

Phenomena.-Prof. Denslow Submits His Observations in the Shape of Conundrums.

ident Slate-Writing and So-Called Mater-

rooms. We entered the back parlor, no other person being in the room, and the doors were closed. I examined the carpet, table, and wall, all of which were ordinary and honest. I did not search Slade's pock-ets, nor, as the before mentioned letter in the New York Nation recommended, did I look for concealed magnets thrust under

in his presence without any contact between any living person and the pencil that wrote. But I would like a communication that I could identify as that of a deceased person, if I could get it.

He requested me to write my request on

sion theory applies, since the writing was undoubtedly there, and any one of a million persons, if they saw the slate at all, would have seen and read it alike. The only part of the fact in relation to which the illusion theory can apply is that I suppose I held the slate surface, where physical contact with the pencil on the part of some human wri-ter would be impossible, when, in reality, I did not. But what is so easy as to hold a slate in broad daylight where

act of doing so, the fragrance of the hy-acinth filled the room and inside the goblet was a fresh, rich, unstained hyacinth flower of twenty-two petals, just plucked from the stem, and which I took home with me and kept till it withered—perhaps a week. Prior to my third session with Slade I

ialization of Spirit Forms.-The Apparatus Used and the Effect Produced Distinguished from the Work of the Stereopticon and of Plate-Glass Ghosts .- The Hysteria and Lunacy Theories Conaldered.

[Chicago Daily Times.]

Having attended in person four sittings with Mr. Slade, during his recent stay in Chicago, and having been present on two other evenings, when from sixteen to twenty estimable and observing persons sat with him, and communicated the result in my hearing immediately afterward, and being still of an investigating mood, I feel like putting the results of all these sittings into the form of inquiries, and in this form propounding them for the consideration of more scientific, more scrutinizing, or better informed persons, with the view of eliciting their explanation of these phenomena. A recent authoritative article in the New York Nation takes the singular view that none but scientific experts are competent to investigate these phenomena, and that even they are not ready yet to proceed with the investigation, as science is not yet suf-ficiently developed to deal with it on any scientific basis. It was this remarkable statement, that there were some phenomena as to which science was not yet science, and "experts" were not yet "ready" (expertness and readiness being in fact the same thing), that stimulated me to take part in the inquiry, as it seemed like an admission of the existence of phenomena with which existing science was not prepared to cope.

A STUDY OF THE MAN.

I first sat with Mr. Slade, in company with four or five others, at the private resi dence of a friend. Upon being introduced to him I found him a person of middle age, probably forty-three, of spare, good form, motive, nervous temperament, though with a full, broad chest, rather slow of move-ment and speech when not acting as a medium, slightly hard of hearing, destitute of both the nerve and nervous quickness which I have always met with in men like Hermann, Blitz, Anderson, Cazaneuve, and all others who had any facility at sleight of hand. I should pronounce Slade a more than usually stiff-limbed and slow-moving person except as, when sitting in the circle, his convulsive movements, resembling those of the recipient of a galvanic or electric shock may become quick, not in a limber and supple way, but in a spasmodic and uncontrolled way. He is "logy" rather than muscular or nervous. As he was attacked on the first evening I saw him, with a se vere fit of nervous prostration in which he imminently feared a renewal of his Berlin parallytic stroke, the interview was chiefly useful in acquainting me with his physical and nervous condition which are considerably below full tone, so that he is at times capable of only a partial use of his right side. The intensity of the pain he suffers at slight causes, and the intensity of his emotional excitement at witnessing, feeling, or hearing the very phenomena he sits to produce impresses one with the idea, that if it is all unfeigned, as, everything about him seems to be, then his nervous condition borders now on

CHRONIC EXHAUSTION,

producing a morbid and excessive sensi-tiveness of all the nerves. To this, how-ever, is to be offset the fact that when he purports to be under the control of "Owas-so," his favorite Indian spirit, he freely submits his flesh to be plached and other-wise tested, and seems to have great cal-

Walling and the strictly been and the

The sequel will sho precautions on my part would have been as futile as a means of discovering the mode in which the slate-writing was done, as the thrusting of "magnets" into or under one's skin would be as a means of writing between two slates. Nor is it material whether there was one slate or fifty slates in the room, as, in the mode in which the writing was done, the theory of substitu-tion of slates cuts no figure. But according to my best observation the room contained

but two slates at the time, both of which lay on the table, and both of which I examined on both sides at the outset and they contained no writing. Nor were there any springs about the slates by which as suggested by one imaginative "spirit exposer" in California, a roll of muslin indistinguish able from the surface of the slate was un furled and spread over the slate. All such complicated and impracticable devices only bring out into strong contrast the simplici-ty yet certainty of the occult power which was now to perform the writing. Slade first, in order, as he said, to inquire of his alleged spirit influences if they were ready, dropped a bit of pencil on one of the slates passed it under the table with his own right hand, placed his left hand on my right, as we sat facing each other at the corner of the table and asked if they would write. Three raps came and the slate was brought out with the words written thereon,

"WE WILL TRY."

This may have afforded some information to him but it amounted to nothing to me. He then removed the writing and let me place the two slates with the same bit of pencil between them, together, which I did, holding both slates firmly in my left hand and against or within an inch or two of my left ear. He then placed his left hand on my right, on the table, and, with his right hand held about as firmly as I, the two slates, his thumb coming on the outer side of the slate nearest to my ear and his fingers on the outer side of the farther slate. At no time was there anything doubtful At no time was there anything doubtrul about his grip of the two slates, his wrist and thumb being immediately before my eyes, and any attempt of his to get a finger between the two slates would not only have been promptly detected, but in that position he could not have done the writing as it was done had he got his whole hand in, since the writing would have been both out of his sight and upside down :to him, and all the muscular motions of his wrist and arm essential to its performance would have been plainly before my eyes. The slates were not parted while in my hand, no attempt was made to part them, and yet while I so held them no sooner did his left hand touch my right on the table than I heard the writing, plainly audible between the two slates, at my left ear. It moved straight on at about the rate any easy pen-man would write, the up strokes and down strokes separately and distinctly audible, and the whole sound as

DISTINCTLY RECOGNIZABLE,

as the writing by a pencil between the slates, as the noise of a saw-filing or organ grinding would have been distinguishable from any other sound that could be made. The sense of a pressure being constantly exerted on the slate, but harder with the down stroke than the up stroke, was about equal to that I would have felt if any person had been writing on the outer of the two slates while I was holding them in this position. Suddenly Slade removed his left hand from my right on the table, and, as instantly as if the motion were one con-trolled by an electric current which the re-moval of his hand had severed, the writing

the slate, and I thereupon wrote on one of the slates, carefully holding up the slate so that Mr. Slade could neither see the writing

nor the motion of my hand: "Will the spirit of my brother appear ?" I then, keeping the written side of the slate carefully out of the sight of Mr. Slade, turned the slate over, presenting the upper side of the slate for the answer, dropped on it the bit of pencil, and, holding itsolely in my left hand, placed the end of the slate (upon which the bit of pencil lay) under the table for about two inches of its length, the remainder of the slate being full in sight and not a foot from my face. Slade sat fac-ing me with his right hand disengaged and on his leg at first and then placed both hands on the table, one of them on my own right hand. Immediately the writing be-gan on the little fraction of slate which lay under the table, no hand but my left touch-ing the slate and both of Slade's hands resting the slate and both of Slade's hands rest-ing on the table and the whole slate except the part written on being within from half a toot to a foot from my eye. The pressure on the slate as the writing began was such as to require some effort on my part to hold it in my left hand, and it vibrated down and up through the space of an inch or so under the force of the writing. I was hold-ing it about two inches below the table top. In this condition of things I heard the writ-ing as distinctly as before and the three slight taps with the pencil on the slate to indicate that the writing was finished. I then removed it with my own hand, Slade remaining without change of position, and found written upon the two inches of slate that had been under the table (and which when I placed them under the table half a minute or so before, were bare of writing), the part written on being within from half minute or so before, were bare of writing), these words:

"Your brother is not present."

