


 Grounds, with a falr attendance. No regu-
har exerosise took place on that diat, unt
aite


































 In and wir the otueston owhat hat

 Exerciasem were closa man


 beng
brod
broit
Hotich
 Monday arternoon, the xerolieg were and and athere wis a general request
or Its publication I will append the worth





 After the ong, Mrs, Mary C . Gale of By By














 hand procared hadd dancing kopt up till dreonday yvenig tho audifone watad







 congreat tonal sing ing teaty prot Wood











 The only trge rellyion to that whioh
tomehes man how to live and be happr by a strict
ing.
Inman
ed

|  | E |
| :---: | :---: |
|  |  |
|  |  |


|  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |



It is with something akin to reverence
that pen then name oo $A n$ nn Lee, the found
er of nodern Shakerism. Her profound religlous experiencere, here exalted
spiritual character and original inspirations, make eher caracer an and originartant inspiration part of the
history of the religious development of this history of the religious development of this
country during the last century. Ann Lee,
like many another who thas been a leader of














 the highest joys in faniling to becure the de de-
igghtron companionship, and varied experi-

 exceptrienal natures whied are. ordainediby cy and continual subjective experiences.-
Their entire powerra are free obobooncontas.








 Ingpired taiaentas, recoognized wooman as adi-
Intery valuable agent in the home mission
Vine
 theso 0 eventeen hundred yearo of rellgious
concolisalons



 ${ }^{\text {The }}$ The central dishot Ann Leo is this:



 hallves, Love and
anced eternally.
 to Itaif nutriment and blosoomed Myart
ous wayl. All retormers have reognize itit ar and afar; others have een Ht grow



 or the men and womenhbyoes to tho soch
bouse, presided over by $A$ young slater,



 She was eighty years old, this sister Mar
tha. The woten wait upo the men at ta
ble the In this service, and in the other anoutithe
house, we gaw
mose tenter sollcitude on

 are as itred as the men. Why dont tou let
 The Shakers Erre the Arst and only rellyt
ons sect who welcome spiritual mantestations and realize their 1 ppportance. In fact
they held




 A Depatation of Sivittaillatst Surrounted
by a Praying Band, and Exhorted to by a Praying Band, and
Come to Jeas. It appears from the Philadelphta Record
that away up th Langborne woods, twenty ine, a number of the Motho Bound. Broo


 The object of the delegation was briefs
explained; uWe came to offer you gur




 book) settles sthe gueation of oun atalithtif
with you ment, no repentance, no new ibrth, no ros
urrection, no fudgment, no hell. You allow
 This denunciation, dellyered .in rising
tones, and with withering scorn and em-
phasis.
for


 Chappain emphatcoally Y forming the dele
gation that 1 II would as soon invite Robert
Ingen Ingersoll to preach as one or you; with
thm ocigs the delegation turad todepart.
Then


 and they remained standing. Then onne of


 oy of God upon thoose who formerily preach
ed Jewua, but now debored him. This reference to two members or tho delelgation,
broughtit forth another horus of "Ameng."
 en, ", phat wo all prosent may enter hear "We.. Will we waill": bhouted the Splittu"But, O Lord," oontinued the exhorteì,
takilis note of the interruptlon, "we know
that
 seek to enter In and ebaill not be able, ${ }^{\circ}$ onheen the prayer was ended the audi-
ence arose, and the dolegation lost no time



cipal alms of the National Citizen will be
to make tosese women discontented who are

 dowed them.
The National Cutizen is published month-
Tr and will be the telo

 paid.

## I Book Notices. <br> 











 large and fine pages of a. book richly worth
haying
Afew extracts only can be tiven, tempt










 Near the broad grasgy stree of the yll
lage and the Ano amplo old house of the
family, wha The Mount











 been prepared at the reaguest of tho hativg
ture Committee ot the Natlofil Education.





