N. BLANCHARD. Delphos, July 31.

#### Basket Meeting of Spiritualists.

There will be a Basket Meeting at Rasmville, Monroe Co. Michigan, Aug. 24, at the residence of John Nagga. A general invitationals extended Liberalist and Spirit-nailst.

#### · 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. and the best of accommodations can be had at note is, boarding houses and farm boases in the immediate vicinity. Let all interested in any reform come and help make the meeting a success. The cause is yours and needs your carnest co-operation. Full particulars will be given in circulars. Letters desired from, friends of the movement all over the country. Address, Convention, Princeton, Mark. tion, Princeton, Mass.

#### Semi-Annual Meeting of Liberalists and Spiritualsts of Michigan.

And Spiritualsts of Michigan.

The semi-annual meeting of Michigan State Association of Spiritualists and Liberalists will take place August 18th, 19th, 30th and 3ist, at Nashville, Barry county, Mich., on Grand River Valley Railroad. The meeting will be held in Lemuel Smith's beautiful grove, one-half mile from the depot, which will be arranged 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 maetings ever held in this State. The following speakers will be present and take an active part:

J. H. Burnham, Saginaw City, Mich.; T. H. Stewart, Kendaliville, Ind.; Giles B. Stebbins, Detroit, Mich.; S. B. McCracken, Detroit, Mich.; Mrs. L. A. Pearsall, Disco, Mich.; Mrs. I. E. Balley, Battle Creek, Mich.; Mrs. M. E. French, Greenville, Mich.; J. P. Whiting, Milford, Mich.; Charles A. Andrus, Flushing, 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.; Dr. R. B. Wheelock, Saranac, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Dr. R. Garter, Pfilladelphia, Pa.; J. H. Harter, Auburn, N. Y.; M. Babcock, St. Johns, Mich.; Mrc. C. Vandergook, Allegan, Mich.

In addition to the above named speakers all the mediums in the State are invited to be present, as a free tent will be provided, and during intermissions from speaking and business, seances will be in session. As many visitors as possible will be accommodated by, the friends. First-class hotel accommodations at Wolcott House one doltar per day. At Union Hotel at a rate of 48.00 per week.

Committee or Arrangements.—Mr. Lemuel Smith Newhillies Mrs. C. W. Brane.

House one dollar per day. At Union Hotel at a rate of 48.00 per week.

Committee of Arrangements.—Mr. Lemuel Smith Nashville; Mrs. C. W. Putnam, Nashville; Mr. and Mrs. Wm. Teighnet, Nashville; Mr. and Mrs. Joseph Saulsbury, Nashville; Mrs. E. Chipman, Nashville; Mrs. G. T. Fuller, Nashville; Mrs. Bachelor, Nashville; Mrs. Ware, 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. Sfinner, President.

M 188 J. R. LANE, Secretary.

#### Spiritual Camp Meeting in Western New York.

New York.

The Annual Camp Meeting at Lilly Dale, Cassadaga, Lake, Chatanqua Co., N. Y., commences Aug. 14, ending 31, 1879. This charming resort is situated on the Dynkirk & Alleghany Valley R. R. ted, miles south from Dunkirk, N. Y., and eighty miles north from Titasville, Pa. Trains stop at Lilly Dale, opposite the camp, one mile north of Cassadaga depot.

Reduced raies 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 Station. Boats are constantly on they Lake, furnishing opportunity for chesp and delightial recreation. Markham's quadrille band is engaged for Saturdays and Sundays. Reliable test mediums and others, are expected for investigation and phenomena.

Passengers on the Philadelphia & Erie 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. Junction, four miles east of Jamestown, N. Y. Those going by the Erie & Lake Shore R. R.'s change at Dunkirk. Speakers engaged are: George W. Taylor, president; Mrs. E. L. Watson, Titusville, Pa.; Judge McCormic, of Franklin, Pa.; Rev. John Greenhow, editor of the Hornellsville Tribune, Hofnellsville, N. Y.; Mrs. Amelia Colby, St. Louis, Mo.; Hon. O. H. P. Kinney, editor Waverly Advocate, Waverly, N. Y.; Miss Jenny Rhinds, of Mich., symbolic reader; and Lyman C. Howe, Fredonia, N. Y. Here is an array of talent that promises diversity enough to meet gvery 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.

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The term, however, is but a feetile expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive results in the special diseases incident to the organism of woman, singled it out as the eliman or erowaling geen of my medical career. On its uperit, as a positive, safe, and effectual remedy fix; this class of diseases, and one that will, at all times and under all circumstances, act kindty, I am willing to stake my reputation as a physician; and so confident an I that it will not disappoint the most sangulae expectations of a single tovalled lady who uses it for any of the altments for which I recommend it, that I offer and edit It under A Positive Guarantee. For conditions, see pamphick wrapping bottles.