I then wrote in the same manner the question :

"Is the spirit of any person; present who knows me?"

Reversing it and placing it under the table in the same manner, the answer written on the upper side, under like conditions W88:

Many such are present, but none who can control. •

HYSTERIA AND LUNACY.

I have read, with a sincere desire to get some light from it, Mr. Howell's careful analysis in "The Undiscovered Country," of the various stages of lunacy which induced his "Dr. Boynton" to look for spirit manifestations where they were not to be found, but I do not see that they shed any light whatever on a case where slate-writing is clearly done without the possibility of phys-ical contact between any living person and the pencil. I have also read Dr. George M. Beard's efforts to connect the word "hysteria" with these singular phenomena, but I fail to see wherein they apply to such a case. My health was never so good and my mind never more calm than when observ-ing these phenomena. I am as free from hysteria as Dr. Beard, and from lunacy as Mr. Howells, and so in like manner were each and all of the twenty ladies and gentlemen who at various times have witnessed these phenomena in my presence, or have described to me their nature immediately afterward. So far, I have seen as much intelligence, as much skepticism, as much caim, healthy acumen, learning and culture, as much familiarity with scientific methods and with sleight of hand as the most querulous could wish, or as either Beard or Howells possesses brought to bear to the simple problem, which it would seem a child ought to be able to solve, of detecting whether any human being was in physical

NO HUMAN BEING

can write on it, especially in a room where there is only one other person. To sup-pose that I can not do that, or that I can not know decisively when I do or do not so hold it, is part of the sheer insaulty of impudence. It indicates that those who so assert have become infidels to the integrity of the human intellect and have lost their power to remain loyal to the evidences of the senses, an assertion which involves no less than, an absolute abdication of the throne of human reason. Nor does the theory of sleight-of-hand apply, because in all cases of sleight-of-hand the hand of the operator is in communication with the thing done, and a chief share of the difficulty is created by keeping this mazical hand in such a state of swift and diversified motion that the observer could not follow it. In this case, however, both of Slade's hands were motioaless p'ainly in sight. A sleightof-haad man who never uses his hands, but whose hands lie flat on a table while everything is doing, would, indeed, be a)wonder, unless he had an assistant, and Slade had none. What I had thus far seen with Slade did not differ essentially from what I had already seen with Mrs. Simpson who resides permanently in this city, except that Mrs. Simpson reads easily any question her visitor may write on the slate, without having that visual access to the slate which would be necessary to enable an or linary person to read it. This, Slade tells me, he does not. In another respect

MRS. SIMPSON'S SLATE-WRITING

is characterized by an incident that does not appear in Slale's. This is the fact that the bit of pencil: is placed on the slate and a goblet filled with water is placed over it so that apparently the pencil should be con-fined in its writing within the hollow space left by the concave bottom of the goblet which space would be about the size of a silver dollar. But on placing the slate un-derneath the table, Mrs. Simpson holding one side of the slate and the observer the other, as that the table of the goblet rests stadily so that the top of the goblet rests steadily and firmly against the under side of the ta-ble, the pencil is heard to write in long lines across the slate as freely as if the goblet were not there and on removing slate and goblet from under the table without the possibility that either could have changed their relative positions during the opera-tion, or could have been removed by so much as a hair's breadth from each other, the writing is found to begin on the slate at a point outside the space covered by the gob-let to cross the slate again and again in half a dozen lines, none of which pay any regard to the physical obstacle afforded by the solid contact of the goblet with the slate, so that each line begins to the left of where the goblet stands, passes directly under it with unbroken writing, and reappears at the right of the goblet as if the goblet had not been there. When I saw this with Mrs. Simpson, the conditions precluded deceit or

SLEIGHT-OF-HAND

as absolutely as in the care of Slade. But one other person was in the room, and he sat some twelve feet away. I had examined the carpets for trap-doors, and think I am competent to say there were none, and had there been twenty they would have been of no service, as I held the goblet and

was present at the residence of Col. Bundy when some sixteen persons of indisputable intelligence and some of them of special critical power, including Judge Barnum and Mrs. Barnum, Dr. Jewell of Evanston, editor of the best reputed journal of nerv-ous disease in this country and one of the foremost medical journais of the world; Mr. and Mrs. W. K. Starett, of The Western Magazine, Mr. and Mrs. Perry, Mr. Gage, Mrs. Willard, Dr. and Mrs. Dickson and several others, all witnessed substantially the same method of slate-writing I have described and none of whom were able to de-tect any mode by which any living person could have communicated the moving force of the pencil which did the writing. Of course in all these slate writings there is no concealment, no turning down of lights and the slates are always in the hands of the observers, and not of Slade.

My third session with Slade was for the purpose of securing a "materialization," but as nothing appeared, I will not describe the effort further than to say that the friends who sat with me assured me that, a few evenings before, they had witnessed, the materialized spectres, on one occasion of one person, whom they well knew, and on another occasion of three persons, one of whom they knew.

MATERIALIZATIONS.

The apparatus for producing these vis-ions is assimple as could be. Its only object seems to be to produce an aperture through which you can look into a darkened space. It is as follows: A black lap-robe, perhaps four feet square, is hung across the corner of the room by "tacking" one edge of it to the wall and the other to the molding of the folding-doors. Behind this curtain there is a triangular space, whose right angle is the corner of the room, and whose broadest side or base is the lap-robe. The table at which observers are to sit is then moved up to within one foot, or slightly more, of the lap-robe, so that the side of the table is parallel with the robe. Two upright wires are then screwed or clamped to the edge of the table, and along the top of these two wires a third wire is is fastened with screws, and on the horizontal wire is hung a strip of black cambrie muslin, perhaps two feet square, or a few inches less. Into this piece of muslin, whose sides and bottoms swing loose, a cut is made in a U form, except that the bottom of the U is not curved but is square, and thus an inner curtain within the cambric curtain is formed, which may be lifted, so that observers may look through the aperture into the dark space between the cambric curtain and the lap-robe. There is no orifice in the lap-robe. This is all there is of apparatus.

AFTER ARBANGING THE APPARATUS

ourselves we retired into the parlor at the request of Slade, who said he wanted to "let them get ready." When we re-entered I did not take the pains to look again under the curtain (lap-robe) as I knew that no camera or stereopticon worked in that corner could throw an image of any kind into that aperture for many reasons, viz.: First the blaze of the camera would pass through the aperture and make itself vis-ible as a bar of light shining directly across the room in our midst or against our faces, and the picture itself would be thrown on the wall behind us. The camera should at least have a screen to arrest the image; secondly, in the ordinary mode of conduct-ing such a business the liability that the curtain would be drawn aside, thus exposing the assistant and the camera is so ed on Bighth Page.

RELIGIO-PHILOSOPHICAL JOURNAL.

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Sideros and his People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

It is quite evident that the condition of things seen by her in this examination was very similar to that seen by other psychometers; so much is this the case that I think the meteorite must originally have been located near to the mining locality, which she and they describe. She sees what Mrs. Foote and Mr. Cridge had seen with a specimen from the same mass; colored men mining, and sees them placing what they dig in a basket, as Mr. Cridge had seen them, carrying rock out in baskets. She describes the trees that she sees as strange and short. The people are strange, with dark complexions, the dress of the woman is short, the climate is warm and the dwellings of the miner's rough and low. People ride in rough-looking, two-wheeled vehicles, and are drawn by animals that look like mules, and yet like goats, evidently strange animals, that she knew not what to call; and the dress of these people she finds to be gray. In all these particulars and in some others, that will suggest themselves to the attentive reader, her description resembles that which I have received from others independently, and I can only account for these striking resemblances by supposing that they visited the same world-Sideros.

