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THE THEOLOGICAL TRUCE.

Liberalism and the Churches-Their Present Relations and Responsibilities.

BY S. L. TYRRELL.

After centuries of bloody strife over con-flicting creeds, there is at last almost uni-versal peace in enlightened Protestent

religion; for the moment scripture is admitted to be in any sense or degree imperfect, and subject to revision and correction by uninspired scholarship, it falls to the level of ordinary religious literature, and loses its character and value as divine authority. There being no possible logical escape from this conclusion, it follows, that reason, conscience, and the moral intui-tions of human nature, which form the basis of natural religion, are now, in truth, all that sustain the vast and imposing re-ligious systems of Christendom, and it seems sad, indeed that the now meaningless dis-tinction between what are called believers and unbelievers should be kept up in socie-ty when if under a white flag that could and unbelievers should be kept up in socie-ty when if under a white flag they could honestly and logically compare their views on the Bible (the very bottom question in the conflict), they would discover that they were but wings of the same army, fight-ing their brothers by mistake in the dark. The discovery by the churches that the foundation upon which their distinguish-ing dogmag rested was not sure anough to

belief in an infallible revelation and natural

ing dogmas rested, was not sure enough to warrant farther sectarian strife, has led to the present peaceful "alliance" among them-selves, and as they have conceded to Liberalists the essential point in dispute, there seems nothing now in the way of the har-monious cooperation of all the belligerent forces in the grand and ever needful work Forces in the grand and ever needful work of world reform, except some bitter re-mains of party prejudice, which have been kept alive by fanatical leaders in both the Christian and infidel ranks. It is apparent to every observer who looks behind the de-ceptive masquerade that is passing in re-ligious society, that a crisis more moment-ous than any known in history new merous than any known in history now menaces Christian civilization. Honest, historical and scientific investigation has gone on, until the unprecedented fact confronts us on every side, that Christendom is in reality to day without any religion resting on a recognized basis of supernatural revelation. Some partial observers who fear to face stern facts, jeer at the "cool complacency"

Spiritualist or free things calmly compare "fast young America, the patrons of sa-loons, beer gardens, maders of trashy doubtful books, and the many rude, rural populations who never that themselves of the culture freely offend, by the church college, with those whether the the culture freely offend, by the church college, with those whether the themselves of the culture freely offend, by the church college, with those whether the themselves of and respect the Sabbat, arrives of any re-spectable Christian denomination, and we believe they would for the bother Liberalists who put their sons and daugh-ters under the forming care of orthodox Sunday schools and colleges even at the risk of their hearing occasionally the "terrible dogmas" of "imputed righteousness" and "vicarious atonement."

of their hearing occasionally the "terrible dogmas" of "imputed righteonsness" and "vicarious atonement." Ingersoll may boast that his noble daugh-ters never heard a sermon, but they certain-ly, in America, carnot have encaped the re-fining impress of the schools and cultured society which have encaped from the churches he so mach delights to ridicule. Man is a religious being. The earth is cov-ered with the ruins of his prehistoric altars and temple spires pointing heavenward from every pagan and Obristian land, show him to be a natural worthiper: he will have a God if it be a Bacches or a Venus. I deas and spiritual influence, in time, become in-carnate in the race of hereditary laws. Dreamy Brahminich, with its paralyzing hopes of "Nirvana" has emasculated India, while the practice of the secret which made a tangents, carthly Causan, flowing with milk the new, its ideal, has evolved the thrift, the secret spirit rules matter; the secret spirit rules matter; the schools and hence relig-ious revolutions of the secret spirings of huma. School, are the most significant mover present history. All observation preses that man can be highly intellectual and yet supremely base. Exclusive mental cuture cannot develop the whole nobility of man. He needs for his perfect unfoldment the stimulus of the self-respect, and same of personal value, imparted by the religious consideration that

self-respect, and serve of personal value, imparted by the religious consideration that his moral and in indictual attainments are

practical affairs of the world;" and doubtless on the volition of a few great leading minds of our day hangs the decision of this religious problem which will affect for good or ill the most precious interest of human-ity, perchance for all coming time. Let, then, the spiritual and liberal press earnest-ly second the efforts of those thoroughly emancipated minds, who have outgrown all forms of dogmatism,—whether orthodox, in-fidel, scientific or spiritual—to improve the present unprecedented opportunity to re-construct from the very foundation the humiliating Theologies of the world, and thus by cleansing the spiritual fountain head from which all human progress and retrogression flow, hasten on the world's long delayed millennium. Fox Lake, Wis. or ill the most precious interest of human-Fox Lake, Wis.

Christian Spiritualism.

To the Editor of the Religio-Philosophical Journal: In a communication published in your issue of the 5th inst., Mr. Hudson Tuttle asks "most earnestly Prof. Buchanan, Mr. Kiddle, Dr. Brittan, J. M. Peebles, and others, what they desire to convey by the term Christian Spiritualism'?' I desire to make a brief response to this question, as far as it refers to me, by saying: (1) It is not a term coined by me; for, on giving my attention to this subject, some seven years ago, and perusing its literature, I found it in current use, and found also that it had been in use, from the first, to designate a particular, phase of Spiritualistic teaching. I found, too, that among the most earnest investigators, writers, and speakers, like Prof. Buchanan, Dr. Peebles, Dr. Crowell, Mr.Watson, and others, the terms, Christian and Spiritualism, were conjoined to give expression to a distinction that seemed to be perfectly clear to their minds, and was clear to my own. I found that the testimony of investigators and writers of pure and elevated minds was remarkably unanimous upon the identity of high Spiritualistic teaching with the essential precepts of Christianity In a communication of mine which was published last August in "Mind and Matter," I stated as a fact, apparent to me, that "the most prominent and reliable investigators have reached the same conclusion in this respect, namely, to assert the substan-tial truth of primitive Christianity"-not tial truth of primitive Christianity"—not dogmatic theology by any means, but Christianity as it came from its founder. And I then cited passages from Adin Bal-lou, Judge Edmonds, Allen Kardec, Dr. A. B. Child, F. L. H. Willis, Thomas Gales Forster, Dr. Buchanan, Dr. Peebles, and Mr. Watson, in proof of this, selecting these as affording various, as well as numerous, witnesses. For example, Dr. Child said:— "Spiritualism will make a new edition of the great volume of Christianity with addithe great volume of Christianity, with addi-tional notes and explanations, etc." Hence, it seems to me a curious fact that a man who understand this subject so well as Mr. Tuttle appears to, should ask me any such question as, what I mean to convey by a term long accepted and used, and in a perfectly definite sense. Among the books I read in my early in-quiry into this subject was one entitled the "Arcana of Spiritualism," by one whom, judging from the book, I thought on the whole a very good thinker and reasoner; and I found the author of this book, Mr. Hudson Tuttle, saying: "Such I consider to be the religious aspect of Spiritualism. It is the combined moral excellence of the world. It is the essence of Christianity. Now, if in a *religious* aspect, Spiritualism is the "essence of Christianity" (and in this I entirely agree with Mr. Tuttle), in some other aspects it may be, and doubtless is, something very different; and what better term can be used to express this essential characteristic than Christian Spiritualism, a term which, it will be seen, Mr. Tuttle has explained among the Arcanu of this deep subject. But it is the essence we are speaking of. We do not care for the rub-bish of creeds. Neverthelesss, in throwing away the rubbish, we should be careful to retain the precious jewel, which lies buried beneath. Let us cleanse it from those accumulations of dirt and dross, and set it where it will shine with all its native splendor. (2) Spiritualism, per se, as Mr. Tuttle truly says, is just as much Mohammedan or Buddhistic as Curistian; that is, it involves all those phases or aspects. For example, a man may be a blatant Spiritualist, and possessed with a demon-of wrath, black-guardism and scurrility, discord and vituperation, pride, hate, and lust, prompting him to do and say many mean and disgrace ful actions, and constantly to speak ill of his neighbors or brethren; and in one sense he illustrates a certain phase of Spiritualism, -not Christian Spiritualism, certainly, though possibly scientific Spiritualism, which I believe teaches that a man's spiritual surroundings are no better than him self, and that his inspiration comes from the sphere, high or low, to which he properly belongs. Some Spiritualism seems to me but little better than Demonism, and only the work of those spirit parasites, the "familiars." Of course, we should endea vor to keep ourselves free from such a phase of spirit control; for, assuredly, there is no "essence of Christianity" in that. So, undoubtedly, Spiritualism presents, in some of its phases, teachings that the Bud dhist, the Mohammedan, the Parsee, the Chinese follower of Confucius may recognize as corresponding to those of their great teachers, in their uncorrupted, primative

state; and, indeed, Spiritualism, I think, teaches us to see more or less of what may teaches us to see more or less or what may be called the Christ spirit in all these pure-spiritual teachings, for it has ever been, in the main, the same. Christ and Buddha— the one meaning anointed, and the other the enlightened—are merely different meta-phorical expressions for the inspiration that was received respectively by the per-sonages. Jesus and Gautama, and which that was received respectively by the per-sonages, Jesus and Gautama, and which always teaches: "The law which moves to righteousness, which none at last can turn aside or stay; the heart of it is Love, the end of it is Peace and Consummation sweet. Obey!" It is a high spiritual influence which brings what the Christian Apostle called the "fruits of the spirit,"—"Love, joy, peace, long-suffering, kindness, good-ness, faithfulness, meekness, temperance;" while the works of the fesh—or the evil spirit—are fornication, uncleanness, wantonspirit—are fornication, uncleanness, wanton-ness, idolatry, sorcery, hatred, strife jeal-ousy, wrath, etc."

Lhave seen enough of Spiritualism, within a few months, to know that, of itself, it is not synonymous with the Christian spirit described by St. Paul, or enjoined by him who has been called the *Light of Asia*; and it is that particular phase of Spiritualism, pure and peaceful, that I think may be properly called *Christian*. Mr. Davis, indeed, prefers to call it Harmonial. Well, I have no objections even to that except that It imperfectly expresses the idea, and leads to the abandonment of a name, the signification of which is well understood by the most enlightened nations on the globe, as employing the highest order of ethics and spirituality; for even Mr. Davis says (or the spirits through him): "By Christianity we mean the religion of humanity and Spiritualism, which was inculcated by Jesus and all good teachers,"

3) But Mr. Tuttle kindly says :-- "After all, these Christian Spiritualists are no more Christians than those who reject the term. They only desire to retain the name as a Now, this illustrates what I have sham." said; for, had the writer of that remark been'a true Christian as well as a Spiritualist, he would have been sufficiently courteous and charitable to express his views without insulting his brethren by imputing to them unworthy motives. And this is all 1 wish to say at present on this branch of the subject. The suject is, how-ever, prolific, and admits of prolonged discussion, and deserves it; would that those who claim to have been the recipients of spiritual truth could discuss this and other uestions without personal attack or angry ituperation, but with the respect for each other which angelic precepts always enjoin. 4) As for the "sect" of which Mr. Tuttle speaks, I know nothing of it; but if Christian Spiritualists are to constitute a sect, I claim the privilege of joining it, if I please, without being abused and railed at by those who are otherwise disposed, and who either collectively constitute an opposing sect, or collectively constitute an opposing sect, or individually a sect, each for himself. I suppose Mr. Tuttle will accord as much as that in this Christian land of freedom, and without wishing all Christian Spiritualists excommunicated with appropriate anathe-mas. Certainly, I shall not join that other sect who would, almost in the spirit of the "Lesuit" inquisitors, put every one to the "Jesuit" inquisitors, put every one to the rack of personal scurrility who does not agree with their dogmatic opinions and statements. By all means, "Let us have peace." HENRY KIDDLE.

Christendom. Although in some unprogres-sive section of the church we hear occasionally a little dissension about the use of robes and candles in worship, yet the grand old contest over aamnable heresies and saving doctrines, has almost wholly ceased. How marvelous the spectacle lately seen of the thelogical descendants of Calvin and Servetus mutually honoring the memory of Channing who preached the same heresy for which Calvin burnt poor Servetus. "Twenty-five years ago," said Dr. Thomas at a Channing celebration, "such a gather ing as this would have resulted in several church trials." The Doctor's remark well expresses the contrast between then and now. So rapidly and silently have liberal ideas spread from the learned theological centers of Europe and America among the thinking clergy and leaders of religious thought everywhere, that the churches were hardly prepared to believe that freethought had made such amazing progress until the fact came so conspiciously to light in the numerous Channing celebrations. Ideas which in Channing's day were thought rank infidelity and deism, are now quietly tolerated in orthodox churches under the milder and more evasive names of "advanced thought," "new orthodoxy" or "liberal Christanity." A prominent Uni-tarian divine says, "Paine would today rank in theology with average Unitarians, and yet we see orthodox ministers fraternizing with the clergy of that heretical sect, thus virtually fellowshiping the very prince of infidels."

It is no doubt true that Paine's theology would not now exclude a moral man from an average evangelical church, for his views on Bible inspiration (the vital question on which rests all Christian theology) are found when fairly analyzed to be at bottom the very same as now taught in more cautious and ambiguous phraseology from most of the modern evolutionary pulpits and divinity schools. Paine's great offense which brought upon him the wrath of all Chris-tendom, was his denying the infallibility of the scriptures; and yet it is a fact to day, that the scriptures; and yet it is a fact to day, that there cannot be found a college professor of any note or a clergyman of fair intelligence, who dares to risk his reputation by assert-ing his belief in the plenary or verbal in-spiration of the whole Bible. The modern evangelical deists have coined a new vocab-ulary of elastic words and dubious phras-es, which though analogous to the ruder ulary of elastic words and dubious phras-es, which though analogous to the ruder and more explicit terms of the old skeptics, give a specious orthodox gloss to the same infidel doctrines for which they denonnce the more frank and plain spoken free-thinkers. In the old deistical language, Genesis was called a myth or fable, plain terms that grate far more harshly on sensi-tive orthodox nerves than the soft, com-plimentary names of "poem," "Mosaic vision," or "panorama," which have been substituted by modern, scientific, skeptical divines. The churches having surrendered to scientific biblical critics their claim to the possession of infallible revelation, the entire cause of the long "conflict between the possession of infallible revelation, the entire cause of the long "conflict between science and religion," is permoved by that concession, and the momentous fact ap-pears, that the great Protestant denomina-tion and the vast body of theistical skep-tics that mingles within them, and envelopes them on every side, are really in essential harmony in regard to the basis of their re-ligious beliefs. This fact is not universally seen and admitted, yet a moment's reflec-tion shows, that there is, and can be, no half-way ground for faith to rest upon, between

with which Liberalists make the assertion that the orthodox churches in their present form must soon disappear; but all who look at theology as modified by the scientific theories of the controlling minds in pulpits, colleges and divinity schools, see that result as inevitable; and the dark problem is pressing upon every philanthropist, what shall take the place of the moral forces of the churches when they shall be disorganiz ed by loss of faith in the book on which they have for so many centuries firmly rested i "This infidel storm will soon blow over" as former ones have done, say some; but such reasonings are delusive. The Bible can never re-assert its former power, for the fact of its fallibility is established past recovery, and facts cannot be reversed even by Om-nipotence; and hence it becomes the impera-tive and immediate duty of all, of every type of belief or unbelief, by some intelli-gent effort to unite upon measures to per-petuate the high morality and grand civili-ration which have been evolved by average petuate the high morality and grand civili-zation which have been evolved by ages of toll and sacrifice by the spirit of the true Christian faith. It seems not only ungen-erous, but hazardous in the extreme at this turning point in society between progress and retrogression, for the vast community of Liberalists to longer passively resign to the weak declining churches the burden and responsibility of guarding public interests. responsibility of guarding public interests, which are of equal importance to all.

Notwithstanding the many untenable tenets that have marred their creeds, there has ever existed in the churches underneath all their errors a redeeming, self-sacrificing spirit that has built churches and colleges for the elevation and salvation of men; and so faithfully have they performed their noble work that the great masses in every community have abandoned the moral educommunity have abandoned the moral edu-cation of the people to them; and while without personal or pecuniary sacrifice, en-joying the benefits of moral and refined so-ciety, too often repay the benefactions of their Christian neighbors, with taunts of narrowness and bigotry, and propositions to tax their church property. An alarming apathy seems to pervade general society in and ont of the churches in regard to the and out of the churches, in regard to the perils that threaten it unless some powerful intellectual movement shall change the present tendency of religious events. Old orthodoxy is already dead in all influential positions. The stern old fathers who were such a power in the last generations are nearly gone; the zeal of the younger intelligent, adult membership, is now so chilled with Darwinism and Evolution, that it ill supplies the aggressive missionary spirit of Puritanism; and the recent additions are mostly of the emotional type, and of Sab bath school children floated in on the tide of sweet music and weak Sankey hymns, without any deep intellectual convictions and who will inevitably desert or lie dormant in the ranks as soon as they come in contact with the theological ideas now necessarily interwoven into all the scientific text books they must study.

Should the churches become extinct be-fore other agencies are substituted to confore other agencies are substituted to con-tinue their work, the calamity in a gen-eration or two would be disastrous beyond the fears of the most desponding Christian; for the Sabbath with its weekly presenta-tions of high themes for thought, its mor-al teachings, social attractions, the inspira-tions of its music, and its quiet molding in-fluence on the public taste and morals aside from its direct religious force, is indeed the chief barrier that checks society from retchief barrier that checks society from retrograding to low vulgarity, boorishness or mere automaton or not, human "Volition to a refined barbarism. Let any candid does after all count for something in the

to remain his permanent possessions, in a life beyond this ephemeral state of being, and also the inspiration of the thought that he is in some sense a coworker with God in helping on the progress of the world. The overshadowing question of our times is then, how can the immense moral and refining forces of the disappearing church, be conserved, and its admirable working machinery be engrafted upon some analogous organization which shall without abrupt and hazardous revolution, succeed the old, and excel it in permanent usefulness? Is there then any practical method by which the unspeakable benefits of Sabbath influenthe unspeakable benefits of Sabath influen-ces can be quietly transferred to the guard-ianship of general society without any serious shock to the revered customs and religious traditions of the people? It would seem that this grand, though seemingly visionary conception might be easily realized, if the liberal public by some united action would decide to do it. It would be only carrying out generally, what has been successfully, and almost imperceptibly, done in some localities, and is in rapid progress in many more. If Spiritualists and Liberalists would not stand aloof from the churches (for as we have shown their creeds are not now very diverse) but would by infusing thought and giving needed financial support, dictate or encourage the employment of such cultured men as now lead many large city congregations, the contemplated change might be effected with scarcely a ripple on the sur-face of the theological waters. The sphere of pulpit themes, might thus be gradualy enlarged until it should embrace the whole range of philosophy, especially physiological and medical science, and then every pulpit would become a professor's chair, and every church an attractive cen-ter learning and a school of intelligent piety. Is this ideal too exalted to be hoped for

Is it too impractible to labor for? It is certainly a conception of a social state superior to anything the world has yet reached, yet it lies within the grasp of every community that will use the build-ings and revenues now devoted to religion, in the manner we have indicated. The new order of things would be no more expensive than the present unwise arrangement. The combined salaries that now give a precarious support to several min isters, would command a man of superior talent, thus bringing the privileges of the college and theological seminary within the reach of the humblest members of society. The choice now lies between some such grand ideal as this, and the fearful risk of utter religious chaos and social ret rogression. The favorite theory among Liberalists, that some irresistible law of progress will somehow impel man upward, it is to be feared too often lessens their sense of personal obligation and leads to apathy and inefficiency in their reformatory enterprises. It is certainly cheering when we look at the dark and threatening phases of society, to find in past records, some evidence of such an upward tendency in the race, but then again the opposite fact con-fronts us, that there is a moral law which makes human retrogression also possible for among the relics of man's primeval barbarism lie also the ruins of perished civilizations. Huxley says, that not withstanding all our speculations and reasonings about fate, and fice will, and whother man is a

New York, June 8. 1880.

Second Society of Spiritualists.

to the Editor of the Religio-Philosophical Journal:

Mrs. Nettie Pease Fox, one of the most eloquent and pleasing speakers in the field, is drawing large audiences to the beautiful Masonic Temple, 23d street and Sixth ave. It is probable she will continue to speak the Sundays of July and August, as there seems such a desire to hear her her her the Sundays of July and August, as there seems such a desire to hear her, by the friends usually attending the other socie-ties. Dr. J. M. Peebles is engaged to speak for this society in Saptember. During the past year we have paid all the expenses of meetings (by 10 cents' fee at the door, and voluntary subscriptions. The society does not owe a dollar, and next year we start on a still more solid inancial basis, having an executive committee of eight, who will manage the meetings and be responsible for their proportion, should there beany de-ficiency. ALF'D. WELDON, ciency. ALF'D. WELDON, New York, June 12, 1880. ficiency.