The following are among those diseases in which my Faverite Proscription has worked cures, as if by magic, and with a certainty never before attained by any medicine: Leucorpiera. Excessive Flowing. Painful Monthly Periods, Suppressions when from munitarial causes, Irregularities, Weak Back, Prelapsus, or Falling of the Uterus, Antewersion and Retroversion, Bearing-down Sensations, Internal Heat, Nervous Depression, Debility, Despondency, Threatened Miscarriace, Chronic Congestion, Indanmation and Ulceration of the Uterus, Impotency, Barremess, or Sterility, and Female W calmess, it do not extol this medicine as a "care-all," but it admirably folialis a chaginesse of paryses, being a most perfect specific in all chronic diseases in the extra system of woman. It will not disappoint, nor will it do harm, in any state or condition.

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# Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

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

VERSIFIED BY JAMES KINNERSLET LEWIS, OF LON-DON, RNOLAND.

The wise, infirmities of soul will blow, As aliversmiths, to make the silver glow. Blow-off-impurities which one by one Departing, at the last remaineth none!

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

"Here shall I dwell and see the summer flower The snows of winter, the refreshing shower!"
Thus meditates the fool and thus he saith,—
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 vain may cry the son "Thou shalt not die,"— The friend—the father, standeth helpless by, The ear 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 leads! OVERCOME EVIL WITH GOOD.

Learn that the power of love will-anger quell,— To conquer evil cease not doing well,— The greedy to o'ercome ungrudging 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 the teaching other men invite, (Prescribing remedies, the sick are sure To suffer steers, 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 arduous task,— May others with success submission ask.

#### Voice of Augels.

The Cincinnati Commercial gives the following:
The Voice of Angels is a semi-monthly journal
published, in the laterests 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 merchant of Front street, and a prominent member
of the School Board of Covington. Before she
died she wrote a most pathetic letter as to her
bellef in Spiritualism, which was published in full
in the Commercial. The following alleged spiritual communication is claimed to have been received from her recently, through the organism ceived from her recently, through the organism of Mr. M T. Shelhamer, and which we must say of Mr. M. I. Shelhamer, and which we must say accords very closely with the ante-mortem declaration of the very estimable fady. Mr. Sullivan himself knew nothing of the fact until he received the paper sent to him by a friend in the east. "How beautiful it is, sir, that the gates are ajar, and these little ones can come gliding through, to send their sweet tokens of immortal love to accreain a heart when the same of the same accreains heart."

love to sorrowing hearts.

"I have long desired to return and publicly reaffirm through the instrumentality of the press, my continued interest and love for Spiritualism 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 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 pie. In my hours of mental sorrow, in my hours of physical pain, it brought me sweet relief, whispering voices, smoothing careases from angels; brought me a balm of healing naught else could supply, and, I come praying that those dear to me on earth will account my outline affices.

dear to me on earth will accept my public affirmation, 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 waik with angels need no badge of honor, no pattern of nobility for these are marifest in the

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 Clincinnati, to whom I wish my letter addressed, and through whom I bope to reach my well-loved friends."

# 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 Babbath. He says:—"According to Jewish law and practice, intelligent recreation and even amusements which carry with them nothing victous or degrading, are not only permissible but are enjoined for the due observance of the Sabbath. Our reading rooms are open on the Sabbath, and the most plous Jews are punctillous in regard to service work. We would not for instance, permit our servants to remain outside the church listening to the neighing of carriage horses while the device of carriage horses are the carriage horses and the device of carriage horses are the carriage horses are the carriage horses are the carriage horses and the carriage horses are the carriage horses are the carriage horses and the carriage horses are the carriage horses are the carriage horses and the carriage horses are the carriage horses are the carriage horses and the carriage horses are the carriage horses are the carriage horses and the carriage horses are the carr 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 men alike, even if they are servants, and to all bessis, even if they are carriage horses; and that the prohibition against servile work should in Mosaism be associated with what, to us, may appear unfold rigor, is perfectly natural when we reflect that the inhibitions were primarily addressed to a ra-tion 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 labor, and to the appreciation of latellectual cul-ture 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 comprehen aive notion of the serene and happy social influence 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:

the following wonderful manifestation:

Last Wednesday night, at a squace held at the house of Mrs. Makdougall Gregory, 21 Green street, Groavenor square, London, while Mr. Williams, 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 was floating over the table, robed in white, and it illuminated itself momentarily with a flashing light field in its hands.