 $\underset{\text { Fran in En E. Abboth . Frecerick A. Hilpokley }}{\text { and other }}$


| The Young Scientist. A practical jonrna for amateurs, (office: 14 Dey street, N. Yor City.) It contains interesting and uasefu articles and will be found quite inatructing - The Art A mateur. (Montague; Marks, No 571 Broadway, New York City.) A month iy journal devoted to the cultivatfon of ar in the biousehold. <br> to medical ian Eclectio Journal, devoted Wm. Nicely, M. D. and B. K. Maltby, M. D has come to hand, and contains various ar ticleas-one especially in reference to Yel low Fever- that cannot fail to be of inter est to aff. It published at Cincinnati, 0 Terms $\$ 2$ per annum. <br> New Music Recelved. <br> Baldewin's Musical Revieco, (D. H. Bald win \& Co., Cipoinnati, Qhlo.) Each num win \& Co., Cincinnati, ©hio.) Each num of good reading matter. Pcice per year $\$ 1.50 ;$ alngle numbet, 15 cents. <br> PURE TEAS <br> Ampasmoted: <br>  <br> KENDALL'S <br> SPAVIN $\square$ <br> CURE $\qquad$ |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## FREE GiFT! <br> TOALL

## ANNOUNCEMENT.

Turkisk, Electre-Thermal, for the treatment of disease, grand paemió hotel, - dhicago



THE ORIGIǸ OF ALL THINGS,




## RTUSEIE BHIOUS REMEDY.

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

DR. J. C. AYER \& CO., Lewell, Mass. Praetical and Analiytical Chemist.

## Kin ${ }^{2}$ Yor

The Only Known Remedy THE LIVER, THE BOWELS,
and the KiDNEYs.

Why are we Sick? oome clogged or torpid, and poisonours humove.

|  |  |
| :---: | :---: |
|  |  |
|  |  |
| EASES, FEMALE WEAEXESSES, |  |
| kij cauning free oction of thess organs and |  |
| reatoring their stren off discase. |  |
|  |  |
|  |  |
|  |  |
|  |  |
| Vhe KIDNEY-WORT and rejotce in Heath, |  |
|  |  |
|  |  |