At one time, many years since, so it is stated, the fortunes of the Grant family were at a low ebb, and Mrs. Dent, Mrs. Grant's mother, a devout Methodist, doubt-less having some solicitude, dreamed a dream from which she derived much con-solation. It was revealed to her, so it seemed that Lieut, Grant was to become eemed, that Lieut. Grant was to become highly useful, and that he was to be honored as no man had before been honored.—Northvestern Christian Advocate.

KEEP thyself at a distance from those who are incorrigible in bad habits; and hold no intercourse with that man who is insensible of kindness.

LIFE itself is one continual progression. Step by step it travels to its climax, and loses a portion of its interest as soon as it begins to decline.

A Puzzle for Metaphysicians.

[Harper's Monthly for June.]

Ip the month of November, 1845, the ship Sophia Walker sailed from Boston, bound for Palermo. The owners, Messrs. Theo-philus and Nathaniel Walker, had invited their brother-in-law, the Rev. Charles Walker, to go out to Palermo, as passenger, for the benefit of his health.

Among the crew was a young man named Frederick Stetson. He was the eldest son of the Rev. Caleb Stetson, at the time pastor of the Unitarian church in Medford, lassachusetts.

Frederick had been in a store in Boston, but, not being well, returned home to be under the care of a physician. His health did not improve; and Dr. Bemis, of Medford, advised a sea-voyage as most likely to restore his vigor. Frederick was delighted with this prospect, and his parents reluc-

tantly consented. It was thought best for his health that he should go on board as a sailor; but a contract was made, with Captain John Codman, that in case Frederick should become weary of his duties, he should be admitted to the cabin in the capacity of captain's clerk.

From the fact that the Rev. Mr. Stetson was a neighbor and friend, I became acquainted with these circumstances at the time the young man left home and embarked on board the Sophia Walker. The father also requested my husband to speak to Captain Codman, his former pupil, in regard to the youth.

In common with other friends, I sympa thized deeply with Mr. and Mrs. Stetson in parting from their son under these painful circumstances; but domestic cares and other scenes gradually effaced these impres-sions, until I forgot the length of time he expected to be absent, and indeed lost all recollection of his voyage.

I relate these circumstances in detail that the reader may understand more fully the remarkable facts which followed.

During the latter part of February, 1846, the death of my mother, Mrs. Leonard Woods, of Andover, was succeeded by my own dangerous illness. In March I was seized with hemorrhage of the lungs, and lay for days hovering between life and death.

One night, when the crisis seemed to have passed, a member of my husband's church, Mrs. Sarah Butters, who had been watching with me, retired soon after midnight to give place to my husband, who was to watch with me till morning. I had taken the medicine prescribed by my physician, and was endeavoring to compose myself to sleep, when all at once, with the vividness of a flash of lightning, the following scene was before me: A tremendous ocean storm; a frail vessel pitching headlong into the trough of the sea; a billow mountain high ready to ingulf her; a slender youth clinging to the mast-head; a more furious blast, a higher wave, and the youth, whom not-withstanding the darkness I instantly recognized as Frederick Stetson, fell into the foaming, seething deep.

As he struck the water I shricked in agony; and my husband sprang to my side, expecting to see the crimson drops again oozing from my lips. My countenance, full of horror, terrified him.

"What is it?" he asked.

I motioned him to silence, unable to withdraw my thoughts from the scene. I still heard the roaring of the angry-billour the scene and the scene. billows, the shouts of the captain and

quire whether the Sophia Walker had come into port, and promised to direct our son, a school-mate of Edward Stetson, to ask whether Frederick had returned from his voyage.

This he did, thinking to allay my nervous excitement, which he fully believed to be the result of a fevered dream.

At an early hour Dr. Daniel Swan, one of my physicians, came to my bedside. He expressed his disappointment at finding my pulse greatly accelerated, and asked the

I then, though not without great exhaus-tion, repeated to him what I had seen, my husband being present, Mrs. Butters (the lady already referred to), and a woman who had lived in my family for years.

In the course of a week several persons were made acquainted with these facts, though, from the fear lest they should reach the ears of the parents, they were told under an injunction of secrecy.

In the mean time I listened eagerly to my son's daily bulletins from his schoolmate.

"Fred is coming soon." "Mother has his clothes all ready." "Father says he may be here any day now." "The Sophia Walker is due this week."

It was two weeks before the ship arrived in port; but I was so far convalescent that I was permitted to sit up, wrapped in blankets, for an hour or two each day.

On one of these occasions, while Mr. Baker and the family were at dinner, the bell rang, and presently I heard my husband, in answer to the summons of the servant, hurry to the door.

It was scarcely a minute before he en tered my chamber, pale, and evidently trying to conceal his emotion. He had an open letter in his hand, upon which his eyes were fastened.

"You have Captain Codman's letter," I said.

"Yes," he answered, "and in almost the words you repeated to me."

I held out my hand for the sheet, and my tears fell fast as I read the following lines evidently written in great haste: Rev. Mr. Baker :

"My DEAR SIR-I must beg you to perform a painful duty. Poor Frederick was lost overboard in a gale on the 10th. You must tell his father. I cannot.

"I never had anything occur that has giv en me so much pain. He was everything that I could desire; and I can truly say that I never had occasion to reprove him, and that his uniform good conduct won the esteem and love of us all. There was this satisfaction-that no one of us was so well prepared for death.

"I will detail the circumstances at more leisure; but enough to say now, he was lost from the foretopsail yard in a gale of wind, and human exertion could not save him. You can best administer consolation to his distressed parents. Show them the sermon preached on the Sabbath following his death, which accompanies this, and assure them of my heart-felt sympathy. "Yours truly, J. CODMAN.

"Yours truly, "March 24th, 1846."

While my eyes glanced over the lines, familiar as if penned by myself, Mr. Baker was making hurried preparations to go to Mr. Stetson's.

"Young Hall brought it out," he explained. "Captain Codman wished me to have the letter at once, lest the parents should hear the sorrowful tidings, in an abrupt manner."

The sad scenes which followed are too sacred to be even touched upon here. Mr. Baker did not return home for hours, havon to (the sad intelligence to Marriam Stetson, the second son, who was a member of Harvard College. "I am to go into Boston to see Captain Codman in the morning," he said. "Mr. Stetson is anxious to see him, and I shall ask him to return with me." I recalled the last scene on board the Sophia Walker, and said: "I thought he himself went in. It is the first thing not exactly in accordance with my vision." I called it vision, for I was not asleep, and therefore it could not be a dream. The next morning, when Mr. Baker called at Mr. Stetson's house to take any additional message, he learned that, impatient and restless, the sorrowing father had found it impossible to wait, and had taken the earliest conveyance into Boston, where a scene occurred like what I had witnessed. There was no longer need of secrecy in regard to my prescience or foresight, if so it may be called, and it speedily came to the parent's ears. Persons of intelligence of both sexes speculated and puzzled over these remarkable mental phenomena, unlike most recorded by philosophers in the fact, already stated, of the mind not only recognizing what was passing at the mo-ment at a distance of hundreds of miles. but going forward in advance of events, and foretelling them with minute accuracy. I make no effort to explain my mental state, which I am entirely unable to do; but I may be pardoned for quoting from a philosopher of the present century, who, speak-ing of visions and dreams, remarks: "It is in vain to attempt an explanation of them. They scarcely appear referable to any principle with which we are at present ac-quainted." Priestly, another metaphysician, adds: "If the nerves and brain be vibrating substance, all sensations and ideas, are vibra-tions in that substance; and all that is prop-erly unknown in the business is the power of the mind to perceive or be affected by these vibrations." The following case, somewhat analogous to the one narrated above, is from Aber-crombie on the Intellectual Powers, which says, "I relate this without any attempt at explanation, and without any other com-ment than that its accuracy may be relied on in all its particulars:" "Two ladies, sisters, had been for several days in attendance upon their brother, who was ill of a common sore throat, severe and protracted, but not considered as attended with danger. At the same time one of them had borrowed a watch from a friend in conhad borrowed a watch from a friend in con-sequence of her own being under repairs. This watch was one to which particular value was attached, on account of some family associations, and anxiety was ex-pressed that it might not meet with any injury. The sisters were sleeping together in a room communicating with that of their brother, when the elder of them awoke in a state of great agitation, and having roused the other, told her that she had a frightful dream "'I dreamed,' she said, that Mary's watch stopped, and that when I told you of the circumstances, you replied, 'Much worse than that has happened, for brother's

"The succeeding night the very same dream occurred, followed by similar agitation, which was again composed in the same manner, the brother being again found in a uiet sleep, and the watch going well. On the following morning, soon after the fami-ly had breakfasted, one of the sisters was sitting by her brother, while the other was writing a note in the adjoining room. When her note was ready for being sealed, she was proceeding to take out for this purpose the watch alluded to, which had been put by in her writing-desk; she was astonished to find it had stopped. At the same moment the back as a second of interest from she heard a scream of intense distress from her sister in the other room. Their brother. who had still been considered as going on favorably, had been seized with a sudden fit of suffocation, and had just breathed his 1ast."

But to resume my narrative. I find it impossible at this distance of time to recollect all the persons to whom these operations of my mind were made known before the letter of Captain Codman gave reality to my vision. Among them were Dr. Swan and two female friends, who have since passed beyond the scenes of earth. During his life my kind physician frequently urged me to publish an account of these remarkable facts. My reasons for not doing so are suggested in a letter to Rev. Mr. Stetson, which, together with the reply and the tes-timony of other eye and ear witnesses. I subjoin for the satisfaction of those who may desire additional proof of the strict accuracy of this narrative:

"Rev. Caleb Stetson:

"DEAR SIR-If any apology is necessary for me addressing you the note, I trust it may be found in the friendly relations which have long subsisted between your family and ours, and in our personol relations to the subject of this letter.

"You will no doubt recollect the singular mental phenomena which occurred during my severe illness some weeks before your son Frederick's death, and which at the time caused considerable discussion in literary and scientific circles. By some conversation with the facts I have been urged to write an account of them for philosophical inquiry, they being considered in many respects a more remarkable instance of prescience or foresight than any on record ; but the fear of being classed with visionaries and Spiritualists has therefore prevented

"Now, however, on a fresh application to state the particulars in detail, I have con-sented to do so, and would consider it a great personal favor if you will carefully examine the accompanying statement, and so far as memory will enable you, add in a note to me, which I may be at liberty to publish, your corroborative testimony respecting

"Mr. Baker unites with me in very kind regards to yourself and family. "With great esteem and respect,

"HARRIETTE W. BAKER.

"Dorchester, Feb. 16th, 1870."

"Rev. Mr. Stetson, having been sick for several weeks, requested his wife to answer for him. She writes:

"DEAR MRS. BAKER-We have read your manuscript with the deepest interest. You have expressed clearly and correctly the whole subject, as it has rad hidden in our memories; and so vividy, too, have you portrayed it, that the sad event of by-gone years comes to us with the freshness of vesterday. "Mr. Stetson also wishes me to add that

it might be well for you to procure the testimony of those who were informed of your wondrous vision . There is the event transpired, as so many years have passed since that fatal storm of March 10th, 1846. "With our best wishes for yourself and husband.

is the youthful Frederick Stetson? Who among us had fairer prospects of life than he? A few days ago, and he was with us in all his youthful freshness. But in an un-expected momenthe was called into eternity. You remember the fatal night of the 10th. Who of us will ever forget it? The hour of midnight arrived. All hands were call-ed on deck. The wind and the storm had prevalled for hours; but now the furious gale began. The foretopsail must be taken in, and with the rest Frederick mounted the fatal yard. The flapping sail, clewed up, but not yet handed, and at the mercy of the gale, struck him from his hold, and precipitated him into the billows beneath. The alarming cry, 'Man overboard!' was heard The captain immediately ordered the lifebuoy to be cut adrift, and the life boat to be got out. But although there were enough of you ready to man it, even at the risk of your lives, yet it was soon found that it would be all in vain. He was immediately lost sight of. No human power could save him in that dark and boisterous night. Who of us has not observed his modest and re tiring manners, and the delicacy of his spirit? How careful not to wound the feelings of others! I am happy here to ad-duce testimony to the excellence of his character from his native town. In a let-ter, addressed to our captain on the day we sailed from Boston, the Rev. Mr. Baker, of that place, says: 'He is a young gentleman of great promise and most excellent char-acter, in whose prosperity I feel almost the interest of a father.' Mr. Baker speaks also of the lively interest which the citizens of Medford took in his success in this voyage. Ah, what a sad tale will the record of the fatal night of the 10th be to his bereaved parents! How painful to think of even breaking to them the sad tidings! Gladly would we spare them this cup of sorrow. May the Lord support them!"

History Repeating Itself.

LETTER FROM DR. SAMUEL WATSON.

I attended the "First Methodist Church" yesterday, to hear the pastor preach on the Sabbath. He read for the lesson the first part of the twelfth chapter of Matthew. It gives the history of Jesus and his disci-ples going through the corn and "plucking and eating" to satisfy their hunger. The Pharisees accused him of breaking the Sabbath. Jesus referred them to what David did when he was ahungered, and they that were with him; how he entered into the house of God and did eat of the shewbread which was not lawful for him to eat, and how the priests profane the Sabbath and are blameless.

"And behold there was a man which had a withered hand, and they asked him, saying, Is it lawful to do good on the Sabbath day, that they might accuse him." This was the preacher's text. Jesus healed the man with the withered hand on the Sab-bath. "Then the Pharisees went out and held a council against him, how they might destroy him." Further on we are told with whom this council was held—the Sadducees. They were the materialists of that day; they believed in neither angel, spirit or any ex-istence after the present; yet these Pharisees, who made long prayers, and were very strict in the discharge of the externals of religion, and claimed to be the peculiar fa-vorites of heaven, formed a coalition with these materialistic infidels, who "rejected the traditionary doctrines of the Scribes; and maintained that there was no future state of rewards and punishments." "They denied the existence of ang eis and spirii or souls of departed men" (Acts xxiii: 8). They carried their ideas of human freedom so tar as to assert that men were absolutely masters of their own actions and at full liberty to do either good or evil. Josephus even says that they denied the essential difference between good and evil; yet these members of the Church will unite with these infidels to destroy Jesus. And for what? Doing good on the Sabbath day. Now for the parallel: The Church has never been able to afford demonstrative proof of the immortality that mankind have yearned for. Hence the rapid progress of German rationalism and materialism. Spiritualism comes when it is most needed, to demonstrate this glorious truth to all who will investigate. Instead of the Church re-ceiving it as "a Godsend" to them as well as to the materialistic world, she forms, as as to the materialistic world, she torms, as her prototype did, a coalition with the scien-tist and materialist to "destroy" this glori-ous truth of the nineteenth century, which meets the most exacting demands of scientific investigation, and affords the only tangible proof the world has in this age of a future state of existence. How she will re-ceive the fact that six of the most thoroughly scientific materialists of Germany have been converted by careful investigation of Spiritualism to a belief in a future state, and that Rev. Joseph Cook has, in a late Boston lecture, admitted that inside of a double slate a message was written while he held the slates in the air, away from Mr Watkins, the medium, remains yet to be seen. The question asked in olden time wil be apropos: "Have any of the Scribes and Pharisees believed on him?" The work goes BRAVELY on. P. S.-Having been sent for, I went, after writing the above, to see an old man whom I have known here for over thirty years. He is a member of the Baptist church, and has recently lost his natural sight. While he cannot behold natural objects, his spiritual vision is opened, and he sees a great many persons, men, women and children. He is as rational as I have ever seen him, but wonderfully mystified. I explained to him clairvoyance, and showed him there were similar cases on record in his old book He tells some queer stories about their employments, confirming somewhat Dr. Crow-ell's book. He says he goes off with them and stays a day or two at a time. I shall see him again. I leave to-night for Nash ville.

sorrowing in our grief, glorying in our tri-umphs. We declare our fixed and unalterable conviction that, by methods well understood and through channels well established by evidence and experience, these disembodied intelligences from time to time communicate with us for our information and spiritual elevation; and we invoke their aid, guidance, and controlling influence in the approaching political canvass."

On the reading of this resolution by Judge Pierrepont, chairman of the committee, it is said that Mr. Steck, of Colorado, moved it to be laid upon the table. This motion was supported in speeches by Emery A. Storrs of Illinois, H. H. Harrison of Ten-nessee, William Walter Phelps of New Jersey, and Mr. Youngblood of Alabama; while Mr. Pierrepont earnestly pleaded for its admission into the committee's report, in order that the sense of the convention might be taken upon it. Finally the resolution was tabled by a vote of 36 to 1. This was the only plank upon which there was much discussion.

Wm. Denton's Reply to Dr. Cooper.

Dr. Cooper complains that my treatment of his book was captious and unfair; but he certainly fails to show that I was either. If men will deal as fairly with me, as I have with his book, I shall be satisfied.

He still gives us no evidence that any spirits were the authors of the book, and, although I believe him to be honest and do not blame him in any degree, I am more than ever inclined to think that the book is entirely the product of his own mind. have seen the "strange characters," which he professes to have translated, and they have the appearance of unmeaning scrawls. I have subjected them to psychometric examination and they yield no spiritual influence, while the book itself is sufficient evidence of the ignorance of the writer, on the subject of which he treats, whether spirit or mundane dweller.

He says no two_scientists agree as to the heat of the sun. But what has that to do with my criticism? Does any scientist believe that the heat is such that human beings can live upon it? He says, "Spectrum analysis reveals the metals in the atmosphere of the planets." Spectrum analysis does no such thing. The light of the sun reflected from the planets reveals the dark lines by which the existence of metals is recognized in the atmosphere of the sun, but no scientist has ever found by spectrum analysis metals in the atmosphere of any planet.

Dr. Cooper thinks that it is a small error to say that Silurian limestones are worth-less for fertilizing purposes, though probably millions of tons of them are used every year for that purpose. What then is a large error? I never criticised the use of the word "buried" for burned, and the Doc-tor shows us one of the small errors that I neglected.

He thinks my objections relating to gypsum seems to be well taken, but wishes to know if the Onondaga gypsum is pure enough to be adapted to all the uses men-tioned in the book. What has that to do with the original statement of the book that gypsum was not found in these older formations? It is certain that millions of tons of gypsum have been quarried from beds that are older than the Triassic formation

It is time that the truth was told in reference to a host of books claiming to be of spiritual origin. Most of the books of that class, so far, are but the veriest trash; though the greatest of names are generally attached to them as authors. Such works have brought Spiritualism into disrepute and prevented multitudes from examining its claims, who might otherwise have be-come its advocates. Dr. Cooper's book is an utterly worthlessone, for this reason, that if you read anything init that you know to be true, you learn nothing; and if you do not know it to be true, you can have no assurance that it is true. As far as I can judge of the book, what is true in it is not new, and what is new in it, is not true.

JUNE 19, 1880.

"Man overboard!" "Throw a rope!" "Let down the life-boat!" "It's no use; the ship has pitched beyond his reach!"

Fresh groans from my lips brought new anxiety to my faithful watcher. He seized my trembling hand, placed his fingers on my pulse, and started back with dismay

"What is it? Are you in more pain? Shall I go for the doctor?" "Oh, it's dreadfull" I grasped. "I can't

tell. "It's awful."

Then I passed into a still more remarkable state. Heretofore I had seen what was going on at the moment; now my mind went forward, and saw events that occurred two, three days, two weeks, lat-

er. The storm had abated. The vessel, though injured, was able to proceed on her way. It was the Sabbath; the crew were sitting in silent reverence, while the clergyman, Rev. Mr. Walker, read, prayed, and preached a funeral sermon, caused by the late sad event. Every eye was moistened, every breath hushed, as the speaker recounted the circumstances connected with Frederick's voyage, and en-deavored to impress upon the minds of his hearers the solemn truth of the uncertainty of life.

Another scene. Our own chamber: a messenger coming in haste with a letter from Captain Codman announcing Frederick's death. The words of the letter I could read.

One more scene. I seemed to be again on board the *Sophia Walker*. Mr. Stetson was there, standing by Frederick's open chest, into which the captain had thought-fully placed every article belonging to his late clerk. The father's tears fell copiously while Captain Codman dilated on Frederwhile Captain Codman dilated on Freder-ick's exemplary conduct during the entire voyage. When they reached Palermo, he had expressed his wish to enter upon the duties of a clerk, according to their contract, if tired of a sailor's life, and since that hour had taken his place with the officers in the cabin.