Somewhat similar manifestations took place on the previous Wednesday. At both seances playing musical instruments sometimes flew about like bata, gently touching the heads of some of the sitters in their rapid flight. 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 altiers by materialized spirit hands.

Many J. Beamett writes: The Journal grows dearer every year. You have now started in right, -pay in advance.

Neshaminy Falls Camp Meeting.

To the Editor of the RELIGIO PRILOSOPHICAL JOURNAL: What the final judgment of our orthodox brothers of Philadelphia and Sucks county will be, 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 take in it, and on Sunday, July 27th, the multitude had increased from three thousand on the previous Sunday to over five thousand. All kinds of vehicles were pressed into service to bring this vest concourse of people together, from the finely ornamented carriage, down to the mule team. We 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 gospel preached. Think of nearly a thousand 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 conception of the picture.

The day, though warm, was beautiful. The heavy rains of the previous Saturday had swollen heavy rains of the previous Saturday had awollen the Neshaminy Creek, and the waters tumbling over the falls, the foaming spray sparkling in the sunlight, a gentle wind playing with the branches 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

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 prearrangement Ed. S. Wheeler was to speak, but he 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. 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 believed in no God; quite otherwise, we believe in an
all pervading, universal, ever present, intelligent
God, in nature, of nature, and working through
nature."

After speaking most elegeneity for 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 most scurrileus in this city, and which contained a most scurrileus article defamatory of Spiritualism in general, stating, "The camp meeting at Neshaminy Falls gathers three classes of porsons. 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 pittanes would steal the livery of heaven to serve the devil by etc." If the low, slimy-souled writer of so much vituperation could only have heard the answer of Mrs. Shepard, I think he 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 Spiritualism now numbering its millions, demands a respectful 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 r. m., Mrs. E. L. Watson was announced as the speaker for the afternoon. Her subject was the old question, "If a man die shall be live again?" She spoke for an hour and a half, in a most able manuer. Digging deep down, she brought up the latent emotions of the human bleart, 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 aucient records and from them traced down man's immortality; bringing in the modern phenomena of Spiritualism as the crowning point in the irrefut-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. 8. Wheeler, followed with an inspirational poem, subject given by the sudience, "The fate of a maligning press." The poem was good and to the point.

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 an hour for the evening lecture, many

too early an 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 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 respectful attention they give to the subject at issue. And be it said that the bore and sinew of Philadelphia 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, however, 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.
Philadelphia, July 30.

## 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 giving some common place tests, I saw a halo around the head of the clder lady; this expanded until her whole body was enveloped in it. She appeared 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 woman come running through a narrow gate or door in dishabille; her hair flying out in long streams behind, the one undergarment she 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 walst. On her face was de-picted the wildest fear. Out 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 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 street after her. As he did so, he uttered a bitter curse, exclaiming, "Escaped me again, tunse 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 healtation she replied, "Your remarks are exceed-ingly personal, and yet the statement is true in every particular, and needs an explanation on my lagly 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 antecedents. I am an American woman by birth. My mother dying when I was child, my father in sorrow left for Europe a year after my mother died, and pisced me in a nunnery where I was educated. When I was eighteen years old, we returned to America where I made my first appearance in fashionable life. Shortly afterwards my father died and left me attwenty 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 after eight years of bitterness, cruelty and wrangling, he attempted my life because I refused 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 shoulder from the wound I received on the occasion referred to."

This test was given in a public scance 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 presented to us, and we know it, and can prove it by reliable testimony, and that is the only evidence we have of anything.

E. V. WILSON.

Light is not a less excellent gift to those who see, because some men, born blind, have no conception of the extent of pleasure and of advantage from which the want of it cuts them off.—

#### Scances with Public Mediums.

Nothing is more essential to the progress o Spiritualism than that candor and honesty should mark every phase of its manifestations; and nothmark every phase of its manifestations; and nothing 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 hinder the manifestations. If "spirita" come clad in garments which bear all the semblance of earthy origin, you must believe wholly and unreservedly in every such instance that they are of spiritual manufacture nevertheless. If, unfortunately, the materials for the "make up" are secured. the materials for the "make up" are secured, found even secreted upon the persons of the mediums; and if they turn out to be "of the earthy" beyond the shadow of a doubt you must earthy" beyond the shadow of a doubt you must still at any cost defend the unsuspecting innocence of the mediums; and having no fieshly enemies among the sitters whom it would be safe to charge with the design to produce a mock exposure—why then, all other sources having falled, of course you must believe that the garments were brought in by the spirits themselves, who, for some good end, had either begged, borrowed or stolen them.