GREENLAND METEORITE.

Having obtained a portion of the great meteoric mass found at Ovifak, on the western coast of Greenland, I gave this subsequently to Mrs. Hubbard for examination. She had not at that time, I am well satisfied, any idea of the nature of the specimen. She said :

"Strange forms come before me, but they disappear so quickly I can hardly describe them. I can see what look like human beings, but they are not like our people; they make motions to express themselves, and use no language that I can perceive; they make hideous noises. They move with great agility; they have hardly anything on. Their heads slope back. They are shorter than average persons here. They are of a brownish appearance. They subsist on what they obtain by hunting. It is rocky and mountainous where I see them.

"Now, I see a high mountain that runs up to a peak; it seems very steep. Small, "inferior, stunted trees, grow apon it. I see a little hut made of brush and things picked up. It seems like a home for them; they have that feeling about it. The people here do not seem to have any human intelligence, yet they make an effort to talk, but there is no articulation. They run like deer and leap over dangerous places readily. I see a large body of water. The people eat fish and all their food uncooked. The have small heads and small features; their hair is black and hangs down. I feel as if I was right there with them."

The Ovifak specimen took her, I think, to the same world previously described by Mrs. Foote and Mrs. Cridge; she sees it at an early stage of human development, when the distinction between the brute and the man has just become established. She notices the sgility with which the human heings move and the case with which they leap, in consequence, as I think, of the feeble attraction of their world. She sees that they are short in stature, as all, or nearly all, the inhabitants of Sideros appear to have been. The rocky and mountainous character of the country is described and the stunted vegetation. The whole world scems to have been deficient in the conditions essential t exuberant vegetation. As I wished particularly to see how her descriptions agreed with those I had already received, and since most of those that I had received described the human beings on Sideros at a more advanced stage of development, I said, "will yourself farther this way in time and see them farther advanced." She then said: "I seem to be on the top of a mountain; there is a chasm below, that looks tearful to me; it is at an immense distance. I see a place now like a low building in which men live; it is long and low. I see no women there. The men seem to work in here, but it is not a factory. I see what look like mining implements, pick-axes and such things. They seem to work metal in some way; it seems like iron. 1 see an anvil. They have fire and heat the metal. It does not look like a blacksmith's shop, but they work iron here. These seem more like our own people; but they are tawny, a yellowish-brown. There is a mine here where they get the metal out. It seems mountainous all around. There is a great deal of ore here mixed with the soil. These men are miners and this place is for their utensils, for sharpening and fixing them. I see one large, strong man with his sleeves rolled up. "The general lay of the land is like what I saw before, but the people are so different. They have conveyances of some kind. The earth seems so peculiar, so full of this metal. They have something they use instead of a wheelbarrow, to carry things on; it has four handles on and two carry it. The climate is warm. Their dress is coarse for work; the clothing looks brown; they do not seem to have a great deal. The head man is much larger than the others; he is boss of the whole. "I see water and a very rude boat that has no sails. They seem to have learned to propel the boat by some kind of power, though in a rough way. I can hear animals growl, but do not see any. I see a woman; she is dark; there is not much color to her clothing or style, Her dress is not fitted close. It is loosely tied round the waist. It is short, a little below the knees. They don't believe in tight walsts. They live more truly to nature than we. She is connected in some way with the large man. They live in a low inferior building of one story. I think they must have built it themselves; everything about it is rude. These people are not like Indians, but their color reminds me of them. This place does not seem far from water."

MRS. EAGER'S TESTIMONY.

Mrs Dr. Eager of New Haven, a sensitive and a paychometer, tried for me the fragment of the Painesville meteorite previously examined by Mrs. Hubbard, in total ignorance of its nature. She said:

"I feel as if drawn up, and I see high, sharp peaks and a large sheet of water; overhead the sky is extremely blue. I see beings that I can hardly call human; their faces are broad and their heads long; they are short, chunky. There does not seem to be much vegetation. They eat something that grows on a tree without being cultivated It is something round and brown like a kind of groundnut, that contains an eatable kernel."

This examination as far as it goes is in harmony with the rest. Short people with long heads and broad faces have been seen on Sideros by many observers. She notices also the sparseness of the vegetation.

MRS. FLETCHER'S VISIT TO SIDEROS.

When lecturing in Lowell last March, I discovered that Mrs. Abby Fletcher, the wife of M. H. Fletcher, a wellknown manufacturer of that city, had considerable psychometric power. She tried for me a fragment of the Painesville meteorite in entire ignorance of its character and said:

"I feel as if I was in a very large city; people are coming and going, moving to and fro. It is a place where I never was before. The streets are not like ours at all.

"Now I see what looks like a mountain, but that, too, is not like any I have seen before. It is very singular, ragged, jagged, the worst imaginable. The lower part seems to have been dug out. There is nothing smooth about it; some parts are almost perpendicular. Persons go round to get up. I see no green thing connected with it. It seems as if a great amount of material had been taken out of here. Above that, it goes right up. It must be a good way round to the top. It is a queer-looking place. The main color of the rock is very dark, but I can see in the interior bodies of a different color. I never was in such a place and never saw such rock anywhere. It seems to take me a long distance from here. Persons have been at work here and a great deal has been done.

"Now it changes, expands and flattens; the space below is wider and seems almost a field. Persons are digging; a great deal is going on here. I can see deep cavities that have been made. One man has his sleeves rolled to his shoulders; the arm seems very dark. I see the face of one man that is very red and much covered with hair. He is a human heing, but hardly looks like one; he is very broad across the shoulders. He has a hideous face. His whiskers are not long, but grizzly and thick. I can hardly see where the face is." At the close of the examination she said, "I seemed to go away from everything with which I am familiar." I seemed to walk about among large, dark caverns where men were mining."

Her description of the city is too short and general to enable a person to identify it, but the rest of her description harmonizes remarkably with the previous descriptions of Sideros, and its mining population. She sees persons digging, and as she subsequently discovers, mining, and notices that the arm of one, whose sleeve is rolled up is dark, and that another one is broad across the shoulders. On the same day she made for me a second examination, of the same specimen, but with no further knowledge of its character than the previous examination had given:

"I seem to be in the same place, but changes have taken place (I can see just as well with it in my hand). It looks there was some valuable ore connected with that mountain; it seems to lie like a floor under it. Men are digging all around. There is something terribly hot in this specimen. I see many people, but not so clearly that L can describe them. I am moving about in those caverns. The people are not of any nation that I have ever known. They do not look familiar. I see a low forehead, flattish head and broad face. He is short in stature and has a very short neck. He has not much clothing on, a sort of loose blouse and his limbs are bare from the knees."

about 36 or 37 years, it or its fragments may have been retarded, since that time to the extent of three years, as some comets are known to be retarded, apparently by the resistance of the medium through which they pass.

ITo be Continued.]

REVIVALISM IN INDIA.

Keshub Chunder Sen's Strange Religious Movement.

[Moncure D. Conway in the Cincinnati Commercial.]