All this passed before my mind with the rapidity of lightning. I lay trembling with agitation, until startled to present realities by my husband's voice, while he had a spoon to my lips.

The first question I asked was,"What day of the month is it?"

"The 10th of March." "What time did you come into the

100m ?' "It was past twelve when I gave you your medicine. Soon after, you seemed greatly. distressed. Can you tell me now what it was?"

"It is dreadful," I whispered, grasping between every word. "Frederick Stet-son is drowned. I saw him fall into the sea.

"Oh nol" was the cheerful reply. "You had been thinking of him, and dreamed

"No; I was wide awake. I saw him fall. I have not once thought of him for weeks. Oh, what will his parents say?" Soon after this, exhausted by my terri-

ble excitement, I fell into a troubled sleep. When I awoke, it was dawn, and I immediately commenced narrating to my husband the scenes I had witnessed, he making a note of them, and their precise date.

Perceiving that this conversation greatly agitated me, he left the chamber to in-

"To quiet her agitation, the younger sis-ter immediately got up, and found the brother sleeping quietly, and the watch, which had been carefully put in a drawer, going correctly.

"Most affectionately yours, "JULIA M. STETSON.

"Lexington, February 19th, 1870." Acting upon the suggestion contained

in the above note, I have received the following communications from those who have seen or heard this article in manuscript. The first is from the daughter of Rev. David Osgood, D. D., a predecessor of Rev. Mr. Stetson, and for a long course of years pastor of the First Church in Medford:

"DEAR MRS. BAKER-In answer to your inquiries, I could state that I have a dis-tinct recollection of hearing from you in your sick-chamber an account of 'your vis-ion in regard to the death of Frederick Stetson, immediately after the sad events which you have so vividly portrayed. The circumstances made a deep impression on my mind, and I have always considered your mental state as remarkably analo-gous to all I have ever-heard of Scotch second-sight.

"Most truly yours, L. Osgood. "Medford, March 5th, 1870."

From Mrs. Sarah B. Butters, to whom have already referred. I have also the following testimony:

"This certifies that I was acquainted with the remarkable vision narrated by Mrs. Baker before the knowledge of the death of Frederick Stetson reached me by the arriv-al of the ship Sophia Walker in Boston, on the 25th day of March, 1846, and its exact correspondence with the circumstances of that sad event so impressed me at the that sad event so impressed me at the time as to leave in my mind a distinct recollection both of the vision and of its SARAH B. BUTTERS. fulfillment. "Medford March 2nd, 1870."

'I will introduce but one other witness, who was with me on that fearful night, and was an actor in some of these scenes. He writes:

"I am happy to bear my testimony to the truthfulness and fidelity of the record of facts contained in this narrative, and to assure the reader of its entire trustworthiness. I thought them at the time, and had ever since considered them among the most remarkable mental phenomena of which I have any knowledge, and worthy of a place in the history of metaphysical science.

"A. R. BAKER, "Dorchester, Massachusetts, March 8th, 1870."

The following extract from the sermon preached by Rev. Mr. Walker is an exact fulfillment of the second scene in my vision. The text is from the Epistle of St. James: "For what is your life?" It is even a vapor, that appeareth for a little time and then vanisheth away." The fly-leaf of the discourse contains this entry

"A sermon preached on board the ship Sophia Walker on her passage from Pa-lermo to Boston, March 15th, 1846. Occa-sioned by the death of Frederick Stetson, who was knocked overboard in a gale, March 10th, near the banks of Newfoundland. By Rev. Charles Walker, A. M., one of the passengers."

Memphis, Tenn. May 17th, 1880.

A Plank that was Left Out.

[The New York Sun.]

It is said, on what appears to be good authority, that the original draft of the platform, as prepared by the Hon. Edwards Pierrepont and by him submitted to the committee on resolutions at the Republican Convention in Chicago, contained the following plank, coming just after the one which charges the democratic party with "a supreme and insatiable lust of office:"

"Ninth-We affirm our bellef in the constant guiding and Inspiring presence of disembodied souls-beings from a better world who, freed from the limitations of the finite and emancipated from the enthrailment of the gross and corporeal, still hover around and over us in pure, lovely spirituality, direct-After some explanatory remarks, the preacher says: "We have a most affecting I lustration of this truth at hand. Where us of danger unseen, rejoicing in our joy

ere ditterrance

Bogus Medical Diplomas.

[The Chicago Times.]

PHILADELPHIA, June Oth.-John Buch-anan, the man who has sent hundreds of bogus medical diplomas throughout Europe and this country, was arrested to-day. It was notorious that Buchanan carried on the sale of degrees openly and systematically. For a long time newspaper columns have been burdened by information. Mayor Stokely had received communications from Germany, England, France, and other parts of Europe, and even from atipodean China, of Europe, and even from atipodean China, and far-off Australia. Inquiring by what right Buchanan's college could dub a man a thousand miles off an M. D., or LL. D., for money, when he had never studied medi-cine in his life. Recently the United States postal authorities, who have been casting around for something by which they could entrap the wily little man who held forth at No. 514 Pine streat as days of the American No. 514 Pine street as dean of the American University of Pennsylvania, and the Eclec-tic Medical College of Philadelphia, were furnished with the desired snare. Buchanan has been sending circulars through the mails, and so Special Agent Barrett, of the post office department, sent decoy letters and soon had sufficient evidence to convict Buchanan. A warrant was issued to day, and Barrett, having the cooperation of Deputy United States Marshal Renter, a number of letter-carriers, and two reserve policemen went down to the vicinity of Buchanan's college, the dingy-looking old building with 514 over the front door, which last figured in print in connection with the mysterious disappearance of the Chester girl, Mary Ash, who was supposed for a time to have been a victim of Buchanan's foul acts. A conference was held around the corner, on Fifth street. The agent was thoroughly posted about the intricacies of the college and the difficulty of getting into the shop. It was arranged that the carrier who regularly delivered the mail at the college should enter the place, and blockade the doorway in case the doorkeeper objected to letting him have access to the doctor, and that while he was parleying with him the others were to rush in and run up stairs and seize the doctor, whose apartment was well known. The plan worked well, and Buchanan was pounced upon. "Talk about evidence," said Agent Barrett, afterward, we've got the deadest kind against him."

Nothing is more notorious than the fact that a man may carry the whole scheme of Christian truth in his mind from boyhood to old age without the slightest effect upon his character and aims. It is there, but it fructifies nothing. It has less influence than the multiplication table.-Holland's "E very-Day Topics.".

JUNE 19, 1880.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

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

THE WOOD THRUSH.

⁴Tis leafy June, and in a deep ravine, O'ershadowed by the branches of tall trees, And listening to the music of the rills, Thy song comes floating to me, wondrous bird-Comes pouring down among the quivering leaves, Like silver cascades melted into notes, Thou callest like a spirit, far and high. And the dim woods become cathedral-like. And my soul melts in fervent, grateful prayer, My heart is brimming o'er with joy divine, For, listening to the clear and liquid voice Which fills the air with such rich melody, My spirit catches breathings and mute signs Of that vast Spirit, infinite and calm, Which speaketh in the wird and cloud and storm; Which spreadeth through the universe, the

chords, Five and unseen, of that grand instrument That waketh in the thrush, and in the stream, And in the illimitable soul of may, The notes of universal harmony. Sing ou, sweet bird! ring out thy glad refrain! Thy tender voice, piercing the yielding air, With soft, delicious and appealing tones, Freshens my heart as rain the thirsty soul, And bids my spirit rest forevermore In the pure effulgence of the Father's love. Mary F. Davis.

At this opulent and changeful season, the soul is sometimes oppressed with earth's excess of beauty. We are burdened with that kind of sweet pain, that tender unrest which wait on all joy and loveliness, and deepen with their very intensity. Unfold-ing leaves; snowy buds and roseate blooms; multitudinous tones and hues and forms; songs of birds; the stainless blue of the sky, the very grass under our feet, and wayside weeds, instinct with happy life; the fresh tipped pines and hemlocks:

"The dewy morn, and odorous noon and even With sunset and its gorgeous ministers, And solemn, midnight's tingling silentness.

Why do all these bring that nameless pain which all nature's true lovers must often feel? Is it not the dumb yearning toward that ideal, enduring and perfect beauty, whose broken reflections we behold about us, as some troubled sheet of water reflects the holy calm and glory of the far-off stars? It must be so. It is the struggle of the fleeting toward the permanent; the finite toward the infinite; the segment toward the circle; the individual toward the central soul.

Then, too, the world's rude clangor intrudes into our holiest dreams of goodness and beauty; its jar torments, even at the moment when we are about to enter be-hind the veil and dwell within the inmost. Such moments are necessary in every life that aspires to higher unfoldment. There must be solitude. "The world is too much with us, soon and late." It is but a Barmecide's feast always to sit with others, even to eat of sweetbreads. In the sanctueven to eat of sweetoreads. In the sanctu-aries of silentness do the gods banquet. There are answered all queries and contra-dictions. There angel messengers do waft their brightest inspirations into the recep-tive understanding. There does the deep heart of man draw water—not from shal-low distorms but from the sector of low cisterns but from the springs of ever-lasting life. The one has its source in eternal and exhaustless Love, Beauty and Wisdom; in the other, we may "dip our buck-ets into empty wells, and weary grow in drawing nothing out."

Hinckley of Providence, gave an excellent report of the Executive Committee from the several New England States. Lucy Stone as usual presided ably. BOOK REVIEWS.

HIGHER ASPECTS OF SPIRITUALISM. By M A. (Oxon), author of "Psychography" and "Spir-it Identity." London: E. W. Allen & Co. Chi-eego: Religio-Philosophical Publishing House. Price \$1, postage free.

Under this title we have a new and valu-able little work from the pen of the well-known and highly esteemed writer whose many contributions in defense of Spiritualism have been put forth under the nom de plume of "M. A. (Oxon)." It is got up in the style of his volumes on "Psychography" and "Spirit Identity," and contains in a brief compass much interesting matter that every Spiritualist ought to be in possession of. From the Preface we gather the following facts in regard to the efforts for the suppression of Spiritualism in England:

"It must be said, to the eternal disgrace of what boasts to be a free press, that we have no journal that will, or perhaps that dare, give a perfectly fair and full hearing to writers who can defend Spiritualism from personal knowledge. The subject is tabooed as being likely to imperil circulation and impair influence.

"The result is, that only one side-that calculated to discredit the subject-is pre-sented to the public. Nor is this all. Neither our great London Circulating Library nor the great firm that supplies the travelling public with literature at the Railway stations throughout the kingdom will give any publicity to works on Spiritualism. . . Messrs. Smith will not allow a paper connected with Spiritualism to be on any of their stalls. Mudie and Smith, the two great centres for the dissemination of English works, do their best to stifle Spiritualism. It is well, I think, that this unique fact should

went, I think, that this unique fact should be placed on record. "What wonder then that the general pub-lic that hears of Spiritualism only through its daily paper, entertains an utterly false notion with regard to it, viewing it only as a melancholy picture of chicanery and cre-dulity, and grotesque jumble of blasphemy, buffoonery and fraud."

buffoonery and fraud." The state of things in our own country is not quite so bad as this; but it will take long before prejudice and hatred can be so far beaten down that Spiritualism, like other dectrines based on scientific facts, can be admitted to a fair hearing by the secular press. Those Spiritualists who deny the scientific character of our phenomena have themselves done much to retard their reception; and yet what can be more obviously a fact of science than the ten thousand times proven fact of psychography, or writing in-dependent of any known co-operation by a mortal in the flesh?

Well does our author remark: "When Spiritualism releases an enslaved mind from the terrorism of a degrading creed, and lifts it into an atmosphere of light and love from one of ignorance and slavish fear, by showing the realities of the world to come, the world sneers loftily about enthusiasm and fanaticism, as it would sneer again at a Christ were he among men."

. It is a great mistake to suppose that our author undervalues the physical phenomena. by which the mental are corroborated and enforced. All that he would do is to eliminate fraud, whether by spirits or mortals, and to be sure of all that we get in the way of manifestations. For this reason he would bring into the investigation of the subject all those precautions, the importance of which we have editorially advocated so persistently. It may be said with truth that by enforcing these exactions we may miss many genuine exhibitions of spirit-power which we would otherwise get; but is it not much better to have it conclusively proved to us in broad daylight, under perfect conditions, that a phenomenon like independent writing does actually take place, than to have, in dim and doubtful light, what we may rationally believe to be a form-manifestation by spirit power, but which we cannot possibly swear to as being what we suppose it to be-a scientific certainty? In regard to materialization (which he fully accepts), he says: "We should have more respect for our mediums, with their sensitive temperament, and liability to obsession by any undeveloped spiritual agency that may seize upon them, than to place them deliberately under the very condition where such power may have fullest opportunity of possessing them. Under none but the happiest and most perfect conditions should they be exposed to such a risk. We should have more thought for the fair fame of the movement, and for the credit of all concerned in it, than to expose it to the dan-ger of such association with what the world will surely brand as fraud." It is because of the death of the depth and sincerity of his own convictions, that he would exact conditions which shall be such that no skeptle or novice, who may be present, with, perhaps, an aggres-sive, hostile intent, shall bring with him un-consciously spiritual aid enough to make it appear that the medium himself has been guilty of a fraud. "The great cause for congratulation," says our author, "that strikes me in the outlook that I am attempting to take, is this undoubted inclination on the part of thoughtful Spiritualists to look beyond the surface phenomena, even beyond what I may call, without offence, the emotional aspect of the subject, and to dwell increasingly on its religious side, and to regard, the vast movement as essentially a spiritual effort analo-gous to many that have preceded it, which has a beneficent aim for humanity." Let it not be supposed from this language that our author would circumscribe, in the confines of any sect or any historical dogma, the free soul of man. All that he would teach is, that a knowledge of immortality brings with it a certain moral and religious responsibility; the inference, too, that there is a moral order in the universe significant of divine power; that "we are all of us, on different planes of progression, spirits, gain-ing our experience in the great school of incarnate life." "Entire agreement," he says, "is so far from being desirable, that it is easy to see that its existence, if it were possible, would betoken an absence of that healthy friction which is inseparable even from reform, and much more from such revolution as I have estimated Spiritualism to be. . . . If, as 1 entirely believe, all truth is evolved by conflict with error, and if these spiritual truths, of which we are now the recipients, are born in our world by conflict with the foes of progress, how important that we should direct our weapons against them instead of wasting force in fruitless contention amongst ourselves" amongst ourselves."

and assured fact. When we are more care-ful in our methods of eliciting these phenomena, we shall find that it is our own ig-

norance and folly that are, in many cases, responsible for the results that we deplore. And yet all these apparent checks do but give an added impetus to the great fact of spirit-agency. They rouse from their lethargy those who are convinced, and they lead to a collision of minds, from which the truth is evolved. "I think I can see," says our author, "that after every crisis in its

history, when scorn is poured on its truth, and daylight is let in on its errors, it roots itself more firmly, spreads itself more widey, and is more a source of attraction than before."

To all the objections to Spiritualism on moral and religious grounds, the author re-plies wisely and well. He is fully of opinion that spirit communion is dangerous to the evil, who will attract evil by the law of affinity; to the foolish gaper, who will get pretty much what he is fit for; but not dan-gerous to the sincere and pure. He gives a ist of the men and women recorded in the Bible as having had spirit-communion; and it shows that among some bad there were many good, such as Noah, Abraham, Elijah Elisha, Daniel, Jesus, Peter, James, John, and Saul. "Were they, then, sinning in dealing with Spirits?" he asks. To thoughtful Spiritualists the new book

by M. A. (Oxon) will be found full of interest. It is evidently the result of much likeral reflection, as well as of a clear intuitive judgment. There is nothing in it, we think, with which a truly liberal Spiritualist can reasonably find fault, and there is much, in the way of fresh ideas and apt illustrations, with which he will heartily concur.

THE SPIRITS.

Wonderful Deeds Performed by a Medium.

[Portland (Oregon) Telegram.] Upon the invitation of a lady who is a firm believer in the doctrine of the Spiritualists a Telegram reporter attended a seance a few evenings since at the house of a gentleman who lives in the upper part of the city, and whose wife possesses considerable powers. A small crowd of ladies and gentlemen were found in the parlor, and after an exceptionally good supper, preparations were made by which the lady would be enabled to display her ability as a medium. Just here the Teleoram wishes to remark that in the crowd were two prominent ministers and several of our most cultured women. The room was darkened and the lady took a seat in the middle of the room. The chair on which she sat was carefully examined by those present. She was strongly bound to the sides and wings. and at a given signal the lights were all turned out. No sooner was this done than the most bewitching music was heard. Some one appeared to be playing on the piano in the opposite end of the room. Before the lights were put out the piano was seen to be closed, and one or two parties who were sceptic on spiritualistic powers were given seats near by and told to keep their eye on it. The music continued for perhaps three minutes to the great astonishment of those present. At a given signal the lights were turned on, and the piano stood closed as before and the lady was seen to be tied to the chair, and to all appear. ances had not moved. This was indeed wonderful, but the manifestation which follows was more so. The lady was tied to the chair as before, the piano was closed and locked and the key given to the reporter of the Telegram. At a given signal the servant turned lown the gas, and no 'sooner had he done so than the piano lid was heard to fly open, hands were detected moving on the keys, and when the lights were turned up the lady sat at the piano bound to the chair as before, with the single exception of her hands which were loosed. This was an unrivalled performance and one calculated to stagger the credulity of those who by nature or education are inclined to to sneer at the evidences of Spiritualism, But more wonderful performances were to follow. Still bound to the chair the lady was carried to the opposite side of the room from the piano. To the rungs were strongly fastened pieces of rope, the ends of which were given to two ministers. Again the lights were turned down. Every person held their breath ; not a sound was heard ; not a movement could be detected. When the gas was flashed on for a moment the lady was seen reclining on a sofa in the other end of the room, while the chair in which she had been tied was seen on top of the piano. Another moment of darkness and silence and the gas was again turned on the scene and there the lady sat bound as before. Everything occupied the exact relative position it did before the gas was turned off. The min-isters still held the ends of the two ropes, and there was no evidence of anything having moved. This was not enough, however. More convincing evidences of the lady's wonderful powers were to follow. She was with great difficulty unbound from the chair in which she had sat during all these manifestations. The chair itself was bound to the legs of the piano as securely as the lady had been bound to it. All present then gathered about the medium, but did not touch her in any manner or form. Giving a signal to the colored waiter, he turned down the gas, and in just seventyfive seconds a voice was heard in the other end of the room commanding him to turn it on again.' This he did, and lo! the chair was seen detatched from the plano sitting in the middle of the room, and the lady herself bound in it as before. No one moved, and the gas being again turned on, the chair was seen bound to the piano again and the lady sitting in the midst of the party as before. This wonderful performance covered all present with confusion, and it is not too much to say that the doubting Thomases who attended went away convinced of the truth of Spiritualistic interposition and the power of mediums. The other perfomances consisted in the lady being bound in the chair so tightly by the unknown powers that the living could not unloose her, and in receiving communications from the departed. There was no fraud or deception practiced, but all was open and



Lherefore we will cherish this tender sadness that follows the contemplation of summer's wealth of loveliness, not in a sentimental and unwholesome way, but in order to follow the clue that leads from earthly to spiritual beauty until we arrive at its source in the habitations of immortal

The new Postmaster General of England, in Mr. Gladstone's cabinet, Prof. Fawcett, owes most of his success in statesmanship to his able wife. Soon after marriage. Prof. Fawcett accidentally lost his eyesight, and Mrs. Fawcett became his reader and amanuensis, faithfully mastering every point in which he had interest. She was formerly Miss Garrett, sister of Mrs. Garrett-Ander-son. M. D., the pioneer woman physician of England. Still two other sisters have become artistic house decorators and furnishers, serving apprenticeship three years be-fore opening the first woman's establish-ment of that kind. It will be seen that these four sisters are deficient neither in ability nor energy. Mrs. Fawcett has helped her husband in his career, and made one for herself. Her first book was a "Primer on Political Economy," and she contributes frequent and able papers to the leading English reviews.

The work of these and similar women is more noticeable, because in England social restrictions are more onerous than they are here, and consequently there is less flexibility and independence among women gener-ally. The old world has narrow lanes and well'trimmed fields within her mental as well as her physical, borders. But where rank or royalty sets the fashion-Mrs. Grundy fol-lows. Her Majesty, Victoria, paints, etches and embroiders; therefore these are tashion-able, and the Kensington Boyal Art School has become a world-wide exemplar, as well as furnishing employment to a multitude of needy women. The Prince of Wales no-ticed a picture by Mrs. Elizabeth Thompson, and forthwith all the world fell at her feet. Princess Louise has fine artistic culture and has already established the first Academy of Fine Arts in the Dominion.