"The HORSE An BOOK.
The HoRSE and HIS DISEASES

A HORSE BOOK EREEI







LOCATION：

## 

Gilloago，IIL，AUQUBT 2M，1972．

## For some years our cotemporary，the Banner of Light，has had what it calls its

 I a full page of the paper has been given through the medumship of the late Mrs．Conant，and latterly through Mrs．Rudd and Mrs．Danskin．At a seance the medi
un passes intio a trance，and makes an＂in－ un passes into a trance，and makes an＂in
vocation，＂＂hich is renerally commonplace enougl，though sometimes earnest and
triking．Thien comes a series of＂Ques－ Hons and Answers，＂in which the supposel
ptrit repilies oracularly to the intercogato fies thiat are put．$\Delta t$ the third step the me－
dium begins her personations of real or Im－ ginary spirits ：－＂My name is Charles Nor
cross I went away when I whas fourteen ＂My name is Lewis B．Pow－ ors； 1 am thirty－elght years old，or was．
left Massachusetts for the Soũth in 1870, City，but I died in Brooklyn，cloge by Classen Avenue，etc．＂＂Fish you would say that
Maurice D．Sheldon，of Trenton，N．J． Books，etc．${ }^{\prime}$ ． megasiges are tayan down in short－hand by
a／reporter．At least－nine－tenths of the rames aze utterly obscure，and it is impos－
salbe to say of them whether they really represent a spiritual fact，or whether they
are mere inventions of the moment．That stnce a clever，though unscrupulous impro
sos visatrice could rattle off ifty such mes
sages ata aitting without having any ground
for them but her for the
tlon．
But
But occasionally striking verifications of messages are sent in．There are person
who recognize as charicteristic and true
messages of Jacob Jones，or of Prisclll Whitcomb，and who write to express their
satisfaction．It would be a liberal admis－ slon to say that perhaps five per cent．of the
messages have their genulneness corrobor－ ated in this way；and in granting this wo
are willing to rule out the bypothesis imposture and self－deluston as an explana－
tion of all．
What，the
Ing ninety－five messages，why of the remain forth no response Y simply that there
not a tittile of evidence that they are what they assume to be，＂apirit messages．＂The thgee overecredulous readers who take
for granted that the medfum is neither seif－decelved nor untruthful：
ad－पuman belng̀s，spiritually alive，with their．Individuaitty unlmpalred，have been
communicated，medially or Independently we fully belleve．The proofs of this，bot phenomenal and subjective，have been alf－
suffelent．But we have seen that the me－ spirit impression and a fantasy sprung from her own thibse，ine may inatch at the
ry or unimpesibl thoughts that come，sid give forth Arst thoughts that come，and give forth
what is really her own fantastic，though unconsctous，invention．We think that
every student of large experience in Spirit－ every student of large experience in spirt
uallsm will frankly admit this．How many vivid premonitions，manifesting clairvoy－
ance，have been unheeded And why ？Mere If because the subject did not distingulah
them fromicommon impressions got through the imagination．And so the reverase may be
true．Fietloial of the moment may be in true．Fietlow of the moment may be in
tested by the medium with a false value and th
celve．
have beene＂ressage Department＂may of mood in c and to splritual，matters among the indifferent lleve the amount of mlachlof it has pro dyced in disaffecting earnest thintlors，per－ Infuentisl and elear－sighted，more than ou welghs the somewhat questionable good
The obvious thought of a critical，truth e obvious thought of a critical，truth－ from sptrits，slimply because a so－calied me dium，of whose charneter I know hothligg．
credits them to certaln names，of which also I bhow nothing？
The dimieulty is not to be got rid of the medium，or the proved genuineneas of some of the communications．The matter
of the messages miv be on a level with the aboulty of the supposed，but unknown，com－
municants；but pothing it the way of ovi－
 credulowis
erefolifty

3 are met whth an outery，mither What paradoxical and peculiar character
Its．utterance，translated into the vernmen
lar is ，Oh，you woutd make Spiritualifs in the decent garb of science，do you ？
You would not liave it rough，heedless and lemocratic，earing not for all the dons and rofessors，－swallowing，what it pleases，
ot too nicely criticising what is offered proof conditions for phenomena！＂ Such is the language with whic deavora have been met，to present a class o phenomena of which it can be sald，＂These
ave been placed，by absolute demonatrạ have been placed，by absolute demonatrạ．
tion，beyond dispute．＂TTe outery recom mends the opposite pollicy of what，in slang
phrase，is known as＂golvg it blind．＂As is carelossness and indifference，rather than y to the truth！Coupled，as this outery is
with the postulate that there are no bad o rivolous spirita，－that in throwing off thit corporeal husk we throw off all that could
affect our charactera injuriously，－lt will affect our characters injuriously，－ It wil
hardly claim respect etther for the morall ty or the policy of its advica．In all ages of ntelligently studied，the fact that spirits， mancipated from this world，are of differ ont grades of good and evil，has been recog－
nized as proved in the actual phenomena The outcry stigmatizes as＂pseudo－spirit phenomena to the attention of thoughtful， ruth－seeking minds；－－to the investrigation
of all liberals in sclence whose studies have been comprehensive enough to im
press them with the tryth of Arago＇s re． mark，that＂the man who，outside of math－ lacks prufence．＂This dispositton to win ridiculed zes an attempt to make spiritu in the respectability．We cannot but re gard this as very shallow talk．The best
service we can render to truth，is to com－ best use of 1 t ． In spite of warnungs from the most ex－
perienced students of．Spiritualism，the
tendency has been to accept with too ready a credulity the declarations．of spirits．or
their medial representatives．One reason of this has been that the spiritual press ubject of questionable phenomena as ic much under the controi of some medial aut thority，professing to give mandates or ad－
vice direct from the Spirit－world．Had chere been more of that＂akeptical criti－
cism，＂with which we have been charged clearer and falrer to the rationalistic inves－ ugator．But perhape the time for a new
mode of dealing with the subject has been arranged by higber than mundane influen－
ces．Perhaps the uncorroborated messages have served thetr purposerand had their prehensive phillosophy than has yel been dreamed or－at naturan and spiritual，in its scope－1s to
cal，inaugurated．${ }^{\text {If }}$ to show that Splritual－ lsm is true，ds to show an anxiety to make
it＂respectable，＂then we are guite－willing
There is one way by which the reasona－ The objections of crittcal minds to the pro－ miscuons and unveriled＂spirit messages，＂
to which we have referred，mitht be met，－ a way so obvious and simple that we won－
der it was not long since adopted．Before publishing a measage＇purporting to com
from a deceased－human being，let some on write to frientiv＇or towns－people of trie self styled spirit，and ancertaln if they recog－
nize his communtcation as genuine．Gen－ alze his communioation as genuine．Gen
orally oome colew is given in the message by which this could be done．It would be
an important step towards a satisfactory an important step towards a satisfactor
sifting of the false．from the true．We sub－ Banner as well worthy of their attention． Surely a spirit；sincerely desirous of mak－
Ing his existence known to his friends， ould not object to so simple a method ahowing his sincerity and good falth．