When Spiritualists are driven to such additional

When Spiritualists are driven to such shifts as 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, in any other nepartment of numer knowledge, surely they must admit that they occupy a most ignoble and humiliating position. That, as seances with public physical mediums are now conducted, this is too often the ad position in which Spiritualists do actually find themselves, who among us can doubt? And this being so, who can report that the season was proposed to the season was a many conductive to the season was proposed wonder that so many men of intelligence, so many of the best and clearest thinkers, prefer fields of research where there is more hope that patient investigation may be rewarded by the proof of facts beyond doubt or cayil?

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 mediumship 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 encouraged among personal friends, as phenomena are thus obtainable which have hitherto been seldom gained in any other way; though there are indications that even 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 bearded—the garments being, to all appearance, of a familiar physical texture, why should the observer believe, without better evidence 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 novitiate, no sitting should be held with a paid physical medium except

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 assertion 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 even amongst Spiritualists themselves, when using public mediums for the further investigation of even amongst Spiritualists themselves, when using public mediums for the further investigation of phenomena, it is equally essential that there should be no cheating—in fact, no possibility of cheating. The medium should be stripped to his skin in the presence of a committee, and placed in the cabinet dressed in black apparel provided 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 allowed to sheat, 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 Builtet so satisfactorily photographs in the dark—to the utter responding of physical scientists—plainly ask him to supply them with drapery "to save 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 we must give up both without reserve. The spirits we may not be able to control so completely as we could wish; though we strongly suspect that even trickish spirits would not often be found we could wish; though we strongly suspect that even trickish spirits would not often be found where they were not made welcome; but we can, at least, keep public mediums honest, notwith standing the temptations of notoriety 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,

## Prison Reform.

Miss Ella A. Giles, of Madison, in her new story, "Maden Rachel," which incidentally touches the question of prison reform, remarks. "that the end of punishment is the protection of society, and that it is best protected by the complete reformation of the transgressor." The sentence states the principles of true criminal law. In such law so ciety'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-breaker 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 Glica 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 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 ascred 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? Voltaire said anging was the worst use to put a man to, but shopeless imprisonment for life is worse,—costlier, to the state and no batter for the man. Often he would himself prefer that the state should gain safety by the cheaper and easier method of chloroform. If he be kept at all, it should be with the rope and with the aim of reform. Hence the prison, while being primarily for the safe-keeping of dangerous men, and while aiding practically to deter others from crime, should yet concentrate all its efforts in the aim to reform its impaces. If it can send them out as better men, it has done the best work them out as better men, it has done the best work for the protection of society; if it cannot, then it would be better not to take them at all. At any rate, not from mere sickly motives of charity for them, but from the wisest motives of social selfprotection, the prison should aim first and always to reform the criminal.

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 hatred of work and of the world, but habits of industry and order, and healthler feelings toward society.—Unity.

L. W. Beardman writes: I renew my subscription, and wish to be considered a life subscriber to the Journal, which fills up and strengthens all the weak places in my spiritual faith. In 1843, by magnetic experiments, I was put in connection with interior life, and taken out of the Methodist church, and from evidence obtained in nine years' careful investigation, I have never for a moment doubted spirit presence.

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

#### NUMBER THIRTEEN.

Elder W. Evans, of the Shaker family at Mount ebanon, N.Y., while addressing the Everett-Hali Lebanon, N. Y., 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 atting media, selecting them for meral and spiritual conditions, as well as the physical When such mediums are born, educated and developed, and we as Spiritualists 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 always able to give manifestations that will be absolutely able to give manifestations that will be absolutely 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. Julis Hindley. On the platform, in a public hall, the raps are given clear, foud 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 Constant Charles were the controller with a controller. Convent, and knew nothing of the outside world, nor of Spiritualism. I first met this lady at the residence of Mr. W. R. Tice, with some twenty or more people. The committee was composed of a more people. The committee was composed of a akeptic (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 test themselves. She was the with a low rope rope her themselves. She was tied with a long rope, seven times around the waist, and around the breast and neck; one arm was tied 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 medium moved in the slightest 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 loudly 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 the in a very few minutes lolo many small knots, making a hard compact ball. A bell was rung several times. 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, again in her ear, and by request placed on the finger of her hand tied down to the leg of the chair. At the aggestion of the committee, the medium was united by the spirits 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 that he felt no hands or fingers. The skeptical gentleman said that he was satisfied that there 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 to 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