It would be worth while for a student of psycholo-gy, or of adnormal religious excitements, to visit India just now. The minister of the Brahmos, Keshub Chunder Sen, seems to have had his head somewhat turned by—or at any rate since—his visit to England, and the marriage of his daughter to a Prince. He has built a splendid house in Calcutta, and atones for that worldliness by ascetic mortifications. He has an nounced that he is a special agent of Providence; he is not an incarnation of any deity; he is not a prophet; but he is something different from other men. His recent course and preaching have been fruitful of dis-cord and agitations. The more educated of his followers, who have favored the Brahmo movement as at once a protest against idolatry and a refined theism, have become disgusted and left the church. A large number of the lower-class converts have been offended by the marriage of his daughter with a Prince, secured as it was by a partial surrender of the Minister's proclaimed principles against infant marriage; and they have abandoned him. And this parting with the elements of rational restraint and coolness on the one hand, and of humility on the other, appears to have been the means of revolutionizing a movement to which some had looked for great and beneficial changes in India.

Keshub Chunder Sen and his followers seem to have taken hints from the revivalists of the West, and formed something like a "Salvation Army." 'I hey are replacing their lost adherents with fanatics gathered in the highways and byways, the survivals of extinct excitement, and adopting their wild manners and customs, their pilgrimages, shricks, dances, and supersti tions, they are calling the grand totality a "new dispensation." But from the mass of evidence before me I should say their star of Bethlehem has a chance of guiding them to Bedlam, or the places in India corresponding thereto. Sen himself has got so far in that direction as accepting a sort of worship from disciples kneeling around him (on the ground that he did not wish to stop the flow of bhatki-that is, devotion or enthusiasm), and holding personal interviews with Jesus, Paul and John. One consequence of this outbreak of fanaticisms is the loss of many of the edu cated: but it has secured the results which manifest to Sen a "new dispensation." That is, he has raised public curiosity; thousands go to hear him, and by using Christian phrases in his own sense he has rous ed the missionaries and made a sensation. They are denouncing him on one side, while the educated theists denounce him on the other; and the result is that on a recent occasion as many as 5,000 people went to hear him. The discourses he now delivers are quite valueless for any moral or religious teaching; they are merely frantic ejaculations about God and the prophets among which Jewish, Christian and pagan are found oddly mingled.

The last phase upon which this now wild movement has entered appear to be the dance and the pilgrimage. They lately organized a pilgrimage to "Sinai." On the 22nd of February they all bathed, put on clean clothes, and followed the minister up into the "sanc tuary;" here, if one is to believe reports, they passed eight days and nights, and communed with Moses reading over the Pentateuch and spiritualizing each verse; so that on the last day Moses is said to have spoken to them in some mysterious way; whether he

have been originally an imitation of the cotillon of stars. In India there is an old legend of Roishna ap. pearing among milkmaids as a charming young shep-herd and dancing with them all. This last probably herd and dancing with them all. This last probably influenced the early choregraphic ceremonies of va-rious sects, especially perhaps that founded some four centuries ago by Chaitanya, mentioned in the second verse of the hymn. Hari is the Chaitanyaite name for God. The other names in the hymn are those of various founders of sects, and the effect is much as if For Wesley Swedenborg Logue Andrew much as if Fox, Wesley. Swedenborg, Jesus, Andrew Jackson Davis, Elijah, Elias Hicks, Calvin, Channing were supposed to be whirling together in a holy break down,

"THE SONG OF THE DISPENSATION."

Chanting the name of Hari, the saints dance. Dances My Gouranga (Chaitanya) in the midst of devotees drunk with the nectar of emotion, with tears of love in his eyes. (Oh! how charming the sight!)

Moses dances, Jesus dances, with hands uplifted, in-ebriated with love; and the great rishi Narad, dances, playing on the lyre.

Dances the plous King David of old, and with him are Janak and Yudhistir, the noble-hearted.

The great yogi Mahadeo dances with joy, with whom dances John with his disciples. Nanak, Pralad, and Nityanand all dance; and in their

midst are Paul and Mahomed.

Suka dances, Dhruba dances, dances Haridas; and with them dance all the servants of the Lord.

Wasudeo and Sankar dance, Ram and Sakya Muni; dance the Yogi, the bhakta, the ascetic, the poet, the age, and the devotee.

Dadu and Tukaram dance, Kabir and Tulasi; dance both Hindu and Mussulman smiling in love. Dances the sinner, dances the saint, dance both

poor and rich; ever women sing in chorus, Glory to God.

Leaving aside the pride of birth, the Brahmans dance

with Chandals, embracing each other. Behold! Hari, inebriated with his own love, danc-es in the company of his devotees and utters "Hari, Hari."

With the Lord Hari in the middle, the saints dance in a circle, throwing their arms round each other's necks.

Lol the devotees of God all dance, casting aside barriers of time and space.

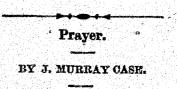
The fishes dance in water, the fowls in the air; the branches of trees dance fantastically, moved by the winds.

Dances the river, dances the ocean throwing up waves; and lo! there is Hari dancing in their midst. The sun, moon, and the stars dance in the heavens; beasts and birds dance.

The breezes dance in the fire, the lightning in the clouds, dance the snow-capped Himalayas. Hearing the glad tidings of the New Dispensation,

dance both the heavens and earth, and utter "Hari, Hari."

Premdas (the servant of love), rolling at the feet of all, is bewitched by the scene, and utters the name of Hari.



To the Editor of the Religio-Philosophical Journal:

Many in the spiritual ranks look upon prayer as a relic of superstition and ignorance. This comes from too much reading of materialistic teachings. They believe in a human soul from phenomenal evidences, but in all things else are materialists. The human soul is a spark of the divine essence. The aggregate of all intelligence, we may denominate God. Each human soul is a little cell; it needs food; it cannot exist unless it is fed from the divine fountain. When the body

Are there any domestic animals?

"I see an animal, but I do not know what it is; it walks very slowly. They use it in some way. It seems as much like a camel-no, not like that either; I never saw one as small. It is a queer-looking thing. I do not know what it is. It is an inferior looking animal, of a yellowishbrown color. It is kept for use. I see it hitched to something that it drags along the ground; it looks rough like all other things here. Whatever the people need to transport that is heavy, is done with this animal."

There are many interesting statements in the latter part of her examination. She sees a yellowish brown people mining. Mrs. Foote saw a company of people with dark skins digging, while Mr. Cridge describes a mining people, who are dark and have black hair and eyes. She states that they had but little clothing and that looked brown. Mr. Cridge says the dark people "make cloth that is darkish-brown." She sees a rude boat propelled by power and destitute of sails and this seems strangely out of character with the development of the people in other respects; but the climate of Sideros must have been an exceedingly equable one and winds were rare, so that unless boats were propelled by oars, they must have been propelled by power; and the inventive faculty of the Sidereans must have been early stimulated to discover some way of propelling boats by power. The draught animal that she saw was probably closely allied to those seen by Mrs. Foote and Mrs. Cridge.

What is the color of the clothing? "It is a grayish dirt color."

Here we have strange looking people, short in stature with broad faces and bare limbs from the knee, which seem to have been fashionable with the Siderians. The influence of the specimen was for some reason very disagreeable to Mrs. Fletcher, and I was able to obtain but little more. She never recognized the fact that she was examining another world, yet in the evening of the same day, with the same specimen, she said:

"I seem to be almost taken out of the world, disconnected from every thing here. Where the people live seem to be like hovels. Their dress is peculiar, a kind of frock and bare below the knee. The people look hard, and are of a coppery color. They have dug out an immense place here. As I front the mountain, the city lies to the left. There seems to be several kinds of metal combined here.