Now that the Empress Elizabeth, of Austria, has taken to public speech making, we shall see if grand dames do not fall into the lecturing ranks. It was at Pesth that the ectiving ranks. It was at restit that the stately, beautiful, imperious, yet large heart-ed Queen, made an appeal in aid of the Red Cross Society, for the support of soldiers' widows, mothers and orphans. As usual, even she, in royal robes, has to supplement the terrible evils wrought through unbal-anced passion, by an appeal to the better side of humanity. Her little speech, admir-ably delivered, concluded thus: "Forget for the time that I am your Queen and consid-er me only as a woman pleading to women in the cause of women." To men the power and the glory, to women the anguish, the poverty, the desolation, the tears, she might have added, because, in so-called Christian nations selfishness is the ruling motive; because the womanly and spiritual side of the race has no voice in directing councils, correcting evils, humanizing brutality, or in making or administering laws by which all alike might enjoy better opportunity.

The Ninth Anniversary of the New Eng-land Woman's Suffrage Association held a and woman's punrage Association held a very interesting meeting in Boston in May. Rev. J. W. Bashford gave an eloquent ad-dress, followed by Mrs. Livermore, who, as a speaker, is always above praise. Her re-marks on co-operative housekeeping are marked for future consideration. Wendell Philling's scholarity and alcount plan fol a speaker, is always above praise. Her re-marks on co-operative housekeeping are marked for future consideration. Wendell Phillips's scholarly and eloquent plea fol-lowed, and the Unitarian minister, F.A

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Magazines for May, Just Received.

above board.

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The Medical Tribune. (Alex. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New York city.) Contents: Thoughts on New York City.) Contents: Inoughts on Medical Topics; Insanity from Uterine Dis-ease; Remarkable Cure of Eczema; The American Medical Association; A Visit to Ohio Eclectics; Triangular Vials; Meetings of Associations; The New Eaton Telephone; Medical Impostors; New Publications; The Mirror.

The Young Scientist. (No. 11 Dey street. New York City.) This is a practical Jour-nal of Home Arts for the young. The editor strives to make it an instructive as well as interesting journal.



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Candid and to the Point.

The sincere, hearty thanks of the editor. and of the spirit intelligences having the JOURNAL especially in charge, are hereby publicly tendered to the intelligent, earnest, active friends who have rendered such effective aid in supporting the paper during the trying ordeals through which it has passed; ordeals which would have ended in failure and disaster but for such support. The Religio-Philosophical JOURNAL has acquired a most enviable reputation and influence with all fair minded people, Spiritualists and non-Spiritualists, both for its independence and judicial fairness in expounding Spiritualism, as well as for its strict adherence to the scientific and analytical methods in treating of spirit phenomena. It is pre-eminently a paper with convictions; it never "waits for the returns to come in" or to sound the drift of public sentiment before defining its position on all mooted questions as they arise. And painstaking care, aided by a comprehensive system of gathering data, enables the editor usual- | (the fourth in order) being in some unintelly to be fully and promptly in possession of ligible ancient Oriental character, not Hethe facts necessary to a thorough comprehension of the matter under consideration. The interests of the counting-room-the financial bearings-are neverallowed to dictate the editorial policy of the paper. The editor is neither a blind enthusiast nor a narrow minded fanatic; he believes with Lord Bacon that "God has placed no limit to the exercise of the intellect he has given us on this side of the grave;" and that in the study of spiritual things the head must be master of the heart. : In dealing with the personnel of Spiritualism, the editor believes that justice, pure and simple, is in the end the greatest charity to the individual and the only safety to the cause. He believes that what is wanted above, all things in the conduct of a Spiritualist paper is, that earnestness and sincerity which shall be as quick to arrest error and imposture, as to encourage the genuine and the true; that no fear of unpopularity or financial loss should deter him from this course. However Quixotic such a standard may seem to the average man of the world who believes that "business is business," or to the emotional and spiritually intoxicated ecstatic who imagines that man is but the slave and plaything of the Spirit-world, the editor is deeply gratified to know from the cordial sympathy and cooperation afforded the JOURNAL in its work on such a platform, that there are thousands who are in accord with these views. The paper has steadily and rapidly improved and keeps abreast with the progressive thought of the age. That the paper shall maintain its present high standard of excellence and constantly improve wherever improvement is practicable is, we know, the desire and expectation of all interested. To render this possible, it is of prime importance that its subscribers shall with promptness and alacrity pay their subscriptions, both those past due and for a year in advance. We have been for three years striving to get the JOURNAL's subscription list on to the prepaid system, but such is the force of long continued habit, it is a slow and difficult task. The amount now due from those to whom we are regularly sending the JOURNAL reaches in the aggregate, the large sum of \$10,000. This money we need; and it is absolutely essential to the life of the paper that every debtor exercise the utmost effort to pay at once. There is a widespread notion current that we publish a paper for the "fun of it," having plenty of means outside of the income from the Jour-NAL. Such is not the case, and whenever the paper ceases to be self-supporting, should such a time ever come, it will gracefully bid adieu to the public and join the large army of similar enterprises "gone before." Through all the various disasters, by treachery in its infancy, by fire which swept away every dollar invested, by the long period of financial distress out of which the country is only now beginning to emerge, the JOUR-NAL has been outspoken and independent, I

to carry it on. We do not now beg, we ask but simple justice, we ask only our own. If you fail to respond your loss will be greater than ours. If you want Spiritualism represented by such paper as the JOURNAL is, you know how it can be done; and in any event you know your first duty is to pay what you honestly owe. Every subscriber, every well-wisher of

never begging a dollar, nor asking donations

the JOURNAL will, we hope, realize the imminent importance of sustaining the paper and increasing rapidly its already extended circle of influence. Now is the time to act

Still They Come.

It is not many weeks since the Rev-Joseph Cook testified to the genuineness of the slate writing phenomena through Watkins, which he had witnessed in Epes Sargent's library. It is true that Mr. Cook was not prepared to be numbered with any particular class of Spiritualists; but to the broad fact of having witnessed a phenomenon, which materialism is impotent to explain, he bravely testified; and much obloquy has he called down upon himself therefor. The world will come round to him if he will but be patient. Every day abundant testimony in support of his own is accumulating; and the stress of facts will soon be such that no one but an ignoramus will question the truth of what he and others have witnessed, and what any one can witness, who will take the trouble honestly and persevering-

Mr. J. L. O'Sullivan, our former minister to Portugal, in a letter dated New York, May 24th, 1880, testifies to having witnessed, in company with Dr. J. R. Buchanan, the phenomenon of independent writing through Alexander Phillips, aged twenty-three, at his rooms, No. 133 West 36th street. One slate was put on another--no pencil was placed between them-they had been thoroughly sponged and dried. The medium held the closed slates at one side, and Mr. O'Sullivan at the other. It was in broad gaslight, and Dr. Buchanan stood watching the experiment. Under these conditions eight lines of intelligible writing were produced on one of the unexposed surfaces.

Again the slates were thoroughly cleaned, and the medium, under the eyes of the two witnesses, laid them on the floor, close joined under an open chair, and under the full light of the gas. Writing was again produced. It was apparently, says Mr. O'Sullivan, the production of five or six different spirits, two of the the sentences being Latin (one consisting of two hexameter verses-a quotation), one French, one Italian, one English, and one brew, though the square form predominat

proposed to settle upon his wife and children, if he would disclose the trick (if trick it were) by which the manifestawas produced; and furthermore i outstread, if he would was produced; and furthermore i offered to give bonda,) desired it, that I would not divide his secret. I are by to repeat the offer none to any person that can expose what has trick (invok it is.

or explains the stock of freeds thid. "I cannot explain my experiences with Watkins, nor can I frd any one who has or can doit. There means to be three difficulties in the way of investigation by scientific means some of them dare not; others soil not; and some connect The first I call cowards, the second bigsts, and the third foods. While this may appear, harsh and unkind, if is never-theless too true that simost all men of influence and hearn-ing ignobily shirk the investigation of this wonderful discor-try-this most simificant and important phenomenon. "In short I have witnessed some remarkable things done apparently through an unknown and unases some stating, ex-ercising an intelligent power, such as no mortal could exter-cise over matter; and as I am not a coward. I dare state my experiences publicly. But I am no teacher, and will not at-tempt to explain what I have witnessed. I would he glad, however, to be instructed by one so distinguished as your-self."

One of the itinerant exposers of Spiritualism, we learn, called on Mr. Sibley to explain the modus operandi of the "trick;" but the humbug demanded certain juggling conditions so ludicrously unlike the simple process by which the thing is done in Watkins's presence, that he was obliged to retire without accomplishing any other exposure than that of his own false and impertinent braggartism.

We could go on mentioning the names of many others who, by this simple and easily verified phenomenon of psychography have been converted from a gloomy materialism, resting in annihilation, to a knowledge and a hope full of immortality. Mr. Sibley himself was, we believe, a materialist before his satisfactory experience of the manifestation of an intelligent force outside of any visible organism.

What will the "Leipsic correspondent," Dr. Beard, and the rest of the malcontents say to proven facts like these? Why, they will say of course we are all either "daft" or 'epileptic." And that is all the explanation they can give of this wonderful accumulation of intelligent testimony to a fact now known as a certainty to millions of competent witnesses all over the world!

Well does Mr. O'Sullivan remark of the slate-writing marvel, so amply proved in England, Australia, Germany and the United States:

"This phenomenon is so conclusive as a proof of the exist-ence, presence and action of spirits, and at the same time to simple and so easily verifiable in the open light, that it forces the barriers of the most heatile incredulity and carries by storm the conviction of the most exhertical. Witness the revolution among the most eminent scientists of Germany wrought by Sisde, and that in our own Congregationalist pulpits through the Rev Joseph Cook, wrought by Watking in Epes Sargent's library."

Psychic force! Is it? And what is that but spiritual force? If there is a power in a man, while yet fettered by his physical organism, to produce intelligent writing on a paper or a slate, without contact or mechanical agency, and in some way outside of his material body, why should not the same power be exercised by him when it is driven outside of the body by the dissolution of his physical envelope?

The Three Conventions.

The three political conventions which have overrun Chicagoduring the past week, all have a bearing on the pr and principles which lie within the scope of this JOURNAL. The Republican convention represents a constituency so vast and thoroughly organized as to make it, subject only to the contingency of a Democratic success at the polls, the Warwick or king-making power in our system of goverment. The power that fills the throne rules the throne. It was managed by such adepts in the art of political action and utterance as to render its least indication of opinion upon questions apart from partizan policies, as significant of the condition of the popular pulse as the changes of the mercury in a thermometer are of the temperature. We print elsewhere a clause said to have been proposed by the accomplished chairman of the committee on resolutions, Mr. Edward Pierrepont, endorsing Spiritualism in the broad sense and in general terms. It was voted down in committee by a vote of 36 to 1, and we can hardly suppose it was proposed for any other purpose than to challenge public attention to the profound and steadily increasing 'pervasiveness of Spiritualism as a social and intellectual force. We would have said the same thing, however, concerning the following "liberal" plank, had it not actually been adopted into the platform. "The constitution wisely forbids Congress to make any law respecting an establishment of religion, but it is idle to hope that the nation can be protected against the influence of sectarianwhile each state is exposed to its domination. We therefore recommend that the constitution be so amended as to lay the same prohibition upon the legislature of each state, and also to forbid the appropriation of public funds to the support of sectarian schools." Of course a school in which the bible is read as a religious exercise, is a sectarian school; the exercise itself being one that is favored only by one sect, viz: Orthodox protestants, while it is condemned as pernicious by Catholics, Jews, liberal .Christians generally, by most Spiritualists, by Agnostics or secularists, and by a few Orthodox protestants on legal grounds. In this clause the Republican party flings down the glove to the Democratic, by virtually saying, "We hold that Protestant Christianity is no part of the Constitutional or common law of the United States, and that no taxes should be collected for its inculcation in the public schools. Now join issue with us on that proposition if you dare." The party declaring this principle holds in its bosom a large share of the "Puritan " yote. It is thrown down as a challenge to the party in which nearly the entire Catholic vote is held. Hence the latter will not be likely to accept it. If tacitly assented to by both parties, it will certainly be followed by the introduction and adoption by Congress, of such an amendment, and by its submission to the several States. In its discussion in the several State legisla. tures and before the people, the religious issue will for the first time become a na tional political issue. The people will be called upon to say at the polls whether the ' do not exist.

bible is inspired or pervaded by error; whether our civilization is produced by Christianity or whether Christianity is merely one of the accidents, and not a wholly meritorious one, in our civilization.

This question will have to be discussed as the slavery question was discussed, in every state, county, and school district. It will be the most intelligent, awakening, instructive, and useful political issue the American people have ever been called upon to consider. For the first time in our political history the sciences, arts, and universal knowledge, will have a part to play in politics. It will be entirely relevant to consider on the stump what influence the Christian ideas of forgiveness for sin, and atonement by sacrifice have upon crime and morals; what influence the belief in myths and miracles has upon the character of men for veracity and fair dealing, and what are the degrees in which we are indebted for our modern civilization to art, science, paganism, race instincts, and other unchristian sources compared with our debt to the church. Whatever may be the attitude of our orthodox friends, we are ready for the debate.

The Greenback and Woman's conventions differ from the Republican in the fact, that they have their constituency to make. Their 'delegates" are in no technical sense "delegated" by any body; on the contrary they consist of that "come-outer" class, whose vehemence in the advocacy of personal notions throws them out of gear with existing organizations, and renders any views they may express, presumptively the views of pioneers, and therefore of a minority, who having no means of getting power must choose between martyrdom and obscurity. In the Greenback-Labor party the bond of cohesion is the lack of capital. In the Woman Suffrage party, it is the absence of political rights. The fact that both parties are founded upon a want, created a fellowfeeling between them, which the total dissimilarity in their wants prevented from being very cordial.

The Greenback-Labor party seem to be right in their impulse in favor of an abundant paper currency, but quite immature in their attention to the question of keeping it at par or protecting it against depreciation. Plenty of money is a good thing, provided the money is itself good money. The Confederates issued a larger currency than the government has ever issued, and at a time when their armies were confronting ours on equal terms their currency had sunk to two cents on the dollar. Why! Simply, because they did not connect their currency with gold in any way, by making the currency fundable into confederate bonds, and securing the payment of a gold interest on these bonds by means of a competent gok revenue collected from duties on imports. They knew that a gold revenue was needed to give value to the currency, and attempted to raise one for that purpose on the export of cotton, and by a home tax, but both failed. Our government secured its gold revenue from imports, and by providing thus a means of indirect and and partial redemption in coin, for every greenback issued, it succeeded in preventing its greenbacks getting below about forty cents on the dollar. The people would not have redeemed them in meat, corn, and pork, if the government had not provided for, and maintained partial redemption in coin, through making them convertible in to bonds on which the government paid coin interest. If the government should "pay off" our present national debt with greenbacks, the advocates of such a measure should point out what is to prevent the greenbacks from sharing the fate which irredeemable paper money has always shared. The silence of all their speakers and platforms on the "redemption" question, compels the belief that they do not give it that consideration which they do to the question of "issuing" the paper money. Doubtless the country has suffered severely from mistaken policies or lack of policy. Doubtless the injury which would result from so considerable an expansion of paper money as would produce a very lively inflation, is not to be compared with the distress under which the country has struggled for seven years past as the cost of bringing our dollar to par. But we are persuaded that our greenback friends who are sincerely aiming at those "flush times," which we all want to see, would serve their cause more effectually if they would satisfy the public mind somewhat more clearly, as to how they propose to secure the redemption of the paper they desire to have issued. As to the woman suffragists, all reforms work out so differently in the actual from what they had been expected to do during their merely ideal presentation, that we are not sure that the women of the suffrage movementare not happier in its advocacy than they would be in its triumph. At present it gives them precedency and fame. They enjoy the courage which places them at war with the actual for their ideal. But leaders of the movement would be retired and into classes of "ladies," both equally scorned by them, would come to the front.enjoy the offices and monopolize the spoils. These would be the women of wealth and social standing, who have taken no part in the movement, and the nameless class whose "influence" would then for the first time compel a recognition and at least political respect on the part of those who in estimating the influence of women, continually asJUNE 19, 1880.

Whatever may be the advantage of the ballot, it has the disadvantage of placing the disreputable, ignorant and depraved on a level with the honest, intelligent and respectable. Among men the experience is a disappointment to the discreet, and a triumph only to those who could not triumph in any other department of life. Among women in cities it would compel those who can now ignore the disreputable of their own sex, as completely as if they did not exist, to enter the lists against them and measure swords with them on terms of equality, or to be beaten by them. This, to womanly purity, would be a very trying ordeal. Victory in such conflicts would be as disgraceful as defeat. In the rural districts woman suffrage would strengthen the priest-led vote in behalf of narrow and des potic standards of government, religious codes, coercive temperance laws and reforms by violence. Among men few scholars or statesmen can control individually as many votes as a liquor merchant or saloon keeper. Among women few would have as effective means of influence as the keeper of a bagnio. Among honest women the speechmakers would not compare in influence with fashionable entertainers.

We regret that in the recent convention two or three women condescended to boast of having used or sanctioned corrupt means to carry their point in extending the suffrage to their sex. Nearly all of them openly justify voting for whatever party will give them power to vote. This is unwise. Men may do these things, but they do not boast of them. A woman cannot honestly pledge herself to vote for any party that will give her the power to vote. Its other measures might be damnable. It is selling her vote for pay. It injures the suffrage movement by giving tokens, in advance, of demoralization.

Piety and Impertinence.

The daily papers agree in reporting that during the assemblage of the audience at Booth's Theatre in New York, to listen to Robert G. Ingersoll's recent lecture, agents of the Young Men's Christian Association moved among the audience and stood at the door distributing Testaments, and when asked what this was for, answered, "To counteract the effects of the lecture." As a question of good or ill manners, the act was precisely the same as if Ingersoll or any other atheist, had employed distributers to enter a meeting of the Young Men's Christian Association, or a place set apart for the public worship of Jesus as the Deity, and to distribute Paine's Age of Reason or Ingersoll's lectures, and when asked, "Why this impertinence," should answer, "To counteract the effects of the sermon."

ed in the letters. It was as follows: Rusticus expectat dum defluat amnis, at ille labitur e abetur in connevolubilis acoum.

La mort est plus aises sansy penser que la pensee de la Sempre il mal non vien per nocere. I Then the incomprehensible antiqu ble antique Oriental line.] Then the incompresentation and the incompresentation of the set things will perhaps prove s M. O'SULLIVAN. The ren

source of pleasure. Translations: Translations: The country man awaits looking on to see the river flow away, but it flows on, and will flow whirling on for all time. Death without thought of it is easier than the thought of death without danger of it. Misfortune comes always to do us no real evil. Men condemn what they do not understand.

"Though my mother's name," writes Mr. O'Sullivan, "is signed at the foot of the whole, 1 presume that she wrote only the concluding English phrase, while attesting the whole to me, whom she knew to be acquainted with Latin. The medium could not have had any knowledge that the proper initial of her name was M."

To this statement of Mr. O'Sullivan, Dr. Buchanan adds his endorsment of "its absolute and minute correctness."

Not long since, Mr. J. Edwin Hunt, a well-known materialist, was induced, by Mr. Cook's account of his experiences at .Mr. Sargent's house, to call on Watkins, and thoroughly investigate the reported phenomena. The result is told in the following explicit and well expressed letter, addressed to the editor of the Banner of Light:

I desire to add my testimony to that of others already giv-en through the Banner, to the genuineness of the phenom-ens which occur in the presence of Mr. C. K. Watkins, the independent slate-writing medium, now in the city. After two sittings with him, I am satisfied beyond all doubt that the writing upon the slate is produced by an intelligent force outside of the midlum, and that any one who will take the trouble to witness the manifestations can be satisfied that Mr. Watkins does not produce them personally, for the reason that under the circumstances of the case the thing is impos-sible. I will add further, that as a result of my sittings with him. I have renounced my previously held materialistic views, as I have witnessed that which has completely upset the foundation upon which materialist rests. J. KDWNN HUNT, Treasurer's Office, City Hal. Boston, May 27th, 1890.

Boston, May 27th, 1880.

Most_accurately and forcibly does Mr. Hunt assert that it must be an intelligent outside force that produces the writingfor the simple reason that for Mr. Watkins to produce it, personally, under the conditions, is "impossible." To this conclusion every thorough, fair-minded investigator must inevitably come; and if any one can explain the phenomenon under the materialistic theory, let him try it-not by vague, ridiculous theories of epilepsy hallucination, jugglery, etc., such as Dr. Beard, the Rev. Mr. Edwards, Dr. Hammond, and others so confidently and ignorantly indulge in, but by plain facts such as the witnesses themselves produce.