At another 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 clothing and person searched. The request was cheerfully compiled with. The ladies who were selected as the committee, said that they found nothing, and one of them told the writer that Mrs. H submitted to an examination that she herself would not permit to be done by any living being. The same phenomena were given again by the

spirits after this crucial examination. At a scance 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 ridges came upon her arms. She was searched by a committee of ladics, and her feet were tied by them. It took this skeptical gentleman twenty-two minutes to tie 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 performed with cologne. A hell was rung and other fumed with cologue. A bell 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 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 volces, and gives many personal tests of spirit identity. She is quiet and lady-like in appearance, and numbers 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 develop to be an independent slate, writer, and relop to be an independent slate-writer, and probably in a few months as a genuine material lizing medium. Let us earnestly hope that more such mediums may be developed, and that our ranks may be purged of charlatans and impostors who have been force realized, a contribution of the con 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. Bift out the false from the true. Sustain all honest mediums, and to keep a sharp look-out for hum-bugs 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 few months we 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 attendance 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 "exposure" the thing was a fraud as acknowledged even by those who are most bitterly opposed to Spiritualism. Spiritualism certainly ought to be exploded

## A Card.

Kansas City, Mo, July 23rd, 1879.—We, the undersigned Spiritualists, citizens of Kansas City, Mo., and vicinity, personally knowing G. G. W. Van florn, magnetichealer, as a law abiding citizen, and feeling fully satisfied in our own investigations, that the aforesaid had been unjustly prosecuted and imprisoned through the complaints of predisposed, prejudiced and malicious persons, for persecutive 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 averting them in future.

J. F. Jameson, U. F. Sargont, J. J. Hughes, M. B. Bowers, H. O. Train, John Menown, E. Sorgens.

J. F. Jameson, U. F. Bargent, J. J. Hughes, M. B. Bowers, H. C. Train, John Menown, E. Sprague, James F. Rhoades, Mrs. M. Jameson, P. L. Le Rose, J. W. Taffe, B. Ganz, D. Whitinger, M. J. Rolfe, and many others.

The above is from the Pioneer of Kansas City,

J. B. DeVelang writes: You, no doubt, will be pleased to learn the fact that the spiritualistic work is progressing rapidly in this place (Chebane, Ili) and vicinity. The Spiritualists and indeed, many free thinkers, are on tip toe, in view of the fact that free thought can and is being promulgated in this locality. The poor Christians

are being put to much trouble and all kinds of eilly lies; to account for the wonderful things that have transpired here of late, such as the re-ceipt of flowers, fish, independent slate writing, etc., by the medium, Mrs. Simpson, in the presence of skeptics, Christians and free thinkers, in open lay-light. The phenomena which have taken place here cannot be accounted for on any other hy-pothesis than caused he arriving hence alight of pothesis than caused by spirits, hence slight of-hand, mind-reading, magnetism, electricity, etc., are charged with doing the strange things:

#### Notes and Extracts.

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

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

Men will mangle for religion; write for it; fight for it; die for it; anything but—live for it.

When we'are alone we have our thoughts to watch; in our families, our tempers; and in soclety, 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-

terly impossible to get downright angry without raising your voice. Some people act as though they had been in-eculated 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 rafs, 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.

Husman life is made-up of little efforts. We grow little by little, we learn little by little, we love 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 Spiritualists, who have cast off the yoke of fear and put on the mantle of love, should remam-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.

Universal jove is like a glove without fingers, 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 ex-perience that in spirit-life there are grades of in-telligence 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.

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

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 states 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 lowliest hovel into a gilded palace, but the absence of love in the palace will transform its splendors into unsightly objects and its vaulted 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 avil, that they are continually kept by the Lord in 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 men of the fast, 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 following account of a spiritual manifestation:

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

6. "And as he looked and bahold there was a

6. "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 eat and drink, and laid him

down again." Who believes that the soul of man is immortal? The world believes it. What are known as heathen nations believe in a future life. The Moheathen nations believe in a fature life. The Mo-hamedan 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 roams 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. Lydis Maria Child, the authoress and anti-slavery agitator, is now seventy-seven years old, and lives at her old home in Wayland, Mass. In the course of a recent conversation with a writer in the Boston Herald, she spoke of Garrison 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 prophecies. He very often spoke under the influence of the spirit. Whittier sent me a copy of a prophecy made by the old man in 1803. 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 Presbyterians divide, and the Hickaite trouble among the Quakers. Then the old prophet said he saw a great trouble about the slavery question, which would end in war and emiancipation. He foresaw finally a grand gathering of the churches into an established church, and ruled by it. 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 white. Now, this was a remarkable prophecy and all but the last two statements have been fulfilled." Mrs. Lydia Maria Child, the authoress

THE MAGNETIC TREATMENT.

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THOMAS PAINE VINDICATED, By Robert 6.

Poems of the Life Beyond and Within

Voices from many lands and centuries saying, "Man, those

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UNDERWOOD-MARPLES

DEBATE.