"This specimen has travelled, it has been all around The mountainous part of this place is not like this specimen; it is more like ordinary rock. I see what seems to be copper ore all in layers; it comes off in scales. There is a great amount of iron with this 'copper. I can smell the copper. I see a kind of house near by, long and low; men go in and out. It looks barren around here. Water of a yellowish color runs out of this place; sediment settles from it like iron-rust."

THE YEAR OF SIDEROS.

I was desirous of discovering as near as, possible the time required for the revolution of Sideros around the sun and requested Mr. Cridge to find a young child and follow him up to manhood. With the Painesville meteorite he said:

"Now, I see a child 8 or 4 years old, as we reckon time. His father is a representative and the child is with him in the capitol. Children are sent to school, but it is in a garden in the open air most of the time. It is spring, and the child is almost a man before the fall comes, between 19 and 23. The severe cold is not as long as I thought: grass grows all the time; it snows but a little; the grass has a yellowish hue. About the winter the child leaves his father and sits in the capitol as a senator or representative. The winter is nearly over, and he is about 30. 1 think the years must be between 38 and 42 of ours."

His last figures do not harmonize, however, with his previous statements. He starts with the child 31/2 in the spring and finds him between 19 and 23, say 21, before fall. This gives us for spring and summer about 22 years. when winter is nearly over he is about 30; this gives us for fail and winter only about 8 years and would make the whole year not more than about 80 of ours. It must, however, have been more than this to correspond with other portions of the examination. He continues:

"The winter is about like that of Northern Texas. Some kind of grain is raised even then. The government stores up grain and keeps it at the same price all the time. I am round now to the same time of the year as before and he is a now a man of about 40."

This would make the year of Sideros about 3614 of ours. This is, of course, but a rough calculation, and may be erroneous to the extent of two or three years. If it was about three years less than this, then its time would correspond with that of the November meteors, which have a period of about 38½ years. If its period was then

spoke from a burning bush, or whether he materializ-ed personally, cannot be gathered from the mystical narratives of the pilgrims.

The revelation made by Mcses included a transcription of the Ten Commandments, and a proclamation to the modern Israel, in which he stated that Jehovah's voice was his only guide, his only book of wisdom, the only Scripture of salvation; and promised that "the Almighty shall lead Bengal out of the bondage of superstition and idolatry into a city over-

flowing with milk and honsy of purity and joy." "The Lord shall communicate to all his devotees, to every Moses in the land, the moral law through faith and conscience, and all India shall in time bow to the Supreme legislator. "In trust and obedience I, Moses, fought my salva-tion and that of Israel; so shall every believer in the new dispensation try to prove loyal and obedient unto the moral law of Heaven. the moral law of Heaven

"In essential features the law of appient Isreal and of modern Isreal shall agree; but in 'detail they shall differ, and instead of one Moses there shall be many imbued with his spirit in the present age, and he be unto their countrymen law and conscience incarnate.

"Blessed, blessed, blessed are thou, modern Israel for the Lord shall deliver thee and make thee a mighty nation."

This "revelation" is chiefly remarkable for the in-dication it gives of the extent to which the Aryan has been overlaid by the Semitic accent and style. It is without any trace of the Vedic style, though its bibli-cal phraseology is oddly interlarded with modern dia-lectics. The ancient sculptures of India have become the possession of scholars, and the Bible has been made by British conquest and missions the mold into which the molten mind and emotion of that country are now the molten mind and emotion of that country are now taking new shape. But instead of taking such shape as the missionaries hoped for, one that would make them supporters of the Christian church, the form is that which makes Jesus and the Bible into buttresses of Brahmanism, or rather of that potpourri of resuscitated Aryan fanaticisms which Keshub has collect-ed and is stirring. The most startling and uncom-fortable result thus far of the new enthusiasm for Christ which animates the Brahmos is the way they hold Him up as an ascetic (or, as they say, Vaieag¹, literally "void of attachment.") They proclaim loudly all the texts which so represent Jesus; they dwell on His fast of forty days and nights, and His assertion that His fast of forty days and nights, and His assertion that a certain kind of demon only goes out by fasting and prayer; they picture Him without a place to lay His head, and ordering men to sell all they have and give it away; to lay up no treasures on earth; and to forsake family, house, land, all. This kind of thing is precise-ly opposed to all the Christianity which England has exported to that region. It is also true that Keshub Chunder Sen has not yet forsaken his fine house and family, but then he has never adopted Jesus as his on-ly model and god, as the missionaries have, and, more-over since his followers regard him as a "providential" over, since his followers regard him as a "providential" over, since his followers regard him as a "providential" man, he is supposed to have special reasons for carry-ing his associcism into peculiar channels. (As a mat-ter of fact he nearly died not long ago of self-starva-tion.) This representation of Jesus as an associc Hin-du yogi, or hermit, and the utter disregard for dogmas not found mentioned in the Bible (trinity, incarnation, etc.), is more bitterly resented by the Christians than was the long indifference. An old idolator is far more favored than one of those enthusiasts about Christ. Indeed, something very like persecution seems to have Indeed, something very like persecution seems to have begun out there in some of the many cases in which Brahmos are employed as servants or agents in Eng-lish houses or offices.

The "dancing" custom which has arisen under the "new dispensation" is not unlike that which marked the beginning of the Shaker movement. The Brahmos, being quite puritanical in their notions, do not countenance dancing for amusement, but only for piety. Strange to say, they especially claim Hebrew authority for it, as the dance of David before the ark, etc. Calmet says there were dancing girls employed in the temple at Jerusalem, and some antiquarians say they survive in the processions of ritualizes around the interior of a church. At any rate the Brahmos have begun ecstatic dances, and as they dance they sing a hymn which would appear to be an accretion from the past. The dervish dance of Persia is said to grows week from hunger it asks for food; when the soul becomes weary it turns to the divine fountain and is filled.

No human soul can earnestly and sincerely pray without being made better thereby. It does not mat-ter to what objective being we address our supplications. The Hindoo that prays to Brahma: the Chinese to their wood and stone gods; the Arab to Mahomet, and the Christian to Christ—if they are equally sin-cere, will all be equally blessed. It is not the objec-tive being to whom we appeal that wings the blessing; it is the inward "hungering and thirsting after righteousness.

A hungry soul is like a drooping lily. A scorching sun will make the lilles and the cornfields pray. They droop their foliage in humble supplication, and when a centle shower comes, or the dews fall, how they seem to laugh and grow happy. The hot sun dries up the water in the leaves of plants and produces a partial vacuum. In a hungry soul, there is also a vacuum, and as the illy drinks in the rain drops or the dews of the night, even so the human soul in answer to prayer is filled with divine essence. "Blessed are they who hunger and thirst after righteousness for they shall be filled."

We have had too much cold, intellectual, material-istic, Spiritualism, and not enough emotional or re-ligious. Our emotions are the intuitive thoughts of the soul. Emotional thought is never selfish, cold, ex-acting and critical. Intellectual thought always is. A scientific Spiritualism, which intellect alone would create, could do the soul no more good than the science of astronomy. We want a Spiritualism that is both a religion and a science. "Faith without works" could not be more'lifeless, than a scientific Spiritual ism without the religious or emotional.

But it may be asked to whom or what shall we pray, who have no knowledge of an individual God who will hear and answer our prayers; we know no God but Nature. Very well; then pray to Nature, for has she not made your wonderful body and more wonderful spirit, and can you be more wise than she?

, Oh! Nature, of whom I am a child, hear this my humble prayer! I know that "in thee i live, move and have my being," and that from thee my body and soul are fed. I am suffering in spirit. I feel my weakness; my soul hungers, and as a babe upon its mother's breast feed me Lorer. feed me, 1 pray.