Still another important and conspicuous convert to the truth may be mentioned. Mr. Hiram Sibley of Rochester, N. Y., one of the wealthiest men in the State, addressed the following letter, underdate of May 19th, 1880, to Mr. Epes Sargent:

"" "It is true that I got independent slate-writing in the pres-ence of Mr Watkins, as he says. Judge Shurat and myself paid him one hundred dollars for about ten slitings, wills as many as thirty or forty persons of learning and ackenee in our sity for witnesses; and all got the independent slate writing, and all but two sdunited the presence of some unknown power that moved the pencil. The phenomenons was simil-ied, but our Professors differ as to what his power was that produced the result. "I offered Mr. Watkins" a large sum of money, which I

"Mr. Watkins seys it was fifty thousand dollars.

V'ery few persons stop to reflect, or if they are wounded by it, care to assert, how much impertinence is combined with the ordinary method of imposing on the world the belief that the worship of a historical man as the universal God, is essential to preserve the body from bestiality in this world and the soul from combustion in the next. It is quite certain that if the same impertinence were displayed by the propagandists of heterodox ideas as are continually manifested by the promoters of orthodoxy, some line would have to be drawn defining the degrees in which piety could overstep the bounds of politeness.

The recent Methodist General Conference adopted by a rising vote, a resolution thanking the President and Mrs. Haves for their "purity" and "noble conduct" in declining to set before the guests, not of Rutherford. B. Hayes, but of the President of the United States in his official capacity, that beverage which the Methodist church itself solemply sets before all its members once a month, in obedience to the precept and in conformity to the example of the founder of Christianity. They thank the President for thrusting upon the notice of the diplomatic and polite world, wherein in all ages wine has been the medium of expressing friendship and hospitality; the fact that he and his wife bow so low to a cheap and tawdry form of local and temporary fashion in morals, as to be willing to chill the rites of hospitality in order to do homage to a fanaticism of the hour. Of course, if Mr. Hayes in excluding wine from the White House, is right, then Jesus in introducing it at the marriage festival in Cana, was wrong. Of course, if the requirements of politeness depend upon the aggregate opinions of the cultivated portion of mankind, then the act of the President of the United States in defying them, is an actof impoliteness-not to his own, but to the Nation's guests. Mohammed forbade the use of wine, because he thought that in this as well as in other respects Jesus, while a very great prophet, had made a mistake. Hayes and the Methodist General Conference, in decrying wine, while pretending to worship Jesus, show themselves to be good Mohammedans, far more willing to make and patent their own improvements on Christianity, than to respect the actual teachings of its founder. It is another instance of the church practic. were woman suffrage granted, the present | ing and applauding a disrespectful impertinence, not only toward the usages of polite society, but toward the ideas of Jesus himself.

During the Moody meeting in Chicago. Mr. Moody requested every Christian (1. e., every Moodyite) in the audience to turn and ask his next neighbor whether he loved Jesus. To a mind that looked at Jesus through the grossly materialistic Moody pin-hole, f. c., as a sheep that had been kill. ed to appease the wrath of an offended, loysume that the women not in their own set | ing and blood licking god named Yah-yah, mispronounced by Western nations "Jeho-

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JUNE 19, 1880.

vah," the answer to the question was easy and simple. To the various orders of minds in Moody's audience, the word Jesus connoted or implied a hundred different systems of theology, and, of course, the answer yest or not would have carried with it as many different meanings as the question. An infidel might have answered, "Yes, I love Jesus," meaning thereby that he admitted the intrepid denunciations with. which Jesus expressed his scorn for the aristocratic and religious classes of his day, corresponding in social positions to many of the Pharisaic shoddyites who were running the Moody meetings. An unreformed courtezan might have answered, "Yes, I love Jesus," meaning thereby that she was grateful for the recognition in his career of the fact that Mary the Magdalen was not a fallen woman in any other sense than that in which the men who had consorted with her, were "fallen men." A communist might have also found something in Jesus to justify his affection. On the contrary, however, the meaning which Moody would desire to be conveyed by the words, "I love Jesus," would necessarily include the endorsement of many ideas, such as those of praving and worshiping in public, which Jesus condemned, observing the first day of the week, which Jesus never thought of, abstaining from wine which Jesus would have regarded as puerile, getting rich which Jesus abhorred, and, perhaps, cultivating the sciences which the entire Essenic sect with which Jesus was closely identified, did not believe useful.

The chief characteristic of the question, however, was its impertinence. It called upon every boor in the house, who knew no better than to comply with it, to invade the sacred privacies of the hearts of persons to whom he was a social and intellectual. stranger, and to subject them to a vulgar inquisition concerning matters of which if they were at all well informed, neither could comprehend the true meaning of the other without several hours of previous definitions and explanations of terms. As nearly as the question could be answered without rudeness would be by saying, "since Mr. Moody knows no better than to ask you to put such a question and you know no better than to comply, I am compelled to inform you that you would not comprehend any answer that an intelligent person could make, to your inquiry !"

What is the lesson of this ever-recurring and mainfold tendency of religious propagandism to violate the principles of social, conventional politeness? Surely those principles are of as much value to the peace and good order of society as anything that theology or dogma has to offer A few years ago, the New York Independent entitled its leader, "Why clergymen are so seldom gentlemen." A few days after reading it the writer suggested its train of thought to an Episcopalian friend who was generously zealous in promoting the growth of a feeble church and among other works of piety was entertaining the visiting clergymen every week. He remarked that any lady, who had had much experience would sooner entertain educated men of any other profession than ministers. Not long afterward the same point arose in conversation with a Baptist clergyman. He remarked that he thought the criticism just, as on a recent occasion, while attending a gathering at a private residence, where of course all were guests, a very leading divine happening to lean his arm upon the mantel, where it had no business, found as he removed it, that his sleeve was soiled with dust. Thereupon, "Look." he remarked and wrote with his fingers in large letters, in the dust upon the mantel, the word "Slut," as his estimate of the negligence and untidiness of the lady whose hospitality he was enjoying. Is there an inherent conflict between the obligation to "convert all nations" beginning at Jerusalem and the counter obligation to mind one's own business and respect our neighbor's intellectual and moral personality? Whatever may be the cause of such conflicts between sectarian and clerical impertinence on the one hand and civility and courtesy on the other, no greater service can be he rendered the world than by holding all men, whether Infidels or Christians, to the high standard of "Conduct becoming a gentleman."

May Col. and Mrs. Danskin long remain with us, examples of conjugal happiness and mediumistic development worthy of the highest aspiration.

A Puzzle for Metaphysicians.

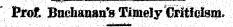
We publish in another column a remarkable narrative, which appears in Harper's Magazine for June, 1880, by a non-Spiritualist, confirming some of the most remarkable phenomena of Spiritualism. The parties are well known in Massachusetts. and the narrative is undoubtedly true in every particular. Similar phenomena are not uncommon, as every experienced investigator into the facts of Spiritualism is well aware. But here is a lady, who shrinks from being thought a Spiritualist, and who yet confirms, by an incident in her own personal experience, all that Spiritualists assert in regard to the clairvoyant powers of the human soul, as well as the amazing faculty of prevision. The narrative is thoroughly well attested, as will be seen from the testimony quoted. The Rev. Caleb Stetson was a Unitarian clergyman well known to thousands in Boston, and there are many now living, besides those named in the narrative, who will confirm it in all its essential particulars.

Mrs. E. L. Saxon, one of the JOURNAL'S most brilliant contributors, is now engaged as an aide on the staff of Susan B. Anthony, who is conducting a vigorous campaign for woman suffrage. Mrs. Saxon is winning laurels in her new field, as will be seen by the following notices, which we select from many others in our exchanges:

The speech of Mrs. E. L. Saxon last night at the Woman's Suffrage Convention, was an able and eloquent one, and is the theme of conversation to day.-Special to New Orleans Picayune, June 3rd.

Mrs. Saxon, of New Orleans, made the most sensible and logical address of the day. It bristled with tributes and compliments to lovely woman and was full of good and sensible advice to her sister suffragists. Her delivery is faultless, and her pleasant way of taking positions, with a fine physique makes her a figure of splendid appearance on the stage.-Milwaukee Daily News.

Her address was eloquent, in the best sense of that word .- Bloomington (Ill.) Leader.



To the Editor of the Religio-Philosophical Journal: Mrs. Richmond's Painelecture is the worst thing I have ever seen from her. Pity he r friends were not discreet enough to suppress it. I was at her reception as she passed through here, and her remarks were entirely dignified, sensible and in good taste. I was much pleased. The excessively verbose sophomorical and unsubstantial style of much of the mediumistic speech has, I think, corrupted the taste of Spiritualists, and I see the Paine speech is actually republished by the London Medium and Daybreak. People applaud sky-rocket talk when it conveys not a single intelligible idea.

SHAN'T I TAKE A BLUR PILL?-No, dou't take it and run the risk of mercurial poisons, but when allo run the risk of increating poisons, and when billious and constipated get a box of the cele-brated Kidney-Wort, and it will speedily oure you. It is nature's great remedy for constipation, and for all kidney and liver diseases. It acts promptly on these great organs and so restores strength and vigor.

SFIRITUALISTS AND REFORMERS west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by address-ing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spirit-uelict mactions in San Unnethernet ualist meetings in San Francisco.

WHAT BETTER EVIDENCE could the people ask to substantiate the merits of Dr. Pierce's Family Medicines than the fact that they have not only yearly grown in popular favor in this country, but the foreign demand for them has become so great, as to necessitate the establishing a branch of the celebrated World's Dispensary in London, Eng-land, that these blessings to the aillicted may be dispatched from that greatest commercial center of the world to every country and people? Golden Medical Discovery is a concentrated, potent alter-ative, or blood cleansing remedy, that wins golden opinions of all who use it for all humors from the common pimple, blotch, or eruption, to the for-midable scrofulous swelling. Internal fever, soreness and ulceration, yield to its benign influ-ence. Consumption, which is but a form of scro-fulous affection of the lungs, may in its early stages be cured by a free use of this God given remedy. See article on consumption and its treat-ment in "Invalids' Guide Bock"—10 cents post-paid. Adress, World's Dispensary Medical Assoc-iation, Buffalo, N. Y.

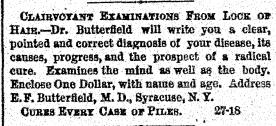
WORCESTER, Mass , Feb. 3d, 1879. Dr. R. V. PILECE:

Dear Sir-With trembling hand, from my extreme age, being eighty-five, I write to inform you of the great benefit your Golden Medical Dis-covery and Pellets have been to me. Three years ago I was prostrated with pneumonia, and no one thought I would recover. By the use of those medicines I was raised to health, and by the blessing of God and your medicines I have enjoyed pretty good health since, though for years before this I suffered from weak lungs and a bad couch. Gratefully yours, MARY B. FISK.

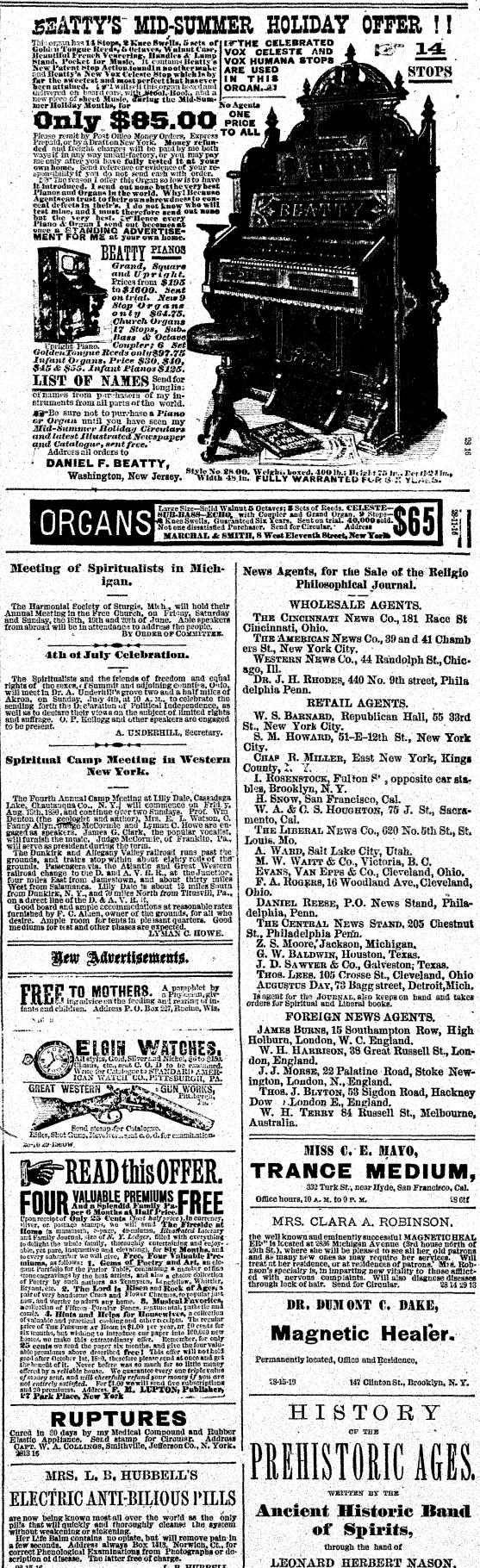
High PRICED BUTTER .- Dairymen often wonder how their more favored competitors get such high prices for their butter the year round. It is by always having a uniform gilt edged article. To put the "gilt edge" on, when the pastures do not do it, they use Wells, Richardson & Co's. Perfect-ed Butter Color. Every butter-maker can do the same. Sold everywhere and warranted as harm-less as salt, and perfect in operation.

Dr. D. P. Ksyner, the oldest Medical Seer now In the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N.W. cor. La Salle and Washington Sts., Chicago, Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

MRs. D. JOHNSTON, Artist, 712 Astor street, Milwaukee, Wis. Water Color Portraits a specialty.



THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.-Thousands acknowledge MRS. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. DIAGNOSIS BY LETTER.-Encloselock of patient's



Mrs. Sarah A. Danskin.

The name of Col. Washington A. Danskin has been familiar to the Spiritualist public for twenty-five years. Of late years, his wife, Mrs. Sarah A. Danskin, has been better known through the exercise of her healing powers. We are gratified to see in last week's Banner of Light, a brief but admirably written biographical sketch of Mrs. Danskin, accompanied by a woodcut likeness of the estimable lady. We regret, however, that the picture fails to do justice to the subject. It appears from the sketch that Mrs. Danskin, as well as her husband, was born in Baltimore, and that both her parents were mediumistic in a high degree. Nearly forty years since, at the age of nineteen, Miss Ridgeway and Col. Danskin joined their fortunes, and in the language of the writer of the sketch, "There has rarely, if ever, in the marriage relation, been a more perfect union or blending of two lives." Mrs. Danskin's powers as a healer, are of the highest order, all forms of curable disease yielding readily under her administration. In addition she also is a medium for spirit messages, and many a sorrowing heart, it is said, has been lightened by first learning through Mrs. Danskin, tidings from the loved ones gone before:

Livingston Place, N. Y., June 8th.

Capt. H. H. Brown spoke in New Boston, Conn., May 26th; Brooklyn, Conn., the 27th; East Hartford, the 28th; Columbia, the 29th. He gave the decoration address at the Memorial exercises at Willimantic, the 30th. Spoke in Duxbury, Mass., June 6th; in Marshfield, the 7th; at Willimantic. the 13th: at the picnic of the Connecticut State Association at Compounce Lake the 16th. He is at New Boston, Mass., the 22nd and 23rd. He will be at Bartonsville, Vt., two Sunday's of July, and will fill other engagements in that state and New Hampshire that month; will speak at Nishaminy Camp Meeting, Aug. 1st and 4th, and at Lake Pleasant, Aug. 8th. Can be engaged for other dates in August and July. Address, Willimantic, Conn.

Bro. S. D. Hay, of Bowling Green, Ky., sends us a communication, purporting to come from the late Gen. Sam Houston, and written through the mediumship of John F. South. The communication centains many striking passages confirmatory of the statements made by Dr. Crowell in his last work, but its exceeding great length precludes us from publishing it in the JOUR-NAL. Bro. Hay represents Mr. South as being a most excellent medium, lecturing and answering questions with clearness and accuracy, and doing a most excellent work.

Col. A. C. Barry, and wife, of Wassaw, Mo., were in the city last week. Col. Barry is the leading lawyer in Benton county, and was here as a delegate to the Repub-lican Convention. We have known the Colonel many years; he is an able man, and a staunch Liberalist. Weare glad to see so many Spiritualists and Liberalists coming to the front in politics; it is an augury of better things in the future.

Business Jotices.

THE BEST.—The News, Danbury, Conn., says: "Warner's Safe Nervine is the best remedy for nervous afflictions the world ever saw." 28-15-16.

SEALED LETTERS answered by R. W. Flint, No. 1337 Broadway, N. Y. Terms: \$3 and three 5 cent postage stamps. Money refunded if not an swered. Send for explanatory circular. \$1.38tf

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startiling facts together with my photo, a fine one, is only two dollars. Tou 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 mall the book and photo at once. Direct to me, box 54, Lombard, Dupage county, Ills. E. Y. Wilsow.

And the stand line was a street of the

hair and \$1.00. Give the name, sge 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. M.C. MORRISON, M. D.

26-20tf P. Box 2519, Boston.

New England Spiritualists Camp Meeting Association.

New England Spiritualists Camp Meeting Association will hold their Seventh Annual Camp Meeting at Lake Picasant. Montagne, Mass., from July 15th to Sept. 15th, 1830. Reduced Bare from Buffaio. Circulars containing full particulars sent on application b. J. H. SMITH, Secretary, 2815 18 Springfield, Mass.

Spiritualists Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philedelphia, will hold a Camp Meeting at Neshaminy Falls Grove, Willett's Station, on the Bound Brook railroad route to New York, 19 miles from Philedephia, commences on the 16th of July next, and continuing to the 15th of August. For particulars as to charges for tents, boarding etc., apply personally or by letter, at an early day, to Mr Francis J. Kiffer, General Superintendant, No. 615 Spring Garden street, Philadelphia, or when in session, to him at Oakford P. O., Buck county, Penn. street, Philadelphia, or when in Ecssion, to him at Osarva P. O., Buck county, Penn. Speakers of both sexes, eminent for talent on the public platform will be engaged. .IOSEPH WOOD. JOSEPH WOOD.

Convention and Camp Meeting of Michigan Liberals.

The Liberals of Michigan will hold a Convention and Camp Meeting on the Fair Grounds, at Lansing, the Capital of the State, commencing Saturday, June 26th, and closing Mon-day, July 5th. The Camp Meeting will extend through the entire time, and will be devoted to social purposes, to the dis-cussion of reformatory and liberal topics, and to a general agitation all sloug the liberal line. The Convention proper will meet on Saturday, July 3rd, and be in seesion on Sun-day the 4th. Its general work will be the discussion and per-fecting of plans for the discussion of liberal throught, and encouraging the formation of Liberal Leagues. Address, S. B. MOCBACKIN, Managing Secretary, Detroit, Mich.

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Iowa Spiritualist Camp Meeting.

The Spiritualisis of Northern Iowa and Southern Minneso-ta will hold their Third Annual Camp Meeting at Seneca Park, near Bonair, Howard Co., Iowa, commencing June Soth, and ending July 4th or 5th. Dr. J. M. Peebles and Prof. S. Niles have been engaged as speakers. Mrs. H. N. Van Deusen, psychometric and business medium, and Geo. P. Colby, Clairvoyant and teat medium, will be in attendance, and a general invitation is extended to all who feel intercated to sttend and take part in the exercises. On Friday evening there will be an independence Sociale with music for danc-ing, and if desired, good music will be furnished for dancing every day from 6 to 9 or 10°. M. Let all who can bring tents and bedding. Wood and hay will be furnished fore to all campers. Com. of Arrangemente, J. Nichols and free to all dridge, of Cresco; W. Nush and W. Stork, of Lime Springs, and G. W. Webster of Bonair. Bonair is on the Chicago. Miiwausee and S. Paul R. K. Letters of inquiry may be directed to G. W. WEBSTER, Bonair, Howard County, Iowa.

Northern Wisconsin Spiritual Conference.