The Credality of Increfolity： nd an bonorary member of the imperia ment，a few years aince，that he had given
menser excitement in the so called sclentifc circle
of Europe，and he was furiously denounce as an apostate from sclence．Recently he
has contributed to Mr．Aksakors excellent magazine，Paychische Studien，a very inter cluding materialization and the apport of Stwers，ocourring in the family of Mr．E．of
St．Peteraburg，a reapectable chemist and
engineer．Three ladies of high social char－ actor and strong relligious convictions took ；her sister，A．M．；and her friend，A．I． 0 ．
hese the two Arst were gifted with medial aptitudes．$\Delta$ fourth lady，who was present，
was Miss Catherine $L$ ，who，though an at 5 ． th，was one of the greatest friends of Sophia，
At the very frat seance the Yollowing entence wha spelled out from the knocks：
I suffer because thou bellevest not．＂＂To I suffer because thou bellevest not．＂
Whom does that refer ${ }^{2}$＂To Catherine L ．
Who then art thou？＂＂I ám thy friend OLga N．＂
This dearly loved friema，also an athelst， had died about a year lgo before．The in－ formation given and the reference to the
particulars of an event known only to Cath her beloved friend ases spirit in a spiritual world．This falth soon became a firm con－
viction with all，Following this seance came physical manifestations of remarkable power，and strong in proof of the Identity
of the communlcating spirita．A nosegay ga＇s hair，was mysteriously placed In Cath－ of Olga，on one occasion，while the four
oriends were assembled，and the unprofes－ slonal medium was in àight of all，appeared
In a materialized form，went to Catherine in a materialized form，went to cathering with its hand，and rising in the air disap－
peared．＇t the next seance，which was in darkness，the pbenomenon was repeated，
and Catherine was covered with a veil， After this spenomenon the sittings of the circle almost ceased．The sitters thought
it would be a sin to continue them after
all the proofs they had got of another world and a higher power．
Wishing to zet some proof personally of We objectivity of the phenomena，Professor out from under the cloth of the table，re－
mained visibly above it some minutes，and， hemsetves towards it．－
Catherine died，and some of the experi－ Menta of Professor Z $\bar{l} 1 \mathrm{lner}$ wexe－Tepeated
Wa Waner＇s presence．Impressions were got of Catherine＇s hand and foot on s locked
slate．Coples of these fimpressions are pub－ lished in Psychische Studien．We are in
debted Top the translation of Wagner＇s ar ticle，to the London Spiritualst．In Intro
duclng his narrative Professor Wagner r marks truly and aptly：＂If blind fatith
the motive power of religious fanaticism， The motive power of religious fanaticism
so also is the direction of the contrary move－ ment determined by－s－cree quite as illog－
leal－blind skepticism．In the one and the other the cause is the same－feeling，pas
sonately excited，and reabisting every cool natter－of－fact，objective consideration theks of the ther pro upon this than the at leagues who had the inexcusable temerity o satisfy themselves of the reality of me diumistlo phenomena，and to publish their into Spiritualism the work and opinlons of
these men were recognized as entirely log chese men were recognized as entirely log of sclentigo Inquiry．But scarcely hav 65 Into the region of mediumistic phenom na than they are forthwith encountered by
the．feeling of antipathy；and that even be ore the phenomena have been adjudteite In the conduct of these savans toward 2ouner，Butlerof，and．Crookes，we have tbe
most complete evidience of the justlce of
the above observations．Satisfed through the force and reality of faets of the entire genuine objectivity of the mediumistio phe nomena，Zolliner manfully published an ac
count of his Investigations．But，as in other cases，the tacta were forthwith subjeeted
ousplecon，and set down to clevef conjur Ing；and＂the name of the cautious and ac
curate investigator went to swell the sad list of scientists who
so－called＂charlatans ${ }^{\text {＂}}$
Spirituallsm moves notwithstanding，and