RELD BETWEEN

B. F. UNDERWOOD AND REY. JOHN MARPLES, of Toronto, (Presbyterian). SUBJECTS:

This Debate lasted four nights and was reported by John T. Hawke, Parliamentary reporter of Toronto Leader. Mr. Marples was so well pleased with this report that he ordered topics from the publisher for circulation in Canada; but the Presbytery peremptorily forbade him to circulate the Debate. Cloth, 60 cts. Paper, 35 cts.

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Continued from First Page. 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 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 narrowness. 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 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 atmosphere surrounding him. Very independent. Conjugal love strong. Had not a very smooth course of his love. Love of children, friends 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 expresses her ardent desire to know who the per-

son 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 writings, 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 conversation, talk and discussion. Mr. Davis' handwriting affected the Psychometer very strongly, and we find in her utterances several indications of her having cast some 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.

ing 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 ad-

vice 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 Very logical mind, but may have hobbies, even to extremes. If a writer his individuality would show all through his composi-

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

Faith very strong; faith in principles, the good, God, right; expects that they will triumph in the end. Would be a lea ler 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.

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 me dium, 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 with out that relation. Animal propensities not deficient; would be subject to strong temptations, 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

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 composer 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 excel-lent 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 psychemetrist herself. It seems somewhat strange, that the latter should not have been more forci-bly struck by the great leading and over-powering musical genius of her subject, al-though she found correctly the fundamental elements of this genius, namely: ideality, spirituality and constructiveness inclose connection with the musical organs proper. That she had the impression only that he "might be a composer," instead of that he could not have been anything but a composer, she explained—and I believe satisfactorily—by the utter insignificance of her own organs of music, tune and time, since, as has been said in the introduction, her examinations of character are wholly made on the thread of her own phrenological organization, the excitement of which we would logically expect to be in proportion to the tal elements of this genius, namely: idealilogically expect to be in proportion to the size of her single organs. The truth of this is illustrated by her invariable and almost infallible 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, withan insignificant little note to a friend, without 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 spiritual power inherent, as it seems, forever and
ever in a man's writing, and evoked if
brought in contact with the fine instrument

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

The following is another subject:

All the intellectual faculties are very active. Reasoning faculty strong,-criticising, analyzing and comparing. Intuition large; quick to form an opinion. Strong likes and dislikes. Critical in use of language; easy talker, but only under easy cir-cumstances. Good balance of mental facul-ties, 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

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

Self-esteem strong; his own director. All faculties work together. Hope and reverence 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 organization of this distinguished writer does not

zation of this distinguished writer, does not contain any trait which could not be verified from his many works before the pub-lic. To the correctness of other particulars, 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 possibil-ties 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 ordinary 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 "mesmerism" is often mistaken for spirit influences. Healing is a possession easily cultivated, and if properly exercised, rapidly 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 socalled 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 struggle 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 be-came influenced to heal. Her practice rapidly extended and seriously interfered with her household duties, yet she never asked a price, and often the "gifts" bestowed by patients who had been literally snatched

by her spiritual magnetic power from the jaws 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 recital of the most remarkable in her wide

and varied experience.

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. Finsman, of 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 be-coming more unbearable. Erysipelas had developed, and the arm was permanently ex-tended, the muscles tense 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 call ed. 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. A the first treatment the pain ceased, and the spirit recommending a physician to lance the foot in a certain place, a large quantity of pus was discharged. After a few treatments the patient was permanently cured

These are only examples of a great num-ber 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 me-diumship 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

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 unbearable. An able physcian falled 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 hours of rapid driving brought her to the bedside of the patient. For six days and nights, to the very moment 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 others.

which she aweke after several hours, per-

fectly restored.

To Mrs. Samis we feel that we owe a 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 dis-A series of treatments restored vi tality, 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 golden 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 Turtle.

# PHYSICAL MANIFESTATIONS.

A Communication from C. Fannie Allyn.

To the Editor of the Religio-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 materializations. I wrote a letter to that paper, defining 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 selected. My request 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, entitled me to more courtesy. Knowing you are credited with willingness to hear both

sides, thus dealing justly, I come to you.

I have never spoken against genuine
physical manifestations. I consider the physical phenomena one of the most essential elements in our belief. Through it we pass from doubt to knowledge. It substan-tiates our claim; we need not faith, for we have demonstration. From our wisest and most eloquent 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

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 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 complete 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 permitto examine the medium at the same ena of full forms, they have borne to me the evidence of fraud, and in one case, after secing, handling and hearing the medium and "spirit," I was painfully convinced of a

I am willing to be convinced, for the logical results must be astounding, and revo-lutionize all our present ideas of natural If it is true that materializations, as told by believers, are so perfect that one can-not 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 might ask. I answer: If there is a law by which emanations from a me-dium 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 vitality; 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 aid.