Again, we would notify the Spiritualists and Liberalists of Wisconsin that we are to have another of those Wand three-day conventions in Omro. June 18th, 19th 20th, 1830. Our last meeting wass grand success in spite of the elements; let's make this a still greater one by all attanding and showing our interest in the cause of Spiritualism. E. V. Wilson is engaged and will give a scance Saturday evening and another Sunday attennoon at half past two o'clock. J. O. Barrett, Mirs. S. E. Bishop, Dr. E. W. Stavens, J. Kenyon, Dr. A. B. Severance, and Dr. A. B. Randall are in-vited to participate. Every Spiritualists is requested to send the Secretary the mame of every Free Tainker, that they may be holified of the meeting. The Hends will entertain free to the best of their ability. Efforts are being made to scours a first-class slate test medium. WM. M. LOCK WOOD, Pros.

WM. M. LOCKWOOD, Pres. Mas. S. E. BISHOP, Vice Pres. CORA B. PHILLIPS, Sec'y. Papers please copy.

L. P. C. C. L. C. C.

LEONARD HERBERT NASON. and translated by JAMES COOPER, M. D. Cloth pp. 387. Price \$3.00. **For sale wholesale and retail by the Religio-Philosophi-cal Publishing House, Chicago. THE APOCRYPHAL NEW TESTAMENT: Being all the Gospels, Epistles, and other pieces, now extant,

attributed in the first four centuries, to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its compilers. Translated and now first collected into one volume, with prefaces and tables, and various notes and references.

L. B. HUBBELL.

THE

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The New England Spiritualist's Camp.

Spirit of the Press, with Comments.

a public house, a lawyer, or a policeman, would

be considered as impossible, as Utopian. And yet

such a village flourishes in the Swiss republic.

The fact should arrest our attention, and promote

reflection. If this be true of one village, why not

of others? Why not of all? And why not begin the

work of dispensing with liquor-hotels, police-

men, lawyers, and doctors, in a word, non-pro-

The Star in the West gives six reasons for re-jecting the doctrine of endless misery. One

would be enough for Ingereoll. As there are no reasons for believing the doctrine, the time will be soon past when it will be necessary to reason conjust it.

That time is now. The "endless misery" dogma

is a dead doctrine. How long will Universilists

continue to pummel a corpse? There was a need

ninety; and even fifty years ago, for the preaching

of Universalism as a counter-irritant to Calvinism.

But that time is past. In this time of Canon

Farrar, Rev. Adams, Prof. Swing, Dr. Thomas, and the public exponents of Spiritualism, Univer-

The Christian at Work says: It costs about \$5,

1000,000 to sustain the four hundred and eighty-nine churches and chapels of New York, while not less than 60,000,000 a year are spent for liquor in the 8,000 licensed drinking places of the metrop-olis. And yet there are creatures who complain

Not exactly that-but rather do reflective

minds "complain" of extravagant cathedrals,

costly church edifices, and a hireling priesthood.

There is altogether too much money spent for

liquor saloons, sectarian churches and fereign

missions. Religion, or the aspirational emotions

of the soul, should never be confounded with the

toggery of creeds. Unitarianism is creedless, yet

In his latter student days, at Cambridge, Chan-ning made this entry: "I wish to have a few im-portant truths impressed deeply on my mind,

rather than to be lost in that chaos of universal knowledge which has hitherto distracted me. The feverish desire for universal knowledge, or the feeling that we must solve the problems of life before we can fairly begin to live, is very much like incentir."

There is much wisdom in the above paragraph.

Knowledge alone, special or universal, does not

purify and harmonize the soul. If it did, all

of the expensiveness of religion.

rationally religious.

like insanity."

salism is little more than a costly incumbrance.

ducers of health, wealth or happiness?

The Christian Register tells us that :

against it.

A correspondent of the New York Tribune, in. forms us that:

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Poices from the People.

Not What the Senses Sec.

BY EPES SARGENT.

[New York Independent.] Respectfully inscribed to the Rev. Joseph Cook after reading his last Boston lecture, in which he manfully testifies to certain psychical phenomena, generally discredited, but true nevertheless.

Not what the senses see can be the all; Aiming at symmetry strive great and small: Deeper the secret lurks than we can guess; Nature how well she works doth not express.

Not all this ebb and flow, all this renewing, All this dissolving show, are all that's doing: Wider the meaning is, higher and better Than all that Science sees in the mere letter.

Freshly the universe preaches to man, 'Fear not extinction's curse-like mine thy span: Death is of life a giver throughout my realm, Fear not the narrow river will thy soul whelm.

"New forms succeed the old, whose race is run; But in the new ensouled life still is one: Tokens of mind and skill Nature reveals Come from the Mind and Will spirit conceals.

"Though the Great Whole should fall, one divine

Would re-compose it all in clearer day: Life from the Infinite knoweth no end, But to more life and light ever doth tend.³⁹

Not what the senses see can be the all: Aiming at symmetry strive great and small; Forces from which proceed the good, the fair, Are of a kind that breed in heavenly air.

Seek them, and sense will show proofs beyond sense Making us feel and know, Death kills not hence; That immortality is ours even here, Since spirits now are we. On! Never fear!

Brooklyn, N. Y., Spiritual Fraternity. 2

Mrs. Hope Whipple of New York city, Presi-dent of the Ladies Social Science Association, had been invited to address our Fraternity this evening. Her subject "The Gospel of Humanity," was one that would have made a very inter-esting address. The lecture was written especially for us, and at a late hour Thursday, Mrs. W. expected to leave the cliy, and her trunk was packed and given to the expressman, and in it, by one of those blunders which so often occur, it was packed and sent off; late to day Mrs. W. found she could be with us, but unfortunately her manuscript was whirling away by rail. She came to our meeting and as a substitute, she read to us one of the very able lectures delivered before the Social Science Association by Mrs. Augusta Cooper Bristol, on "Character," which was lis-tened to with deep interest by the audience. I shall not attempt to give a synopsis. It was deeply argumentative and philosophical The argument was that in the formation of human character, there were three stages that the soul passed through before it reached its true destiny, and they were termed, theological, metaphysical and scientific; the last combining with a true re-ligion, was the highest phase of development, and brought us in perfect harmony with divine laws and principles. Among other illustrations, the transformation of the tad-pole was cited and its now represented by worderful physical observe its power to assume its wonderful physical changes through nature's unerring laws, and in conclusion urging us to study those principles that brought out the highest and noblest phases of human character, for in this unfoldment came the realization of the dreams of the poet and the fulfillment of the prophecies of the seers and philosophers of all the ages. Mrs. Whipple is a fine and impressive reader, and did ample justice to the lecture. Prof. Henry M. Parkhurst was the next speak-er. He ssid: "We can congratulate ourselves favored for the send of the send favored for the accident by which we have been favored with this deeply interesting and very able lecture, and while I widely differ from some of the positions taken, there is much with which I am in harmony. Allusion has been made to science as a glittering iceberg. True science and the true scientist are full of enthusiam," and to illustrate this he cited an instance of Prof. Agassiz being invited to address the American Association of Science, on Zoology. When they assembled there were six persons present including Prof. Park-hurst. It was suggested that they had better adjourn; but Prof. Agassiz said "No." His audience was present, and he proceeded to give his lecture, which was full of energy and enthusiasm. Prof P. stated that allusion had been made to intuitions and their unerring results. He said that this was true when they were traced to natural principles and laws which could be demonstrated by the laws of science, but that he had ob-served among some Spiritualists a tendency to claim for intuition, influences outside of the human organization, which could be often traced to natural law, and we should closely study and find out the laws that govern our intuitions. True science goes to the reason of things, and this should be our aim and purpose, to study and learn of these laws and forces now so little understood D. M. Cole said: "Who can find out God? do not think science develops morality; we must strive to condense, and also to go down deep into human nature. The man of science never gets beyond his eyes and ears. With the religious man it is different, because his range is so narrow that he looks to the Infinite, while science is held up to us as the grand conservator. What has it acmplished? For every theory there is one dissimilar. Science is good for material things, but when you get into the spiritual, science is powerless, and it is after all, feeling that chapes our lives, and there is no power like human love; it underlies all true growth and incentive to progress, and from this love and out of it, has manity reached its present growth and unfold. ment." W. E. S. Fales, one of the most prominent and influential of the many young men of our city, is to speak to us June 18th, and when the invitation was sent to him, it was intimated that he might fear the effect of it in his social and political associations, in accepting our invitation. Al-luding to this, he said : "He who fears that sincere opinions will injure him politically or professionally, and acts upon those fears, amounts to nothing in this life." The subject of Mr. Fales's lecture is-"Spiritism." So we reach out and attract men and women of thought, who are glad to speak to us upon the vital questions of to-day. 476 Waverly Ave., Brooklyn, N. Y.

Meeting Association. The New England Spiritualist Association will hold their Seventh Annual Camp meeting at Lake

The smallest Protestant community in Europe The smallest Professiant community in Europe is that of Ablandchenen, in Saltzerland, a re-mote mountain valley four thousand feet above the sea level. A more primitive one could not exist. They do not possess a single public house; they have not one physician in the entire village, and have not had a death for many years; mails are delivered only once a week; neither a shop-keeper, baker, wheelwright, nor blacksmith dwells among them; nor do they possess a notary, a lawyer, or a policeman. Once a formight a ped-dler goes about the commune. and supplies the Pleasant, Montague, Mass., from July 15th to September 15th, 1880. LAKE PLEASANT is situated in the town of Montague, Mass., on the Hoosac Tunnel Line, six miles south-east of Greenfield, and midway between Troy and Boston. Its attractions are manifold-embracing every variety of inland scenery-everything possible for the comfort and convenience of visitors, and ample facilities for amusement and recreation. The lake is a beautiful sheet of the purest spring water, with gravel bottom, covers about one hundred and eight acres, and is within an eighth of a mile of another lake of sixty acres. Bath houses for ladies and for gentlemen are located at convenient points on the shore, a commodious wharf lies near a lawyer, or a policeman. Once a fortnight a ped-dier goes about the commune, and supplies the housewives with the articles they need; food is furnished by the flocks the people keep; there being very little need of ready money, no bank exists. The church is a tiny one, and has a single bell. When a girl baby is born, the bell is rung loud and long; when the baby is a boy, it is sounded only once. the foot of the stairs leading to the grove from the railroad station, where a flotilla of boats is always in readiness to take out pleasure or fishing parties An American town or village minus a physician,

An elegant Pavilion stands on an elevated pla An elegant Pavilion stands on an elevated pla-teau overlooking the grove on the one side, and the railroad station on the other, and accessible from each by easy flights of stairs. The dancing assemblies held here each week day afternoon and evening during the camp-meeting, are conducted with the utmost order and decorum, and have become exceedingly popular. An abundance of excellent pure soft water, for

drinking and cullnary purposes, is supplied from driven wells near the lake, and is distributed by force pump to large cisterns in various portions of the grounds on the hill.

or the grounds on the hill. Six year's experience in camping in this grove has demonstrated its healthfulness—persons in feeble health having been greatly benefited, and the misery of hay fever considerably mitigated by a brief sojourn in its dry, salubrious atmosphere. The meetings of this Association, combining so many infellectual mutical social reconstitutes and many intellectual, musical, social, recreative and healthful pleasures, are anticipated with the liveliest interest by the thousands of annual atten. danta: and by reference to the other pages of this pamphlet, it will be seen that the meeting of this year promises to be equal in every respect to those of the past in the perfection of its arrange-

BARNARD HOTEL AT LAKE PLEASANT.

ments,

Mr. Barnard never does things by halves, and his pluck and energy have had it all their own way out at the Lake. The cost of the structure, furnished and complete, will be upwards of \$10,000. Mr. A. F. Bickford has been employed as head car-penter, and the building well attests his good judgment and mechanical skill. The new building, with the old during means which he act of superwith the old dining room, which is a sort of annet in the rear for servants' quarters, measures 127 by S0 feet. The new dining room is 84 by 50 feet, will be furnished with 38 tables and seat 456 persons. The kitchen, 60 by 17 feet, is conveniently communicated with by the waiters, who have one door for entrance and another for exit. Here will be large ranges, and a brick oven, 10 by 11 feet, is in process of construction. The kitchen department will be presided over by a professional cook and a baker, who come from first-class city es-tablishments and will furnish as good a bill of fare as can be found at similar hotels. This hotel' will be open for a Pleasure and Summer resort from June 1 to October 1, 1880.

RAILBOAD FARES.

Parties on the line of the Central Vermont or Passumpsic Railroads should buy tickets to Bel-lows Falls, and there purchase Camp-meeting tickets to Lake Pleasant, which will carry them back to Bellows Falls. The Becretary of the Association at the Lake will furnish them free return cheeks to their destination beyond Bellows Fails, making half fare for the round trip from all

Northern Vermont. CHESIER R. R.—Ten or more persons from any station on this road can get reduced fare by apply-ing to the general ticket agent of the road.

scholars should be saints, and all Congressmen The CONNECTICUT RIVER ROAD, SPRINGFIELD AND NORTHEASTERN, and New LONDON NORTH-ERN ROADS will sell tickets from all their stations paragons of purity and honesty. A "few important truths impressed deeply upon the mind " and for fare one way. To this will be added a percent-age, which will be paid to the Association at the close of the meeting. There will also be cheap excursions, on certain days, on all the roads, at much less than half fare, which will be duly adver-tized practically lived, are infinitely preferable to what may be denominated universal knowledge, gath-An orthodox correspondent of the Congrega-

Mr. Uderwood's Letter to a Friend.

[The Index.]

The following letter, with the writer's permission, has been sent to us for publication :---

THORNDIKS, Mass., May 26, 1880. Dear Friend:--I have read the scurrillous at-tack on Mr. Abbott, myself and others, in the *Truth Sector* of the 15th. Thanks for your sugges-tions; but I shall send no reply. The last com-munication I sent that paper, in vindication of myself from Bennett's malicious thrusts, was kept a month, and returned to me unpublished. But these vindictive assaults can injure nobody in the judgment of men and women whose respect is worth having. All such means and mendacious is worth having. All such mean and mendacious attempts to injure reputation recoil against their authors. I regard it as a credit that I am abused by such a man, as the course that Bennett has pur-sued, proves him to be; while I feel honored by his association of my name with that of Mr. Ab-bott and some others he has the past two years so persistently defamed, --men with whom he is not to be compared, but contrasted, --men immeasur-ably his superior in every intellectual and moral quality, --men who have done so much to elevate liberalism as he has done to trail its standard in the dust.

I am unable to imagine the immediate cause of this unscrupulous attack, so full of falsehood and vile insinuation, unless it be a tract recently published, giving extracts from some of his flithy let-ters-s tract I never saw till I received a copy by mall. But he has quarrelled with, and applied the foulest epithets to nearly every editor and advocate of liberal thought in the country who has had the temerity to criticise his course or obhas had the temerity to criticise his course or ob-ject to his method; and how could I expect to escape his malice? But for my extreme aversion to personal quarrels, which has kept me from making any public reference to private grievan-ces, I should have been long ago honored with those who have been objects of his lies, scurrility and abuse. Conciliating as I have been, he has done what he could, by methods peculiar to him-self, to injure me with the liberal public; and, if he has accomplished nothing in this direction, it has been owing to no lack of disposition, but to the insignificance of his influence and that of his paper among liberals of intelligence, character paper among liberals of intelligence, character and worth. I now recall vividly some of the ex-pressions of Mr. Abbott, giving his estimate of the man. I am obliged to acknowledge that from the first his insight into Bennett's character sur-passed my own; and I am now convinced that the

passed my own; and I am now convinced that the latter has received from me, against the advice and protests even of leading liberals, a considera-tion of which he was wholly undeserving. When Bennett was arrested for selling the coarse pamphlet with a salacious title, although I thought he had been guilty of great folly, yet, in my adhesion to the principles of freedom of the press, I protested against his arrest, and sent him five dollars as a contribution to the expense of defending himself. When he was as I thought. defending himself. When he was, as I thought, and still think, unjustly sentenced, I did what lit-tle I could toward getting him pardoned. I called on him twice during his imprisonment; but I notice he makes even these visits, with which he professed to be much pleased, a subject of fault-finding and contemptible misrepresentation. I do not now regret what I did, even though I have come to see the baseness of his character.

Nearly every statement in regard to me in his attack is either a downright falsehood or a mean distortion of facts. The best way, I am satisfied, is to have nothing to do with such a man. Point out one falsehood, refute one slander, and he will invent another; and there is no lack of men like himself who, from various motives, join him in this disreputable business. Very truly yours,

B. F. UNDERWOOD.

Letter from J. M. Ray.

To the Editor of the Religio-Philosophical Journal: There seems to be considerable sparring of late in the upper ranks of Spiritualism, which is quite amusing to say the least; how, or why there should be such a wide-spread dissension about what are claimed to be matters of fact, is more than I am able to divine, some contending for materialization as a reality, others denouncing it a fraud in toto. For my part, I never have seen a spirit materialized or otherwise, save in the primi-tive human form, yet I am strongly inclined to believe that this earth life does not wind up our career as individualized sentient beings; no, that would be the greatest fraud of all.

the common understanding, nor so irksome as to require the constant spurring of editorial effort. We expect original matter in a public journal, and if Spiritualism is of importance, it is equally momentous that it should be sustained by variety and strength of logic. Mr. Preyer should remem-ber that many intelligent minds do not accept reasoning from his stand-point, and if he admits them worthy of the persuading, he must also ad-mit the utility of the means. We like the JOURNAL because it is liberal and recognizes a moving world; we like it especially as the mirror of various opinions and diverging shades of thought; various opinions and diverging shades of thought; we like it because it is open alike to the philan-thropist, the philosopher and the grumbler; we like to witness all phases of character, opinion and thought, and we are glad to see it so free from childish pap, fit only for the nursery. Home is the place for teaching duty, and there the indelible impression is made, or a blank is the consequence. For the lang continued preservity of the Loupy to For the long continued prosperity of the JOURNAL you have the best wishes of the Bridgeport, Conn. SUBSCRIBER.

Education vs. Religion.

To the Editor of the Religio-Philosophical Journal:

Truly, Spiritualists, above all other people, ought Train, spiritualists, above all other people, ought not only to understand, but act in harmony with the thought that there is a principle involved in the influence of early impressions. "Give me the first twelve or fifteen years of a child's life," says the priest, "and I will risk him falling from the church." There is too much truth in this asser-tion to pass it by. This is the life of the church, and its men of the cloth well know it.

Upon influencing young minds, depends most of the present prosperity of all religions. How zealous are the orthodox to gain the attention of, and give the bent to, childrens' minds. Well do they know that "as the twig is bent so is the tree they know that "as the twig is bent so is the tree inclined." They leave not one resource unused to incline the twig to their myths and fables. They persuade, allure, deceive, abuse and attempt co-ercion in order to convert the children to their creed. They steal our public funds and the pu-pils' time, only to make bigots, fools or hypocrites of them. I protest." Children of Spiritualists are frequently abused in our public schools for nor other reason than

Children of Spiritualists are frequently abused in our public schools for no other reason than that they are not Christians. This has been proved in my own experience, to my satisfaction. Public money is squandered either by employing poor teachers, simply because they are orthodox, instead of good ones because they are heterodox. Is this just? I think not. But what else can we expect of a people who say that intellectual culture will not make men more moral. I know of nothing outside of the bible that equals that sentiment. A few weeks since I visited the asylum for mute

A few weeks since I visited the asylum for mute and blind, at Flint, Mich. Devotional exercises attracted my attention. Matt. xix:24, was the extraction my attention. Matt. xix:24, was the text, which was written on the black-board, and commented on by the teachers. The Principal, a clever genial man, interpreted some of the "sign-talk." He said that the teacher told them that talk." He said that the teacher told them that by "miraculous power," whatever that may be, "the camel may go through the eye of a needle." You may imagine my feelings of disgust when he told me that. I thought of how those poor chil-dren, mute and deaf, were being worse than rob-ad of their time, how they were reacting deloc bed of their time; how they were receiving false impressions and how long they would last, with so very little chance of having them corrected. Next I visited a recitation room, and to my ut-ter disgust, the subject of the class was the fable.

of Adam and Eye in the Garden of Eden. I should much prefer the Brahminical story of Adima and Heva. The moral is better, and does not tend to degrade woman, in the estimation of the reader. Such instructions as those given to our poor mute and blind, I say is simply outrageous. All friends of mutual freedom and justice ought to be up and doing with a zeal worthy the cause. I hold that the Christian religion is a stupendous fraud, and cannot therefore compro-mise in the least degree with any part of it. I regard its effects upon both old and young, as damning, and therefore object to any part thereof being taught in our schools. I object to reading any of the bible stories, or even allowing prayer,

that worst of mummery, to be said in schools. Our public schools are the safeguards of our nation, and they must be carefully guarded, else our free government will only be a thing of the past, and that, too, in no distant future. I regard the establishment of sectarian schools as a blow aimed at the very vitals of our republic, as an act looking ultimately to the founding of the temporal rule of the church here in our midst. I know of only two ways of judging this matter, and that is by past experiences and present indi-cations, and judging from those, it is only reasontile to expect the priesthood will yet rally in all their power to accomplish and perpetuate their rule. Spiritualists, this is a serious matter, and demands our immediate attention, else posterity's legacy will be slavery to superstition and priestcraft If Harmonial Philosophy is good for the old, it surely ought not to be injurious to the young. Let us have Spiritualistic and Liberal lyceums. Let us get the children together every Sunday and assist them in mental culture, by talking to them, and having them express their ideas. Spiritualists should fry to instruct their own yourg, and not leave that very important work for ortho-dex teachers. Let our free-schools be absolutely freed from all religion, so-called; let us be zealous in liberating our institutions of learning from the damning fetters of theology, else decay is certain. Down with those idols and away with the ceremonies of their dupes, away with Moses, "John," and the Christians three-in-one; but hall, all hall, free schools, purged of sectarianism Free thought, intellectual culture, and popular education, means death to God's religions; destruction to bibles and churches, but progress and happiness to humanity.