| orld． | ntly hearar of men of cal． |
| :---: | :---: |
| Ing |  |
| B |  |
| Life，＂－A discourse dellivered June |  |
| － |  |
|  |  |
| 隹 |  |
|  | There io noth hng in＂tr＂ We have heard that Mr．Harris，the much |
| Recently at one of Mrs．Boothby＇s seance |  |
|  |  |
|  |  |
|  |  |
|  |  |
| reconclle this |  |
| given us by Dr．B | bave gone through it thoroughly；there is |
| 硅 |  |
| learn that the nessumption of the veracit |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| that |  |
| by，Dr．Buchanan，ha | regarded as invariable－introducing an |
| his |  |
|  |  |
|  |  |
| advance in moral and mental culture，in an | There may be nothing in it that he can |
|  |  |
| a tact，the world must 耳aye evidenee such |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| to the name of science，even though it come |  |
| 8 |  |
| hesitate to＂giv | The pretenslons of those phllosophers |
| te |  |
|  |  |
|  |  |
|  |  |
| mena |  |
| and protound attention of the leading phys－ |  |
|  |  |
|  |  |
| onism which they find in such utterance |  |
|  |  |
|  |  |
| and to the reasonable and legitimate infer－ |  |
|  |  |
| ence has |  |
| way in re，and |  |
|  |  |
|  | that Mrra，Jamison，atest medium of Kısabas |
|  |  |
|  |  |
|  |  |
|  |  |
| ，${ }^{\text {b }}$ |  |
| the conquered realm． |  |
|  |  |
| markable |  |
| ute，a farm |  |
| atea a most remarkatio in |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| Clute），and told him that his material body |  |
|  |  |
|  |  |
|  |  |
|  |  |
| soul，and that the co th as given by him，wo |  |
| tina Mllwaukee pa |  |
| and th |  |
|  |  |
|  |  |
|  |  |
|  | but alas for their thopeal we are again |
|  | obliged to expose an untruthfol materlalls． |
|  | ation．The cireulation of this paper is fully |
| Future évents coififmed，in every partion－ |  |
|  | chirge of tha columns，and the list is far |
|  | more valuable now，in that it has been re－ |
| It doess sur | lieved or a large number of poor－paying and non－paying names，which haye been＇re－ |
|  | placed by good prepaying subscribers．We |
| Splitlot and Splrituallist | de month than－ |
|  | ever exerted the nifuence among thtelll－ |
|  | geat，thanking Splitiualusta and the better |
| long borne the name of Spirituallet，that |  |
| Alian Karree cootned and introdacod the |  |
|  | a largo number who are yet int the evangel． |
| in Prance：Bome |  |
|  |  |
| nk that by calling os 8 |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

NEW SCALE OF PRICES.
 totie exptiation op the time paid One copy one year Clubs of flve y yearly subscrib Clubs of Ten, Yearly, Sub-
scribers, sent in at one time
and an extra copy to the get
ter up of the Club,
As the postage has to be prepasd by publisher, we have heretofore charged of teen-cents per year extra therefor. Here after wo shall make no charge to the subcriber for postage.
Rbmittances should be made by Money Order, Registered Letter ur Draft on New York, payable to John C. Bunciy, Chicago. Do no
banks.