If this little invocation is offered in deepsincerity by a hungry soul, I say that some intelligence will re-spond and a blessing will follow just as certain as air and water will rush to fill a vacuum.

I hope to live to see the time when Spiritualists generally will recognize the power and influence of prayer. I hope to see our circles always opened with an invocation. It brings to our firesides bright and pure spirits. When we deny the efficiency of prayer we open wide the door to evil, mischievous and obsessing spirits, and to this cause we may trace much of the crude phenomena and silly twaddle, that has made Spiritualism odious to people of refined tastes and religious culture. Columbus, O.

Modern Spiritualism.

Modern Spiritualism has wrought a wonderful change in all religious teachings of the Christian world. When asked what the spiritual philosophy has done or expects to do, you can point with pride to its mission. No reform which has blessed mankind has ever made such rapid strides as this. It has worked its way into the literature of the age. It is found in the poet's sweetest lines, and it is, to a degree, taught from the pulpit. Modern Spiritualism is not a fatherless child, though upon the cold charity of the world. It has godfathers and godmothers by the thousands. They are of every nationality and the spirit with which they manifest their regard for this adopted child, is sufficient proof, that come what may, the child shall be cared for and tenderly nurtured and fed .-- The Olice Branch.

JULY 24, 1880.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Mousehold.

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

"Some precious words are born of earth, Some others by the angels given; But sweetest, still, of mundane birth Are these: 'My Mother,' 'Home' and 'Heav-en,'"

The French home life among those of good birth and breeding in the provinces, is enlivened by the spirit, grace and social tact of women, while all the domestic virtues are cherished. There are no better ordered families, no happler parents or healthy children than are found in the country, and then here of course the major part of the popu-lation is found, frugal, cautious and provident, to rush into marriage with neither oc-cupation or savings, would be considered criminal. It is only a country of immense resources like our own, which would make it any thing but hazardous for those to marry who have no other capital than youth,

ry who have no other capital than youth, hope and affection. The peculiarity of French peasant life is the thrift and economy displayed in every department. The women are not careless and slatternly like the same class in Ireland, nor dull and apathetic like that in Germany. In spite of hard labor, they are bright, intelligent, interested in their work, cheerful and contented. The amount of labor a French female peasant performs is simply prodigious. Yet with it all she does not lose her vivacity and freshness, and never wears that jaded look so familiar upon the faces of our own countrywomen. In the midst of her most laborious duties, she is genial, talkative and altogether comely in appearance. Zinke, in speaking of a peasant housewife in France, says, "I thought her better worth seeing than any thing I had seen at the Paris Exposition," and the picture he proceeds to give justifies his remark. "She had been up at 4 A. M.; had gone to early service at five; had done all the washing, cooking, cleaning and work of every kind for the family. If for a moment her attention had not been wanted at the fire, her knitting had been in her hands. After twelve o'clock dinner, she had gone into the field to load up wheat, taking her place in the cart, and mounting up as she packed the sheaves, until she was at a height which was most alarming. She had then come to cook the supper and serve it. If madame could be exhibited here, it would be a sight to surprise us-so broad-shouldered, so active, so sunburned, so well featured, so good natured, and so self-possessed; and the work she does in a day should be exhibited with her.

The memoirs of Mme de Remusat have cast a strong light on that wonderful time when the first Napoleon imperiously dominated Europe. The writer, a person of great ability and steadfast principles, found them severely tried during the years while she was lady-in-waiting to the brilliant Joseph-ine. The most intimate companion of that central womanly figure of that period. She remained her friend after the divorce of the Empress, in her retirement at Malmaison, for many years Mme de Remusat realized that "uneasy lies the head that wears a crown," and her clear delineations have cast new light upon that wonderful drama that held the stage during the time when Napoleon I was the doer of incalculable harm to the cause of liberty and development. In private, as well as public, he was a mean and petty tyrant. His followers learned to despise and fear, even while they admired. 800 have been accustomed to regard her, was yet extremely kind and good natured. In manner and expression was a charm, which was essentially French in its superficiality. And it is in discriminating between that which is admirable on the one hand, and detestable on the other, that the chief use of such histories lie. Society is an organized growth and has been influenced by a thousand habits and events, and to-day is but the child of yesterday. It is not of so much consequence what one woman suffered and enjoyed and accomplished, but it is well to know how society regarded woman-what development resulted from its treatment of her, and how the status of a powerful, in-genious and interesting nation is the result of the times which nourished a Josephine. Therefore the story of the first empire, as related from a womanly point of view, is of great value, since we see much of the do-mestic life of to-day in France, strongly influenced by that age with its unwisdom and excesses. And, after all, personal interest always clusters about the beautiful and the unfortunate. To this latter class belongs Hortense, Queen of Holland and mother of the second Emperor. Seldom has history embalmed a sadder lesson than that of her life. Even her step-father, cruel and deprayed though he was, regarded her sharacter with veneration. Isolated by her seriousness and vir-tues in a profligate court, the slave of a brutal husband, her only solace was found in her two little boys, the youngest of whom survived to become the late Emperor, and carry forward the Napoleonic dynasty, until the nation became too great to submit to the mockery. Around Hortense, then, really lingers) the interest which is generally bestowed on her mother, the frivolous Josephine. In the fascinating pages of this veritable history, the action of the times passes as rapidly as on the stage. We see the part that women have been compelled to play in the semi-civilization of so-called enlightened nations. Josephine held her influence over her husband by her beauty, submission and flattery; she never hesitated to deceive him, or pander to his worst qualities, through a fear of him; a fear which he took good care should never lessen. Nothing helped to foster in her depth of feeling or elevation of mind; in fact, "she contributed to increase the contempt with which he habitually regarded women." Earthly and not spiritual ties, allied the sexes, and wherever this occurs, society becomes cynical and blinded to all that is valuable and enduring. In such pages as these do we behold the causes of that enervating, artificial and vicious life which saps the very foundations of the French capital, and renders Paris, today, the hot-bed of rank and deadly evils. Another book published within the year, is "Souvenirs of Mme Vigee Le Brun," the best woman artist whom France has ever produced. She, ico, lived during that fear-ful era of the Revolution, and its victims numbered her dearest friends. Devoted to her art, a genius in form, in color, she visited nearly every court in Europe, and their galleries are yet rich with her beautiful creations. The Louvre holds but two; one her celebrated picture of herself with her child in her arms, an exquisitely beautiful por-trait; the other, of Mme Recamier, would repay one for crossing the ocean to see. Mme Le Brun preserved her freshness and purity of nature alike amid scenes of granleur or trial, and her autobiography is full of vivacity and interest. As we read her

leons, the Bourbons who succeeded them, all the artists and literary celebrities of the age, the Pope, the Queen of Naples and the Queen of Sardinia, and the King of England .Her fervid descriptions of Russia are filled with accounts of Catharine the Great and those who surrounded her, which contione until she leaves us solitary and almost a recluse, but kind and bright as ever. In all she painted a total of six hundred and fifty portraits, fifteen pictures, and nearly two hundred landscapes.

"The Philosophy and Physiology of Mediumship."

BY MRS. MARIA M. KING.