JUNE 19, 1880.

Mirs. Sarah A. Van Blarcom, of West Vienna I. Y., writes: I have been too feeble to work My only child, Maria, has supported me mostly working for 25 to 50 cents per day. I asked a pair of old boots from my cousin, to make shoes from the tops, but have also worn the bottoms to work in the garden and pick berries, and I have done all that I could to be self-sustaining; now I can wear old old boots and eat mush, but do not know how I could live without the JOUENAL.

This poor woman owes us \$9,45. We freely cancel the debt, and only wish we were able to continue the JOURNAL to her free. We have thousands of dollars due from those able to pay, which if in our hands, would enable us to extend an already large charity list. Will not some one feel it a pleasure to furnish Mrs. Van Blarcom with the JOURNAL?

Dumont C. Dake writes as follows from Brooklyn, N. I.:-The outlook is most cheering. Friend Davis is a power for good. The Harmonial Philesophy is gaining strong vantage ground in the two cities. Last Saturday night I was at the conference meeting at Everett Hall. It was well attended; a crushing blow was dealt the editor of Mind and Matter. You have, no doubt, received full particulars by this time. You have many good friends here in Brooklyn and New York who re bound to stand by you."

tionalist in raising the question of total depravity, gets this rather sensible answer, considering the sectarian source :

ered to gratify curiosity, or satisfy selfish ends.

That depends upon what you mean by total. If you mean that the quality described by it reaches in point of fact every atom of the subject, that is one thing. If you mean by it that it totally reaches every atom of the subject, that is another thing. A lump of sugar of the size of a pea will totally sweeten a cup of tes, in the sense of making the whole of it a little sweet. It might take more lumps than, when dry, the cup would hold, to make the same tes totally sweet. A man may be totally de-praved in the sense that there is not an atom of his nature that is not in some sense actually depraved. Perhaps there never was a man that totally depraved in the sense of being as bad as it was possible for him to be.

The eccentric and much-criticised Talmage commenced his Easter Sunday Sermon, thus:-"Looking around church this morning, seeing flowers in wreaths, flowers in stars, and flowers in cross-es, and flowers in crowns, billows of beauty, confagration of beauty, I feel as if I stood in a small heaven. You say these flowers will fade. Yes, but perhaps we may see them again. They may be immortal. The fragrance of the flower may be the spirit of the flower; the body of the flower dying on earth, its spirit may appear in better worlds. I do not say it will be so. The ancestors of these tuberoses and camellas and japonicas and jasemines and heliotropes were born in Para-These apostles of beauty came down in the dise. regular line of apostolic succession. Their an-cestors, during the flood underground, afterward appeared. The world started with Eden, and will end with Eden. Heaven is called a Paradise of. God. Paradise means flowers. While theological geniuses in this day are trying to blot out ev-erything material from their idea of heaven, and so far as I can tell, their future state is to be a foating around somewhere between the Great Bear and the Dipper. I should not be surprised if at last I can pick up a daisy on the everlasting hills, and hear it say, "I am one of the glorified flowers of earth. Don't you remember me? I worshiped with you on Easter morning, 1880."

The above has something of the ring of Spiritualism.

A South Sea Islander prayed thus in meeting: "O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded away in a box till another Sabbath comes round. Rather let thy truth be like the tattoo on our bodies, ineffaceable till death.

If such prayers are no more effectual, they are infinitely more practical than those that ask God to inflehce political Conventions, stay the grasshopper devastations, and prevent the return of the yellow fever in the Sun-lands of the South.

A New York Journal informs us that:

Next to Mr. Beecher, Dr. John Hall of New York, it is said is the best paid preacher in this country. He gets \$15,000 a year in gold, and has a house worth \$3,000 a year, free of rent, which makes his salary \$18,000. Mr. Beecher is paid \$20,000 but receives nothing more Next to Dr. \$20,000, but receives nothing more Next to Dr. Hall comes Dr. Potter of Grace church, who has a salary of \$12,000 and a house to live in besides. Dr. Dix of Trinity is paid \$12,000, and the pastor of St. Thomas church receives \$10,000. There are others in New York who have from \$8,000 to \$10,000, but the minister who goes above \$5,000 is considered a lucky man."

And yet; so far as we know, Jesus had no salary, nor even a place to lay his head. John the Baptist's meat was locusts and wild honey, and the original disciples suffered imprisonment and all kinds of persecution. Will some one gifted in moral mathematics cipher out the relation, if any existing, between the salaries and doctrines of modern priests, and the simple unadulterated teachings of the humble Nazarene ?

It were belter to be eaten to death with rust, than to be scoured to nothing with perpetual motion.

and the second

TICKETS on the New London Northern Road must be exchanged at the Lake, on the day of issue, for a return ticket, which will be good until Sept. 15th.

Tickets will be on sale from July 15th to Sept 15th, on all the roads. Reduced fare from Lowell, over the Stony Brook

Road, same as last year. Parties coming from the West, should buy tickets to Troy, then call for Lake Pleasant Campmeeting tickets.

Trains leave Troy at 2 and 7.40 A. M. and 3.00 Frains leave froy at 2 and 7.40 A. M. and 3.00 P. M. Fare from Troy, round trip, \$3.50. Fare from New York to the Lake and return, \$4.50, via. New York and Troy Citizens Line Steamers-Saratoga and City of Troy. Leave, New York (except Saturdays) at 6 P. M., Pier No. 49, foot LeRoy Street; arrive in Troy at 6 A. M. Leave Troy at 7.40 A. M., by Troy and Boston R. R. Hoosac Tunnel route), and arrive at Lake Pleasant

at 11 A. M. Fare from New York, via. Boston and Fall River line-Steamers Newport and Old Colony-round trip, \$5. Leave New York at 6 p. M., Pier 28. North River, arrive at Boston at 7.30 A. M. Leave Boston at 830 A. M. (Fitchburg Bailroad, Hoosac Tunnel route), and arrive at Lake Pleasant at 11.15 A. M. Returning, leave Boston at 700 P. M., and arrive in New York at 730 L M Horse cars run direct he tween Old Colony and Fitchburg Railroad Depots All tickets good until Sept. 15–1880 Trains leave Boston (Fitchburg Railroad) about

6 30 and 8.30 A. M.; 3.00 and 6 00 P. M. Fare, round trip, \$3. Traius leave North Adams for Lake Pleasant

about 357 and 9.50 A. M.; 1.10 and 4.45 P. M., and Sundays at 3.57 A. M.

Trains leave Springfield at 8 00 A. M., and 1.00 and 3.20 P. M. Saturday nights, 8.00 P. M., and reach Lake Pleasant at 10.00. Returning, Monday morning, leave Lake Pleasant about 7.00 A. M., and reach Springfield at 9.00.

SPEAKERS.

August 8th, Capt. H. H. Brown and E. V. Wil-August ott, Capt. H. H. Brown and E. V. Wil-son; the 10th, Mrs. Lizzie Manchester, Inspiration-al Singer, Randolph, Vt.; the 11th, G. B. Stebbins, Detroit, Mich.; the 12th, Mrs. E. S. Watson, Titusville, P., the 13th, Mr. E. A. Stanley, Lei-cester, Vt.; the 14th, Bishop A. Beals, Versailles, N.Y.; the 15th, Mrs. E. S. Watson and Cephas B. Urange the 15th Louis Passeou Stationard N.Y. Lynn; the 17th, Louis Ransom, Stratford, N. Y. the 18., Rev. J. H. Harter, Auburn, N. Y., and Elder Evans, Mt. Lebanon, N. Y.; the 19th. Mrs. N. J. T Brigham, and Prof. Henry Kiddle, New York City the 20th, Dr. Anna M. Middlebrook, Bridgeport Ct.; the 21st, Mrs. Emma Harding-Britten 22nd, Ed. S. Wheeler and Emma Harding-Britten; the 24th, C. Fanny Allyn, Stoneham, Mass.; the 25th, Ed. S. Wheeler, Philadelphia, Ps., and Mrs. R. Shepard, Washington, D. C.; the 26th, W. J. Colville, Boston, Mass.; and Rev. Samuel Watcon; the 27th, Mrs. Sarah Byrns; the 28th, Prof. William Denton; the 29th, Dr. J. M. Peebles and Prof. William Denton.

MEDIUMS.

Some of the best mediums in the country will be present and the phenomenal phases of the Spiritual Gospel will be invited to full manifestations through circles and seances.

LIST OF OFFICERS FOR 1880.

List of officers for loss. President, Dr. Joseph Beals, Greenfield, Mass.; Vice-Presidents, M. V. Lincoln, Dr. H. H. Brigham, Mrs. M. A. Lyman; Clerk, J. H. Smith, Spring-field, Mass.; Treasurer, Wm. C. Bryant, Green-field, Mass.; Directors, Joseph Beals, M. H. Flet-cher, D. B. Gerry, W. H. Gilmore, Harvey Lyman, J. S. Hart, A. Bullens, W. F. D. Perkins.

I'll strike hands with a Jew or a Samaritan to pull an ox out of a pit; and I'll join with the meanest infidel that ever sneered in Music Hall, or Boston Theatre, to save a drunkard, or shut up the rum shop. If an infidel gets shead of me in doing good, I'll not be mean enough to stop and make up faces at him. - Watch-Tower, on Infidel Affiliations.

How can we look with confidence to a heaven above, when we do so little to make a heaven below, around and about us?

Many people are busy in the world gathering gether a handful of thorns to slt upon.

As regards organization and bestowing a name, that is a question which I have not fully decided it might have its beneficial effects with many, yet it is the truth we seek, independent of any external garment or creed.

Finally, Bro. Bundy, the JOURNAL is becoming more interesting week after week; who would be more interesting week after week; who would be without it, caring for a feast of the good things that flow from the pens of such writers as A. J. Davis, J. R. Buchauan, Mrs. E. L. Saxon, Mr. Kiddle and others? Ah! I must not omit to mention C. W. Cook, for he speaks in behalf of my chosen people, the Indians—God bless him! His article treating upon that race does not savor of extermination, but, on the contrary, recognizes all mankind as brethren, qualified by nature for one common destiny, infinite progression, which signifies happiness. How any man claim-ing to be a Spiritualist could advocate the extermination of any race of fellow beings, is a mystery to me, save it be from an inherited prejudice and an inhorn stupidity; such are to be pitied, rendering them unit for guides. Should we ever have a creed or platform to Spiritualism, may it be broad enough to take in the whole world.

Now I wish to speak a word for the Council Fire, a paper published monthly at Washington, D. C., in the interest of the Indians-Col. A. B Meacham of Lava Bed fame, its Editor; price, one dollar per annum. Every American citizen should read it, and all who can, should contribute to its support. It concerns us all, having a bearing both upon our pocket book and our conscience (if we have any). By the adoption of the humanitarian principles and peace policy therein advocated, it will settle forever the question of the Indian's manhood, putting him on the high road to our boasted civilization, which, of course, we all know

Means honesty and fair play. You may call me an "Indian worshiper," if you please, but rever mention my name in connection with treaty-breakers, thieves, robbers and usurpers, though "the fittest remain."

A few Thoughts from the East.

To the Editor of the Religio-Philosophical Journal: While reading an article in the JOURNAL, by Mr. Preyer, on the Duty of Spiritualists, in which he seemed to disapprove the course of the JOURNAL, I could but sympathize with the annoyance of an editor's position in catering to so many opposite ophicas; but when I reached the exclamation, "Friends, you have certainly observed that the Creator of the universe has made every thing for a purpose," the solution came in which editor's, in common with mankind, may find consolation. This disagreement and apparent incongruity of opinions, is the very means chosen by the "Creator of the universe for a special purpose," and that purpose is development, which is accomplished through the law of opposites. This being the ar-rangement of the divine will, with ample security for its accomplishment in the law of necessity, it becomes a vain boast in puny man to talk of his "duty to assist in governing all." The day has passed for such pompous words, and it is time for Spiritualists to spend their energies in the assistance of each other, rather than to imagine God hath need of their assistance. Spiritualism teaches man how to benefit himself, and so become a public benefit. Spiritualism sets man upon his legs, encourages his self-reliance, independent legs, encourages ins sentremance, independent thought and worthy action. Spiritualism proves the immortality of the soul, and teaches the ad-vantage of a clean record. Spirits teach us to love and assist one another, but they never advise us to transfer our love and assistance from earthly being and a source are assistance from earthly beings; so long as we are of the earth, so long our duties are mundahe.

Some persons fancy themselves so exalted that angels depend upon their assistance. We are in-debted to the controlling influence of J. W. Colville for the following answer to the question: "You can benefit those who have passed out of the material form by doing your duty in the world; by acting from pure motives and uplifting them by affording contact with a pure mental sphere: First, attend to the duties of ordinary life-not neglect the care of those in the form in order to benefit or develop those out of the form." Nothing can be more simple; our duties are neither so occult nor complicated as to defy happiness to numanity. "Eternal vigilance is the price of Liberty," but eternal activity is her preserver. The blood of our revolutionary heroes bought our liberty; now let our lives protect it. G. H. GEER, Holly, Mich.

Astrology.-In India the practice of astrol-ogy is universal. Every child has its horoscope taken by some Brahman. It may be purchased for a few annas, or it may cost hundreds of rupees. These holoscopes are sometimes produced as evidence of sge in a court of law. Sometimes a horoscope may contain only a general outline of the life gathered from the position of the plane-tary bodies at the time of birth. Sometimes a horoscope will tell the influences that are at work in different years. But in the case of rich men, landed proprietors, or native princes, the horo-scope contains the directions for every month, week or day; and the men are guided by it in ev-ery thing, they do, in every business and every undertaking.

It is, perhaps, unnecessary to state that marri-ages are concluded in India when the parties are infants; when neither the bridegroom nor the bride is old enough to know what marriage means. The parents arrange a marriage accord-ing to family and caste; but when this has been concluded it is necessary to compare the horoscopes of the boy and girl, and to have them both examined by skilful astrologers in order to ascertain whether or not the union will be happy. This has been the regular practice in India from a remote antiquity. Yet there is reason to believe that the marriages are at least as happy amongst Hindus as amongst any nation in the world. Of course some allowance must be made for the seclusion of Hindu households; but as a matter of fact it is very rare indeed that a rumor of an unhappy marrisee of a Hindu ever reaches the ear of a European.

To die, therefore, is to come to life amid scenes, strangely like, yet indescribably superior to the things with which we are familiar here. They are a thousand fold more real, and living, and efficient. They are not near, or far in space; for they are within this world as we are within our bodies. The only condition of our entrance into that world is the opening of our spiritual senses: and this takes place fully and forever at death. Our departed have not gone away from death. Our departed nave not gone sway from us; they have gone only where our flesh-condi-tioned eyes do not see them. We are already in their world as to our spirits, although we do not see it. When death uncovers us of this body, which hides our outlook to this world, we shall realize a spiritual body whose senses tell us of a real spiritual world, without any journey or any dark river to cross.—Non Church Independent.

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JUNE 19, 1880.

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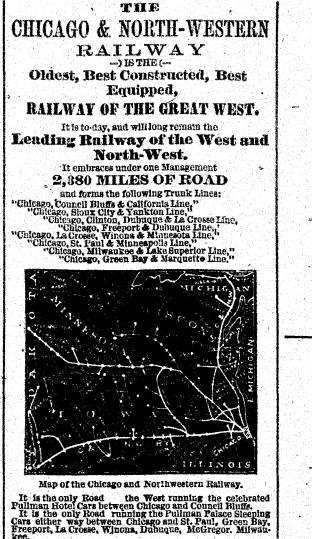
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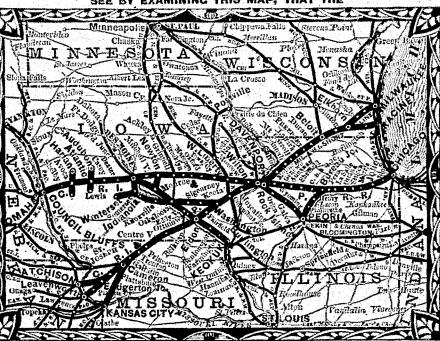
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"Faith the Guardian of Wisdom and Love

To the Editor of the Religio-Philosophical Journal:

I have read with care and interest, the discourse of Dr. Buchanan on "Faith, the Guardian of Wisdom and Love," and your comments thereon, in the JOURNAL of June 5th. Let me make both a text for some words of comment and suggestion, but first let me say that the publication of the earnest and sincere opinions of thoughtful men and women in your pages, even if they may, not fully agree, is of signal value. " The comparison of these opinions awakens thought and helps us to the truth, and we need not be troubled as to their differences. Dr. Buchanan is too well known for long service, scientific ability and effort for spiritual culture to need any praise of mine, and his words should be prized as valuable, yet not imallible. Faith guided by wisdom and lighted and inspired by love, would be the better statement of the best influence and action of these faculties or attributes of man, as I see the matter. He defines faith as "the sentiment of friendly trust and reliance between man and man, and not mere creedal belief, which is often found where the sentiment of faith is signally deficient," and says that "true faith receives every thing that is intelligible."

That is ; we judge all things wisely and fairly, and thus wisdom guides and governs our decisions. Faith-or intuition a better term-is truth in the soul reaching out in trust and confidence, to find truth in other souls and in nature, and this is far above that faithlessness, that bald and poor skepticism, against which he eloquently warns us, and of which the churches and the majority of modern scientists are full, as toward all which transcends their creeds or cannot be tested by their methods.