## Speclal Inducement.

We hardly thtnk the friends of the Re-
Lioio Philosopical Journal need further inducement than our reduction in the subscription price, to incite them to dingent
labor. We, however, feel impressed to make the following offer:
To the sender of the largest number of
yearly subscribers beforf October 1st, we woll give Twenty Dollar's worth of books, to
be selected from our printed Book List. To the sender of the second.largest number we
woll give TwELve DoLLAR's worth, and to
the sender of the third largest number. Frye the sender of the $t$ th
DoLLAR's worth.
The usial club terms apply to subscribers designated in our club rates. Single names cannot be received, except at full yearly mium, will please patify us with the first club thyy send le, that we may keep the
POST-OFFICE ADDjess.-No restriction is
made. Each subscriber in a club may have different post-office address: Great care must betaken 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
ther
Laborers In the Sptritualistic Vingtard, and
Other Items of Interest. E. V. Wilson is well establighed at Lake
Pleasant, and report says is giving good Pleasant, and report says is giving
tests in tos peculiar and laconic style. Dr. C. P. Sanford has been lecturing a
Milan, Missourl. His wife, a good test me dium, accompantes him in his travels. Mrs. Simpson, who has been sojourning
in Mininiesota for the past few weeks, will In Mininesota for the past few
return to Chicago this week.
Giles B. Stebbins will be at Sunapee Lake, (NeH.) Camp Meeting, Aug. 29rd to 28th
at Nashville, Mich., Aug. 29th to 31gt, Rev, Bressee, of ciarinds. Rev. Bressee, of Clarinda, Iowa, having,
attaeked spiritualism, Mr. John A. Snod-
grass proposesto secure an able lecturer to grass proposesto sate.
meet him in debate.
Mrs. F.O. Hyzer, of Baltimore, spoke at
Everett Hall, Brooklyn on Sunday the 10th to good houses, and was warmly welcomed by her old friends to whom she has mints-
tered so acceptably in times pa tered so acceptably in times pas
A. J. Davis is visiting friends in $/$ Boston
and vicinity. He Fill open the course before the Free Lecture Association in New
Haven, Conn., on the frat Sunday in September, afternoon and evening.
Mrs. ©. W. Stansbury, of New. York City,
is at Jake Pleasant Camp Meeting, Montague, Mass, where she may be addressed until Sept. 1st., All correspondence will recelve due attention.
Tie Laws of THE STATE of Illinvois,
enacted by the Thirty-First General Assemenacted by the Thirty-First General Assem-
bly, have just reached the Journal oflice through the courtesy of the Hon. Geo. H
Harlow, Secretary of State
Mr. and Mrs, Iohn R Roh

Mr. and Mrs, John R. Robinson have re turned from theirgew. England trip. Mra. Roblnson has recuperated hier strength and
medial power whiteh had-become depleted by a year of arduous Iabor, and is now prepared to recelve hér friends and patients'at her $a$. Vandere 1 gan State Me Mofyg at Nashille, and sing gan State Meating at Nashville, and sing
his songs. Mr. V. wishes it understood
that he will attend no meetings when def that he will attend no meetings whena def-
inite engagement is not made. When an 'engagement is made, he will not fail in filling it.
The San Franclsco Chronticle givers a flattering account of the mediumship of Mrs, Her phase of mediumship is independert Her phase of medi is aliso clairvoyant and clalraudient. By placing her hand on a mu alo box, she can cause it to stop playing.
Dr. E. W. Stèvens passed through our dity He has appointmenta to speak at Rollisg Trairie, August 23d and 2uth; at Beividgre, the 29th, 30th and 31st; Detrolt, Mich, Sep from the 3 ra to the 18 th of Beptember. He then goes to in termediate points on his line or travel betweer herro and KSineas,
address bim at once, at Janesville Wla.