Third: If for ten minutes spirits are per-Third: If for ten minutes spirits are per-fectly materialized and enjoy eating 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 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 hibition of materialized bread; the Lord that talketh with Moses face to face "was a materialized spirit, (was it the same in Ex. 33: 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 recovered 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 conditions. None will more heartily welcome any phase of genuine mediumship than myself, but believing that to sustain a belief by fraud, is dangerous. I shall still use my reason in this matter. There is enough genuine and grand, to keep us in the straight path of perfect honesty, and sanctioned fraud will only be detrimental to the highest interests of the cause we all love. For the past few years I have anxiously endeavored to uproof and expunge from my own half talent of mediumship, all things tending to self-deception, and thus influencing others true. I hope that it may be proven correct.

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 feet that we owe many thanks. May the Religio-Philipper openions its work.

OSOPHICAL JOURNAL leng 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 Meeting at Montague, Mas

(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 cleaned, and improvements made in many places, a windmill erected 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 acquiet rest for the weary visitor. Some twenty acres have been laid out here, Several parties are building cottages on Den-

Mr. F. E. Stedman, of Bridgeport, is furnishing boarding this year, and his tables are loaded with the best of everything the season affords. The rush of campers is strong today, and the officers and committees are very busy in locating and providing for all present 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, a test medium, controlled by Minnchaha; and Miss Hattle L. Sheldon, magnetic

bealer.
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,

as also arrived, and the musicalli soon

begin.

D. M. Patterson, the astrologer, of Boston, is on 1st Avenue. Mrs. M. V. Lincoln, as usual, is the "life of the Biuffs," 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 every-body 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 postly tent on Chestoner. 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. Himself the picture of health, he is growing into a fine practice in Springfield.

The "Allen Boy, medium," has built a cot-

tage on Montague Street, and his band of spirits may be set down as fixtures here. George Dillingham, of Lynn, Mass., mag-netic physician, has opened a circle for de-

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 loveliest tent of any

bachelor on the grounds. Editor Stevens, of the Orange [Mass.] lournal, 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. 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 Chapman, of Greenfield, a very successful magnetic healer, 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 birthday 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 speeches 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 some of Mr. Fishbough's statements, while properly repelling the charge that atheism and materialism encourage "free-loveism," mentions the names of certain noted atheists as proofs of the contrary, and in the list places the name of Voltaire, along with the names of Heckel, Buechner, Helvetins, Stranss &c. Now every one security of the stranss &c. Strauss, &c. Now every one acquainted with the facts of Voltaire's intellectual life, must be well aware that he was neither a materialist nor an atheist. Like his friend rederick the Great he was a thorough theist. He was rancorous against priests, and against the Christian religion, as misinterpreted and deprayed by priests; but he believed in God and the soul's immor-JUSTITIA.

Reduced Railroad Rates to the Semi-Annual Convention of Spiritualists and

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 Railway, have agreed to make their rates of fare for the round trip, from Aug. 27th to Sept. 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 its connections from north and south are direct.

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

nesday until Monday. Parties desiring to come from along the line of the Chicago, Lake Huron Raliroad 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 asking at the depot for excursion tickets.

Parties coming from anywhere along the line of the Grand Rapids 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 entitles him er her to a ticket at two cents a mile each way.

All persons on the line of the Detroit,

Grand Haves and Milwaukee R. R., either 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

Any knowledge you may desire about railroad rates of tertificates, will be furnished freely by sting or applying to A. B. Spinney, 204 Woodward Av., Detroit who has held a correspondence with all the roads, and has their contract and certifi-

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is the fines' hotel in the State, and is first class in every respect. Improved passenger elevator and all modern conveniences. Transient rates \$10 and \$2.50 per day; and by the week \$10.50 to \$17.50. The U.S. Signal Service gives Grand Haven a record of from 10 to 15 degrees lower during the summer than any other Western Besort. Good fishing from May to October; plenty of minnows, tackle, etc. Good bosting and plenty of annuements. Surf bathing in Lake Michigan. Shaldon's Celebrated Magnetic Mineral Springs opposite the Cutler House.

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

. D. CUTLER, Owner and Prop'r. JOE H. SPIRES, AM'T Manager, T. F. PICKERING, Manager

RAIL ROADS .- TIME TABLE.