He again defines faith as "a strong, genial friendly sentiment, which thinks no evil, which receives every one with open arms as a friend, receives his suggestions in friendly spirit, profiting by all the intelligence or wisdom he can bring. Here again faith is guided by wiedom, we are to judge wisely of what our friend may bring. To reject it implies no ill will to him, but want of faith in his wisdom. We may see that he is untruthful, and to reject his falsehood is not hatred or malice toward him, but wise discernment of his dishonesty. To ex pose that dishonesty is not hatred or malice, but justice to others. Wisdom and justice must guide our faith, while charity must keep us above unjust injury to the ignorant or the erring, and inspire us to act for their good

Enjo ing and appreciating his glowing sentences on the great service which en-lightened faith has rendered the world, I yet feel like making this qualifying state-ment, and can hardly call "faith the guar-

dian of wisdom." Let us apply this to mediumship, and on this he welksays that physical science cannot always have the same methods as spiritual science, and a medium cannot be treated and tested as we would a stone. A friendly spirit and a reasonable mutual confidence are necessary elements for the best spiritual manifestations, and the finest and highest come in the beautiful confidence of the private circle, with those we know and trust. More private and family medium-ship is our great need. Dr. Buchanan is right in saying that "it is an unprofitable expenditure of time" to devote it to unreasonable skeptics who repudiate all testi-mony, are full of mean suspicion and are looking for fraud but not for truth. Let us tell all such to wait until they get reason and decency, Let us remember, too, that mental tests, which are their own evidence and are independent of outward "conditions." are the best. But suppose we are seeking physical tests, moving of ponderable bodies-raps or materializations,-Spiritualists and candid inquirers willing to be convinced on fair proof in the seance. The three parties or elements in the experiment are the invisible spirits, the medium and the persons present as investigators. Suppose all these, spirits in clay and spirits in the ethereal forms alike, to be honest and fairly intelligent and vet that the manifestations occur in such a way as not to be fairly satisfactory. Suppose further that some of the company, in no captious spirit but in good faith suggest more thorough, yet reasonable conditions. The spirits and the medium being honest they would grant them readily, or would suggest more care with the conditions existing, that better results might be obtained. "I have attended a great many seances in the past twenty-five years, and have never. known a want of willing readiness to have the best, the most thorough and most reasonable test conditions when snirit and me dium and sitters were sincere and in unity.' In this matter a reasonable faith, such as Buchanan defines, will lead us to appreciate the trials and sympathize with the feelings of the medium, yet the wisdom which must guide that faith, will lead us to see that the conditions put error or fraud out of the question, so far as possible. If there be unwillingness to grant such conditions we had better part company with such spirits and such mediums, for if we hold to sincerity and wisdom, "like comes to like" and some good and true spirits through some of the many good and true mediums, will give us what we seek. Meanwhile it is well to wait, and keep in good company. A word as to "Christian Spiritualism." I prize the fine injunction of Dr Buchanan, pointing toward spiritual culture and knowledge, and a truer and nobler daily conduct. I prize, too, his effort and argument for a natural religious life, and for that uplifting aspiration and fidelity to the soul within and the Divine Soul which must turn us from the semi-materialism and rude iconoclasm and external and superficial thinking into which some are falling. Neither does he overstate the beauty of the ethics and the sweetness of the spiritual life of "the man Christ Jesus," but all these were not his special and peculiar gifts and graces. No loftiness of ethics, no principle in morals, no sweet and all-embracing tenderness of the Nazarene, but that its like may be found in the words and the life of other great seers and Saviors-Zoroaster, Buddha, Confucius and others. Let us have these noble figures with Christ in our Pantheon, and not the lonely shape of the gentle and loving son of Mary. So shall we gain broader and higher conceptions of the spiritual capacities of man, and wiser inspiration as help to a truer life on earth. I think your New York correspondents, on all sides, are unduly troubled and a little too sensitive as to honest differences of opinion on this matter of a possible Christian Spiritual movement. I learned enough in that city last month to make it apparent to me, that no such movement will, or can be made.

From all that tends to sectarian narrowness, or to materialistic darkness, may our earnest prayer be, Good spirit and the Great Spirit, help us to keep ourselves free ! Yours truly,

G. B. STEBBINS. Detroit, Mich., June 1880.

Theological Straws.

And now Talmadge, in his Sunday acrobatic performance, hits the truth squarely by claiming soap and water as superior means of grace. Holy water is not then sufficient, nor a plunge bath once in a life time, nor water alone unless mingled with soap, the sworn enemy of dirt! If such is orthodoxy, what is heterodoxy?

THE COLOR LINE.

The Methodist General Conference has had a rough time in evading the demand of the colored brethren in the South for a colored Bishop. The Committee on Episcopacy reported favorably, but this was counteracted by a minority report against, and a colored brother opposed the majority report, thereby calling down on his head hot denunciations from those of his race who were present. The threat was made in the heat of the debate that the colored brethren would leave the church if the majority rereport was defeated, yet defeated it was. The "prejudice of color" is yet strong with these followers of Jesus, who believe in heaven all color passes away. The report of this conference reads like one of a politi cal caucus; run by a ring of demagogues.

Bishop Foster of the Methodist church, in a sermon preached recently in Cincinna said:

"It is but a short time since all Christians believed the world of very recent origin, and that it had been built in six days. It was the universal belief, and was accepted as a doctrine of the Bible. We were start-led and shocked when the truth of this was questioned. But no intelligent person now believes it. We see that it was our mistake, and not the book's."

And yet for generations the church anath-ematized those who did not believe the earth was created in six literal days, and was flat as a board. This, we can gladly say with truth, is not the only mistake the churches have made. "Infant damnation." once received unquestioningly by horrified mothers, where is the preacher brave enough now to teach it? And hell, brimstone and a horned devil, where, oh! where are they? The preachers pretend to endorse those doc-trines, the creeds still retain the barbarous confessions of faith, yet none believe them, and, really; is not this hypocrisy the pri-mary cause of the decay of religion so much mourned over by the churches? There can be no zeal or interest in pretense. These beliefs are as valuable as ever, or they are libels against God and true religion.

The preacher who preaches a doctrine his conscience condenins, cannot infuse life into his sermons or his church any more than living sap can be forced into a dead and dry tree. The time was when the pulpit led public thought. The minister was the instructor of his congregation. Now he is a parrot who echoes the words he hears from the laity.

HELL NO LONGER TO BE TOLERATED.

The Rev. Mr. Adams. Congregational elergyman of Rochester, N. Y., has created a sensation and placed himself on the side of the truth. In a sermon he uttered this manly sentiment:

"I can conceive of no happy immortality

a college that will not only be self sustaining but will compensate its founders with a fruitful har-vest more desirable than fluencial wealth. Money should not be weighed against a true and un-biased education. Intellectual seed when planted among the brambles of bigotry, if so fortunate as to grow at all, must keep beneath the thorns of superstition for fear of being pricked by the surroundings; and even if transplanted to more con-genial soil often remain stunted for life.

As might be expected, I have given this subject considerable thought, and as to location I have fixed in my mind either St. Louis, Mo., or Chicago, IiI, as being most central and accessible, both for the present and to accommodate the rapid growth of the west. As a preliminary committee I here name Hudson Tutile, Parker Pilsbury, Dr. Peebles," Mrs. Elizabeth Cady Stanton, Horace Seaver, and the entire Liberal press, to confer-with each other as to the best plan of putting the ball in motion ball in motion.

For brevity sake I will not expand your columns with details, and the reader will doubtless embrace more in a single thought than I could relate in an hour with the pen; so I will close with the hope that these lines will come to the notice of those who will bring the subject before the next meet-ing of the National Liberal League for action. Meanwhile 1 will be pleased to receive suggestions or words of encouragement from any one touching this subject. PSTER M. HEROLD. this subject. Carrollton, O., May 30, 1880.

What Scientists Don't Know-Water Find-

ing by Witch-hazel.

To the Editor of the Religio-Philosophical Journal: There are, of course, facts beyond the power of numbers, unknown to scientists; and such is the grandeur of the universe, this will forever be the case. No one set of men, nor, indeed, all combined, can grasp the sum of the Divine knowledge which this universe of ours represents; yet there are among us a class of men who affect the optimizing fithe of scientists or men of ostentations title of scientists, or men of knowledge, who take upon themselves, too frequently, to deride the results of the most extensive observations and experiences of the common-that is, of the great mass of people. Among the number of facts to which we refer as having been so ridiculed. of course we ever uphold the phenomena of spirit intercourse with mortals as most prominent; but there are others. even more subtile in their workings and causes to which the world, notwithstanding the sneers of the scientists, it seems, does give heed from some well attested instances, it would appear, profits by its neglect of the false science of the so-called scientists.

At Odell, Livingston county, in this State, is a public well attached to which is a windmill, which pumps up a continual stream day and night, yet the water in the well is not reduced. The well is but forty-two feet deep. When the digging reached that point the upward pressure of the confined water beneath, was so great that it burst up the whole bottom of the well, heaving up three feet of clay beneath the bottom. To the south-west of it, about twenty rods off at the gristmill, is another similar well, and to the north-east about the same distance is another.

Now the inscrutable part of this fact is the mode by which the well diggers arrived at the location of this great supply of water. in a district which, from its first being in-habited, till lately, was supposed to be destitute of permanent water. Some twenty vears or so ago the Chicago and Alton R.R. Co., in their endeavor to secure a water station at Odell, with all the science at their command, drilled into the earth at that place to the depth of eleven hundred feet without finding water, and then losing their tools in the bore, and unable to extract them, abandoned the attempt as hopeless. To-day a own the R. R track close to it, stands the gristmill with its never to be exhausted well. Now we can im-agine the disgust which would have overspread the benignant countenance of Henry Dwight, the enterprising founder and first president of the Chicago and Alton R. R. had some humble man with a witch-hazel stick proposed for three dollars to have pointed out to the chief engineer of the R. R., the proper spot to look for water. Humble Mr. Witch-hazel would have been trot-ted out the office of dignified science without formality of leaves taking. Neverthe-less all three of these valuable and permanent wells were pointed out in this WAV In the town of Union, Michael Cleary, its supervisor, desired to find water on his farm. Witch-hazel located a well, and put its stake in the center of his cattle-yard. The cattle broke down the stake and months after another witch-hazel man selected a spot within two feet and drove his stake which shared the fate of its predecessor. Some months later another Witchhazel set his state, and the well was dug; the first few spadefulls uncovering the points of both the old stakes and rewarding Mr. Cleary with the prize of a never failing well, forty feet deep, water within two of the top at all times. Now, the world may well ask the scientists, shall we, in the face of a thousand facts like these, await your tardy discovery of the cause which underlies them before we avail ourselves of them? Shall the world dig its wells at hazard, when experience shows there is almost a certainty in 'witching" for water, until you have sanctioned the process by your "knowledge?" We ask the same question concerning the phenomena of spirit existence and wonder when your slow-footed knowledge will catch up with the world's experience.

the little sufferer. Mr. N. says he saw and heard everything that transpired. The litthe fellow, as he got breath to speak, would occasionally exclaim: "Oh I wish Papa would come : Why don't Papa come !"

Mr. N. says he seemed to go to the child and tried to raise him up, and spoke to him he was astonished to notice that the little son did not hear him, and that he could not son did not near nim, and that us could not change the child's position. He saw what the doctor was doing, and the medicine he was giving, and he did not approve the treatment. He told his wife to go into the store, in the same building, and gets bottle of medicine standing on a certain shelf. (a medicine that in former and similar sick ness had relieved the boy) but his wife heard him not. He rushed after the medicine himself, but found he was powerless to bring it. He now discovered that though he could see everything in the room, and could hear every word spoken, that he possessed no power to make his presence known. Rapidly the child's strength gave away, and soon the struggle was over, and the body lay motionless in death.

Mr. N.'s next sensation was that of ex-treme chilliness. He opened his eyes in the dim light of his chamber in Keokuk. He was sitting upright. With difficulty he got out of bed, lighted a lamp, looked at his watch and it was one o'clock. Every feat-ure of his strange vision was vividly dis-tinct to his mind. He KNEW his boy had passed to spirit life. He slept no more, but going below he said to the friend with whom he was stopping, "I have been at home, and my little boy died a few minutes before one o'clock this morning." Mr. N. started for home that day. When he got within a distance of about forty miles of his home, he met a neighbor in the highway. After the first greetings the neighbor said, "Mr. N., I have bad news for you." Mr. N replied," I know what it is ; my little boy died day before yesterday morning at a few minutes before one o'clock." Arriving at home he found that everything, even the smallest incidents, had transpired as he saw ortheard them in vision or as a spirit.

It may not be out of place to add in conclusion, that Mr. N. now possesses, and has all his life possessed mediumistic power, though that fact is known to but few of his more intimate friends.

R. A. D.

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

Subscribers in arrears will please bear in mind that the subscription price when not paid in advance, remains at the old rate of \$3.15 per year. Remittances should be made accordingly. \$250 per year strictly in advance is better for the publisher than a much higher rate on the credit system.

John Brown Smith gave us a call last week, on his way to his old home in Minnesota.

Giles B. Stebbins will attend the meeting at Sturgis, Michigan, the 19th and 20th, and speaks at Flint, Mich., on Sunday the 27th.

The many friends of Mrs. Addie L. Ballou will be glad to learn that she has returned east, and is now at Milwaukee, Wis.

Dr. Alexander Wilder, whose scholarly contributions to the JOURNAL have added in no small degree to the interest of the paper, is in the city this week.

Mrs. Dr. Mary Lewis, of this city, has gone east to rest and recruit her health. She may be addressed at Watkins, New York, care of L. M Gano. Mrs. Lewis is well known in this city as a successful healer and a most estimable lady. We hope she will soon regain her health and return to her field of usefulness.

Dr. J. Wilbur, 430 West Randolph street, Chicago, has given up going to Colorado, but thinks of visiting Council Bluffs, Omaha, and other points on the Missouri river, and extending his trip to Minnesota during the summer. Dr. W. is an old and successful healer and a trustworthy gentleman."

We are pleased to see that Mrs. King's new volumes, "Principles of Nature" are meeting with deserved attention and also that many are waking up to the worth of the first volume published several years since. Our sales have been very good, but were the value of the books fully realized the present edition would not last a week.

Dr. E. W. Stevens, of Wisconsin, intends going to California the coming fall, by the way of Kansas, Col., etc. He will answer calls on the way as a practicing physician, healer and lecturer. Those societies or invalids on the route desiring such services, can not do better than to give him a call. and that right early, as he will soon make up his programme. Address him at Rock Prairie, Rock county, Wisconsin.

Since Mrs. Brittens departure from San Francisco, Mrs. Ada Foye has continued regular Sunday meetings in Charter Oak Hall, San Francisco. A conference or lyceum is held in the morning, and short addresses, followed by test seances, in the evening. Rev. Mr. Parker spoke May 23rd on Christian Spiritualism, and on the 30th Wm. Emmette Coleman lectured on the Origin and History of the Sabbath.

The able author, lecturer and contributor to the JOURNAL, Mrs. Maria M. King, will be unable to visit Colorado this season, owing to an unusually early attack of asthma to which she is subject every summer. She is now at Saratoga Springs, where, despite her illness, she continues her interest in the spiritual work. Next week we shall publish an article from her pen critical of our esteemed contributor's (Dr. Buchanan) lecture lately published. We have also articles in the same vein from other able correspondents filed for publication.

HORSFORD'S ACID PROSPHATE acts with decided benefit in cases of innutrition of the brain from abuse of Alcohol.

SALE IMMENSE .- The Wisconsin, Milwaukee Wis., adds its testimony and says: "The sale of Warner's Safe Kidney and Liver Cure, for Bright's Disease and other afflictions of Kidneys and Liver, as well as Warner's Safe Diabetes cure for diseases of same name, is simply immense." 28.15.16.



Let me define Christianity and I could try to be a Christian, but the churches have put their narrow stamp on it, and we need not be troubled to find a prefix to Spiritualism.

while millions of my fellow creatures, some of whom I have dearly loved, were at the same time writhing in agony and without hope."

Why is it that the heterodox disbelief in hell and the devil are gaining ground faster in the ranks of strict Congregationalism than anywhere else? Though we have not space to analyze the cause of this singulari-ty, we may express our gladness that at least a few ministers are bold and brave enough to declare their opinions. Perhaps it is expecting too much that all should do of training, is unlitted for gaining a liveli-hood at any other occupation, and their bread and butter and that of their families, depend on their pleasing their followers. It is easier to repeat the old routine learned at the theological schools of old Professor Dry-as-dust, than to wrestle with the living problems of the age, and not near as dan-gerous. Confession is good for the soul, is a religious proverb, yet if all the 60,000 ministers of the United States, were to stand up and confess just what they believed of the creed of their respective church es. who can doubt of the astonishment such a revelation would create? There is no danger, however, that any such thing will occur. The modern minister believes in policy. The laity also believe in policy. They sham that they believe, and he shams that he believes. Both are careful not to ask pointed questions. The old barbarous beliefs are allowed to drift into the background. The preacher, if not a dolt, feels the wants of his hearers, and in a poor way attempts to gratify their wishes. How long will this organized hypocrisy endure? Time will tell.

HUDSON TUTTLE.

A College for Liberal Education in America.

To the Editor of the Religio-Philosop hical Journal: I have long entertained the opinion that the rapid growth of liberalism in the world, and more especially in the United States, demands an intitution of learning for the dissemination of those higher moral and educational qualifications, that are ignored and denounced by the old-time Colleges and Universities, and not until last year did I give publicity to these thoughts.) In *The Index*, of Boston, in its issue of Feb, 6th, 1879, I set forth a plan for the endowment of "A Liberal College in America," Also a letter upon the same subject in the last issue of the Investigator, and now I beg the privilege of occupying a small space in the columns of your valuable paper to the same effect.

A liberal education affords the only sure founda tion of a safe and prosperous republic, the only guarantee against poverty, crime and anarchy. Among the innumerable objects of personal and political interest and the changes of our officers of governement, education in its most comprehen-sive sense, and many objects of great public im-portance, are often overlooked and left to be neglected, or promoted by private and theological enterprise. This defect should not be perpetuated beyond the possibility of a remedy. I do not wish to be understood as waging a special war against the church and her institutions of learnagainst the church and her institutions of learn-ing; but think it suicidal folly for us to fold our arms and caimly look on to the inroads being made upon our free institutions, by the cultiva-tion of a spirit of bigotry in our future legislators and statesmen, which sconer or later must end in the union of Church and State. Sectarian schools are planted all over our land; sectarian selections are inserted in the text-books of our common schools and colleges; attending "chapel exercise" is made part of the dulies of a student, and a Baccalaureate sermon is the sine qua now at the "Commencement." . This is an old custom. at the "Commencement." . This is an old custom, no doubt, but tempora mutantur, et nos mutamur in illis, and I think we are fully able, elther in point of numbers, wealth or intelligence, to endow

BRONSON MURRAY:

A Strange but True Incident.

DID THE SPIRIT OF THE MAN LEAVE HIS BODY.

To the Editor of the Religio-Philosophical Journal: A friend of mine, a truthful, reliable gentlemen, once related to me his experience, the substance of which I send you, though I have no authority to use his name in print. I will, therefore, call him Mr. N., though I do not know that he would have any objection to the publication of his name

in full. The truthfulness of the story may be implicitly relied upon. Several years ago, before railroads had been extended far beyond the Mississippi river, Mr. N. was then, as now, a merchant in a small town in the interior of lows. De siring to replenish his stock, he started with siring to replenian his stock, he started with teams for Keokuk, leaving his family in their usual good health. The trip fequired about three days' travel. Arriving at Keo-kuk, he set about buying his goods, and at-tending to his business. After retiring on, I think, the third evening after his arrival, he felt a deep impression that some of his loved ones at home ware in trouble. With loved ones at home were in trouble. With this influence upon him, he fell asleep.

Now comes the remarkable vision or expeerience. He seemed to be at home. As he passed into the house, the heavy breathing of his little son, aged, I think, six or eight years, greeted his ears. He went to the sick child who seemed to have croup, or some serious affection of the throat and lungs. The village physician was there assisting his wife, the mother of the boy, in her efforts to relieve

It appears that John Buchanan, who has sold hundreds of bogus medical diplomas in this country and in Europe, has been arrested by the United States authorities at Philadelphia.

Dr. F. L. H. Willis, lately met with a severe accident, crushing his foot badly, but is, we learn of our Boston contemporary, improving and able to attend to the duties of his profession.

The medium, Mrs. Eddy. of 666 Fulton st. Chicago, Ill., goes to Waukegan June 15th, to remain five or six weeks. Persons wishing to consult with her there will find her at Mrs. Robert Vose's home.

Jerry Robinson, of Graball, Miss., writes; "We need a good and true medium in this benighted country. Have you not some missionary you could send among us? I would do all I could for him or her."

Lyman C. Howe lectured at Horse Head. N.Y., last Sunday. On the 20th of this month he speaks at Eddyville. We are glad to learn that his estimable wife, who has been very sick, is now convalescent.

Mr. Augustus Day, the efficient librarian of the Michigan State Association of Spiritualists and Liberalists paid us a visit last week. He is a most devoted Spiritualist and thoroughly familiar with our literature.

Dr. Eugene Crowell speaks in the highest terms of Giles B. Stebbins's new book "After Dogmatic Theology, What?" saying among other things that: "It will sustain the reputation of its author as a writer and thinker." For sale at the office of this paper.

Prof. Wm. Denton begins a course of lectures at Fargo, Dakota, on the 24th. He is to spend some time in exploring in the "Bad Lands" beyond Bismarck, and thinks he may possibly reach Chicago about the 15th of July.

Mrs. Anna Kimball requests the JOUR-NAL to announce that she has returned from Europe, and will lecture and give scances in the vicinity of Dunkirk during the season. Address, postoffice box 241, Dunkirk, New York.

Col. Wood, of Kansas, well known in prlitical circles of that State and a delegate to the late Greenback Convention in this city, gave us a pleasant call last week after sitting up all night in convention to complete the work in hand.

The Spiritualist camp meetings at Lake Pleasant, Onset Bay and Neshaminy Falls, bid fair this year to surpass in size and interest anything in the past. On the sixth page will be found most interesting details of the arrangements at Lake Pleasant. Those contemplating a visit there will do well to preserve this paper for further reference. We hope to be able to get away from our office long enough to spend a week at each of the three places.

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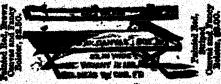
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