Descon Cole, of Brooklyn, at the request copy, of his letter of withdrawal from the
Baptist church, which weshall publisk soon, Trank Ripley is now ready to make Fail tests. He says that.his teats are all given in the light, under stric̀t test conditions.
dress him at Jefferson, OHio, Box 104 Photooraphs.-Among the responses to
our request for photographs of mediumg and speakers, we have recelved fine cabinet
size pictures of our esteemed correapondints, Iyman C. Howe and -H . L. Eads, also been sent without a clue to who they repre
Brlvidere Seminary.-Tue readers of
the Journal will please bear in mind the the Journal will please bear in mind that
this institution is strictly unsectarian, and so open to hialthy, orderly youths of both been reduced one-half since the hard tlines began, and are now so low as to be within
the means of almost every one. Its next term begins September 15th. For circulars, address Belle Bush, Belvidere, N. J.
Maj. Young, of Marion, Iowa, was in ast week, and reports that he finds increas hig interest in Spiritualism whereve: he
goes. Bro. Young grows enthusiastic over the Journal, and siays he could easily get
three thousand subscribers in Iowa, th winter, if he could leave hifs business and
devote his time to it. He has our thank for a good list of new yearly subscribers.
$\Delta$ few hundred such active workers, in give us the largest list of any paper
in the country.


## zusintss 20 oticts.





The Annual Allance Convention of




SPIRITUAL NOTES

## 



BOWVL COMLPLAINTS


CHICAGO \& NORTH-WESTERN Oldest, Best Constructed, Most
gressive, Best Equipped,
RELIABLE RAILWAY CORPORATION
Leading Riailway of the West and
2,158 MILES OF ROAD
On


Tho drantaco race Mer aro



## Hoites frout flye feople. AND -INFORMATION ON VARIOUS SUBIEORS PERTAINING TO THE <br> tracts Trom the Dhagumapioda, of Path of $\mathbf{V}$ irtue By








 Be antject to the law, and not to malm,
 Last is not satiefot when uncontrolled
Not erean by A coplous hhower of goild



 A Calltornian's Opinton of Peek.

 and




 Halo of Likght Around




 and



 will take ailt the enel twere isin ting hot











 na of these conditions, and givisp phasio
logical and phatiosophical reasons why thes


 mind from PAychologicical readno ing ot the

 He ratitior has. been the carseo of alpages














 A In the' 'relizioninista,


















## 

 Splritunilism the Purest Existing Form ofChristitanity.


## 

## 




















 or Mooes
ratican ret
old
any part

## orles and and truth 

 Irlends olosed the Arst Splrituaf a and
an camp-meeting ever hell In the Stat

Trothth need not fear contact and compari
son with error.



## 

Kave been so well illuatrated in the recent
easy of Prot Denton and by many other
ablo


| are here, of / varied gifte, and their seances add to the interest and valuie of the camp, as a neceessary and important part of the edcation hiere. Mr. K. . . . Stiles, of Worcester, an soco mplisied and earnest woman, thas inter- efted me much by her the spirit-light and deseriptions of the unseen people. The fine music of the Fitchburgh band, giving their morning entertainment, comes to me as I close. Yours, truly,: G. B. STEBBINB. <br> The King and Kingdom of Hell," the sub, ject of a lecture of Mra. Emma HardingeBritten, hagtopen published in book form. <br> Woman's Wheds is the nameof a very interesting monthly published in Philadelphia. It is printed on tine tinted paper, and is a compend of nearly everytring that conceris women. <br>  <br>  <br> "the saratoga of the hest." GRAND HAVEN, MICH. <br> The coolest and most popular resort in the entire |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |


|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |





 Britten, hay foeen publibibed it book form. teresting monthy pabliabed in Philiadel.
foila
It it printed on tine tinted paper, and



## Lake Pieasant Camp Meeting

I write from my tent among the trees,