The above is the title of an article by John E. Purdon, M. B., lately published in the Spiritualist, an English paper. The writer has instituted experiments relative to the physical basis of the science of mediumship, which promises to be of value as regards physiological phenomena concerned in mediumistic manifestations. Nothing is more important than for savants to take up this matter, and bring to light every principle concerned therein, as far as their knowledge permits them to go. Failure to get at strict results and arrive at just conclusions, arises from ignorance of the science of spiritfrom misapprehension of laws concerned in the phenomena. Our author has arrived at certain conclusions in his observation of mediumship, its physical and psychological effects upon its subjects, which I believe are unwarranted; that is, in their application to true mediumship, the just law of control, which is nature's expression through man of the fact of spirit existence, an inner life that is made manifest through the out-er, but which is still in a manner distinct from, and independent of, the outer. It is not the purpose here to follow the writer in his experiments, or to question his conclu-sions relative thereto, only in so far as he has inferred that "mediumship is a misfortune;" a condition of the system nearly related to disease, etc. His style is some-what obscure, as appears to me; however, his meaning as quoted above can not be mistaken. I believe it can be shown that he has misjudged the nature and effect up-on the human system of what I shall term true mediumship. The normal activities of the human being

are represented in mediumship, and the perfect law of control is in harmony with the natural action of the human forces. This must appear plain to candid minds when the law of control is comprehended. Moreover, mediumship represents the normal activities of nature through a subject prepared by special interposition of intelligent spirits, to exemplify these in his or her own person. Now, a human being is a universe in miniature – "merely," as says our author a complicated example of practically uni versal rules;" and its machinery is, practically, put to no unnatural use when the mediumistic state is induced either in trance or conscious subjects, and the forces are diverted, temporarily, for producing manifes. tations of spirit power. It is within the province of nature, as it is of man, to substitute one condition, one law, for another, and thus exhibit the possibilities outwrought through the various combination of forces possible in her realm. There is a mode of human life termed the normal, wherein the infan hie termer the horma, wherein the physical side of make mediumship a reproach, a by-word, senses are the spirit's medium of communication with the external world, and man his being more than on the spiritual. There is another mode termed the abnormal, which is equally natural, within the accepted mean. ing of terms, wherein the senses are in quietude (either subdued by unconsciousness, or held in subjection by an outside psychological force, the subject being in the conscious state), and the interior spirit or an outside spiritual power holds sway overthe forces of the man, and he is revealed as a twofold being, his spiritual side being brought to view, but so intimately associated with the material, that the forces of the latter are concerned in its manifestation. There is no slumber of the vital machinery of the body while the weird phenomena of dreams, somnambulism, visions, trances, etc., are being exhibited. This is evidence enough that there is being brought to view by legitimate and proper means aside of human nature that is not visible in common life but which has a significance that is only measured by that of the words-spirit, immortality. The human brain is the centre of force for both the material and spiritual man, for therein is enshrined the principle of life that is as eternal as Deity, being a spark of the Infinite Spirit of Nature, whose prerogative it is to keep in activity the forces of man eternally. On the physi cal plane this spirit serves the physical man preeminently, by virtue of its connection with matter; the senses are its servitors, and it reveals itself as to what it is by its activities in the normal state. But, were it confined to this mode of manifestation, man would be long in deciphering the law of his immortality and of life beyond the grave. It is a manifest provision of nature for supplying a real want—this attribute inherent in the human being through which its spiritual nature is revealed in abnormal states, or in what may be termed an irregular or anomalous manner in conscious subjects. Mediumship is this natural faculty intensified—brought out so as to be of prac-tical value in illustrating the greatest of all truths. When exhibited through healthy subjects in a legitimate manner, it is no more diseased action than intense application of the forces to any other single pur-pose-say to difficult, hard manual laber, or to solving perplexing problems in science or philosophy. Men may exhaust themselves in any kind of labor, and so induce disease. Many an earnest thinker has studied him-self into insanity or imbecility. It is the robust in mind and body that can be trusted to exert their power to the utmost; and these sometimes succeed to overstrain of the ner-vous system. The human forces, mental or physical, when concentrated on any pur-pose, the human machinery serves this pur-pose, as in mediumistic manifestations it supplies power to be expended in phenom-ena. The difference is just here. The outside spirit seizes the helm of the organism, (the control of the voluntary forces) by in-fusing his own force into the spiritual organism of the subject, so psychologizing into acquiescence the latter's mental and physical forces. It is simply the prepon-derance of force of the spirit controlling over that of the subject, which gives the former the field of operations. Within certain bounds this is safe and eminently prop-er. The brain forces are stimulated to ac-tivity and unfolded under the influence of superior brain forces infusit among them. especially when the conseques subject, by yielding to this superior influence is educat-ed into true principles. But there are fixed ed into true principles. But there are fixed limits which this intrusive influence must not overstep, determined in individual cases

pages, there passes in review before us, as she delineates them, the ill-fated Marie An-toinette and all the royal family, the Napotrue mediumship, that which reveals the truth as it is in spirit, is the expression of this influence.

Development means a course of training to render the subject susceptible to the influence of the controller, and to bring out the powers of the individual, it may be in one direction, or in another, according to the natural tendency or fitness for one phase or another of mediumship. It is no "misfortune" to be able to draw on the knowl edge and intellect of spiritual beings for solving the deep problems of nature. If if were so, then the inspiration of seers and sages-prophets and wise teachers of all time, have been given in deflance of, and time, have been given in denance or, and in opposition to, the law of justice that holds inviolable, individual rights. The wisest men, deepest thinkers, develop me-diumistic powers by their mode of life-habits of concentration of thought, and of abstemiousness, which, both, are indispens-able to the unfoldment of good mediumship. Scientists who deepise the word and all per Scientists who despise the word and all per-taining to it, thrive in their investigations of nature by its aid. Inspiration is ever the stimulator of the mental forces of those whose powers of acute observation and strict analysis render them capable of finding out the secret things of nature, for such are spiritual, and in league with the Divine. Revelation has ever been the order, and in-spiration of truth through prepared instruments, heaven's plan for elevating and spiritualizing humanity. There is an aspect to this question fore-

shadowed in the assertion of our author already quoted, and the following: "The best established fact as to the nature of physical mediums is unquestionably the inferior development of (or destructive change induced in) that highest part of human na-ture, the moral and social instinctive impulse towards right doing for its own sake. As a rule these people are not to be trusted and it is quite certain that if mediumship became more general the moral tone of its professors remaining as it is, mediums would be stamped out by the rest of mankind in self-defense." That this man has observed within narrow limits, and without a just apprehension of the principles involved, is certain, if he is sincere. It remains for the friends of true mediumship to vindicate it, by showing that the seeming is mistaken for the real, when such judgments are formed; that the just law is perverted when subjects are injured morally, mentally, or physical-ly, by the practice of mediumship. Every law of Nature is susceptible of perversion. The vital law whereby one's brain forces are subjected to another's will, to magnetic forces foreign to himself, is not to be trifled with impunity. When other than good results flow from the exercise of this power, it is certain that it is trifled with—that novices are at the helm, who have invaded the sanctuary of the human instrument to the destruction of the proper equilibrium of its forces, and the disgrace of the cause they would serve. The science of mediumship is yet in its infancy; and it is a fact not to be ignored, that, at this day, the perversions of the just law are the order more than its proper and higher application. Sensitive and unscientific spirits are in the field in excess of well constituted subjects and spirits versed in the minute of the principles involved, and of high moral character. How can it be otherwise and such judg-ments be possible among candid observers?

The results of ignorance are always de-

Partal List of Magazines for August.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: The Stillwater Tragedy; Scilian Hospitality Kintu: The Surgeon at the Field Hospital Mr. Hunt's Teaching; Pepacton-A Sum-mer Voyage; The Archbishop and Gil Blas; Sylvia's Sultors; Among the Pueblos; Edward Mills and George Benton; Alien Sin; The Preceptor of Moses; An English-woman in the New England Hill Country; The Reed Immortal; Taurus Centaurus; The Republicans and their candidate; Some Amusing Books of Travel; Professor Fisher's Discussions; Henry Armitt Brown; Natural Science and Religion; Italian Poetry; The Contributors' Club.