CHICAGO-AND NORTHWESTERN. Ticlet Office—41 Clark street, Sherman House, and at de COUNCIL BLUPPS AND OMAHA LINE. Depot corner Weils and Kinsie streets.

| 10:30 a m  | Pacific Express  | 3:40 p m   |
|------------|--|------------|
| 9:15 p mt  | Omaha and Night Express  | 17:00 pm   |
| 10:00 a m* | Pacific Express. Stoux City and Yankton Express Omaha and Night Express Stoux City and Pankton Express Dubuque Express, via Clinton Dubuque Express, via Clinton Sterling Express. | 17:00 p m  |
| Pulman     | Hotel Cars are run through, between C<br>the train leaving Chicago at 10:80 a. m.  | bicago and |
|            | hese celebrated cars west of Chicago.  | No other   |
| 1:00 m:    | Maywood Passenger  | 7:45 a m   |

\*7:15 a m \*3:10 p m \*4:30 a m \*1:45 p m \*10:45 a m \*6:45 a m \*6:45 a m \*7:00 p m \*8:15 a m 6:18 p m Junction Passenger.

Norm.—On the Galena Division a Sunday passenger train rill leave Eigin at 7:50 a.m., arciving in Chicago at 10:15 a.m. leturning, will leave Chicago at 1:15 p. m. MILWAUKEE DIVISION. Depot corner Canal and Kinzie streets

8:00 4 m Milwaukee Tast Mail. 4:00 p m 8:30 a m Milwaukee Tast Mail. 4:50 p m 8:30 a m Milwaukee Special (Sundays). 4:50 p m 10:00 a m Milwaukee Kapress. 7:45 p m 1:00 p m Milwaukee Kapress. 10:20 a m 1:00 p m Winnetka Fassenger (dally). 13:40 p m Milwaukee Night Express (dally). 13:40 p m MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT 11:50 a m \* Lake Forest Passinger.... 4:10 p m \* Kenosha Passenger.... 5:00 p m \* Wintpitka Passinger.... 6:10 p m \* Wantigran Passenger... 6:13 p m \* Lake Forest Passenger... 11:00 p m \* Highland Park Passenger... WISCONSIN DIVISION. Depot corner Canal and Kinzie str

begot normer Canal \$44 Kinzie str.

10:00 a m \*St. Paul and Minneapolis Express.

3:50 p m \*Woodstock Passenger.

4:45 p m \*Fond du Lac Passenger.

5:40 p m Despiaines Passenger.

5:50 p m Barrington Passenger.

5:50 p m Barrington Passenger.

5:50 p m \*Barrington Passenger. 5:60 p m \* Despisines Passenger.
6:50 p m \* Barrington Passenger.
9:00 p m \* Barrington Passenger.
10:00 a m LaCrosse Express.
10:00 a m Winona and New Ulm.
9:00 p m Winona and New Ulm.
9:00 p m Green Bay and Marquette Express.

"Rucept Sunday. †Kroept Saturday. †Daily. †Except CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City. ticket office, 56 Clark street, Sherman House,

| 7:50 a m  | Davenport Express                                   | 7:06 p.1  |
|-----------|---|-----------|
| 10:30 a m | Omaha Express.<br>Leavenworth and Atchinson Express | £140 p    |
| 10:00 a m | Leavenworth and Atchinson Express                   | 9: 40 p   |
| 5-00 p m  | Pern Accommodation                                  | 10:20 4   |
| 10 00 n m | Night Express                                       | 4: 20 A.  |
| 779 67    | BLUE ISLAND 4000M MODATIO                           | Marie and |
| 4:55 A 10 | Accommodation                                       | 4 045 a   |
| 8:40 K tt | Accommodation                                       | 7:45 .    |
| 12:20 p m | Accommodation                                       | 9:10 a    |
| 4:15 p m  | Accommodation                                       | 1:30 p    |
| 6:15 p m  | Accommodation                                       | 4140 p    |
| 7:10 p m  | Accommodation                                       | 6:00 p    |
| 11:30 p m | * Accommodation                                     | *11 :00 p |
| 1:15 p m  | † LAccoumodation                                    | 1110:05 a |
| *Saturd   | ave and Thursdays only.                             | 1007      |
| CHICAGO   | O ATMON A DM TOURS AND                              | CHICAGO   |

| 12:50 p m | Kanesa City and Denver Past Express,<br>yls Jacksonville, Ill., and Louisians. | Arrive  |
|-----------|--|---------|
| 9-(D a m  | Mo.  | *8:85 p |
| 121 E     | print vis Main Lipt  | 司盤:     |
| 9:00 p m  | Springfield, St. Louis and Texas Yest  | 73:40 p |
| 2-00 P m  | Express, via Main Line   | 100     |
| nopm.     | ton Express.   | Add P   |