The Western. (H. H. Morgan, St. Louis, Mo.) Contents: Recollections of a Septua-genarian; Interpretation of Greek Mythology; May We no longer Wait; Raphael's Madonna Di Foligno; The Lass with Locks of Gold; The Grave of Charlemagne; The Touch of Time; A Romance of Doubt; Cur-rent Notes; Book Reviews.

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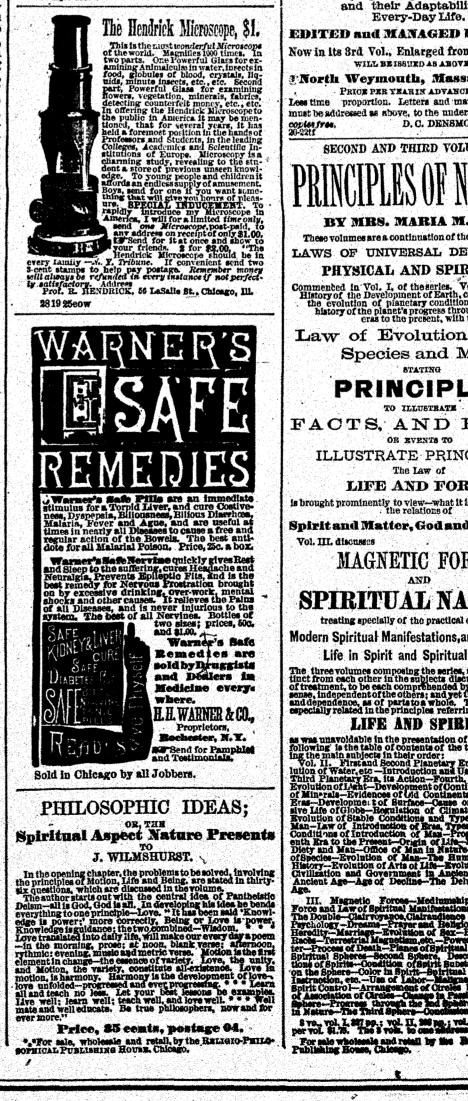
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among enlightened men. This is done when mediums overdo their powers in giving scances, and manifesting the phenomena, urged to do this by their own cupidity, or the unwise solicitations of friends of the cause. or such as are seeking after tests, and are never satiated with wonders. Phys ical, mental, "moral and social" demoralization results from the practice of overcharging the brain with the mixed magnetism of circles-scances, where sitters and subjects mingle promiscuously, or where there is not that order observed that is protection to the medium, and also to sitters. This latter is possible; or it were better that the phenomena of physical manifestations be withheld; for there is no computing the harm that may result to all concerned, in promiscuous assemblages where magnetic currents generated in profusion, are free to work their legitimate results on the sensitive brain and nervous forces of those with in their circuit. They are a miasm that reaches to the springs of life; and poisons physical and mental forces alike, weakening the moral nature, and making possible moral delinquencies in those, who, uncontaminated by this means, would be incapable of them.

That true mediumship is an educator of a superior kind and that mediums become philosophers, discoverers, inventors, physicians, artists-practical workers in every field of enterprise-is a fact too well established to need but a passing notice. But be it remembered, that this sacred gift, tarnished by abuse, brought to the level of jugglery, or fortune telling, becomes a delusion and a snare and might well deserve to be "stamped out," for the protection of mankind.

Mr. Purdon treats of "The relations of dream life to materialized forms at sé-ances,"--of a "dreamself," analogous, I should say, to the "double;" a something projected from the subject that aids in the elicitation of phenomena of varied kinds. His conclusions on this subject, many of them, correspond to the views of teachers in spirit. The reader is referred for proof of this to my late work, "Principles of Nature," vol. III., from page 67 to 77, inclusive, where "materialization" and "the double" are treated; also to the theory of dreams, pages 104 to 109, inclusive.

BOOK REVIEWS.

THE TEMPERANCE LIGHT; a New Collection of Gospel Temperance Hymns and Sacred Songa. By G. C. Hugg and M. E. Servoss. Published by Oliver Ditson & Co., Boston.

This is a cheap (10c.) temperance collection whose price will at once commend it, as its contents are not at all "cheap," but evident-ly carefully selected and condensed. There are thirty-two tunes, and the words and music were procured of twenty seven differ-ent writers. It will be seen that two or three dollars will procure quite enough books for an ordinary "reform club."

Magazine for June.

Urania. (A. J. Pearce, 3 Cedars Terrace, Queen's Road, So. Lambeth, London, Eng-land.) Contents: The Liberal Government; Geocentric Longitudes, etc.: Ephemeris of Neptune for the year 1853; The influence of Neptune; Weather Forecasts for June, 1880; The Summer Solstice; The Music of the Spheres; The Register General's Quarterly Return; Answers to Correspondents.

JULY 24, 1880.

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CHICAGO, ILL., July 24, 1850.

"Living In the Ideal."

In the interesting account given by Mrs. E. H. Jackson of this city, in the JOURNAL of July 10th, of a scance in London, at which Mr. J. C. Husk was the medium, she relates that the spirit of John King having presented himself, she asked him, If life in the spirit-world was at all analogous to life in this? He replied, "Somewhat," and added, "We live more in the Ideal. I can not explain now, because I have not the time."

John King, if it were really he, expressed a good deal in that little sentence. "We live more in the ideal." Let us consider the meaning that may be drawn from it. There is no thoughtful man or woman who has not his or her ideal of what would be most agreeable in life. One is ambitious of power; another of wealth; another of love: another of a continual round of sensual pleasures. This boy would like to be a great orator, actor, poet or man of science; that boy would like to be a great scholar; another, a skillful sportsman or a first class clown at a circus. This girl would like to captivate all hearts by her charms of person and manner; that girl would like to be a great opera singer like Malibran; another would like to be brilliant intellectually like Margaret Fuller. One persons's idea of a happy, successful life is to bask in the eye of public envy; to be, like Vanderbilt, rich; to give grand entertainments, make splendid donations; to be courted, looked up to, admired. Another's prayer would be: Let me learn to be content with a little; to live a pure, benevolent, beneficent life, striving to help others rather than to advance myself in merely worldly prosperity. We all have our ideals, but how few of us attain them! "To live more in the ideal," then, as the spirit expressed it, is to live more in accordance with those tastes, aspirations, strivings, which we have made our predominant aims in this life. The man who finds his ideal in getting the better of his fellow creatures, without much regard to the means by which he rises, will carry his ideal with him into the next life, and with it the defects of character which the lowness of his ideal has caused. The man whose ideal has been to acquire the highest truths possible to a man in this life, and at the same time realizing that there is no higher truth than that of the importance of love and charity practiced toward his fellowmen, to aim at carrying out that principle in its fullness-will probably find in spirit life that the same thirst for knowledge and love of doing good will form the rudiments of a heaven for him in spirit life. The man whose ideal is in having fast horses, giving good dinners, and having a high, jolly time of it generally, will find that the traits of character which made him find his happiness in such privileges, will largely influence his future condition. "We live more in the ideal." That is, our dominant loves will do more to shape our destiny, and to facilitate the attainment of their own ends, in spirit-life, than in this. How important, then, that in this life we make our ideals pure, noble, elevating, such as will bear the test not only of time but of eternity!

A Chapter in Finance.

An esteemed subscriber in sending a new subscription to the RELIGIO PHILOSOFHI-CAL JOURNAL adds the following remarks: To the Editor of the Religio-Philosophical Journal :

Von article suitled, The Three Conventions, has (perhaps ninitectionsly) planted thous in some very sensitive po-tical sides. I believe a very large procortion of the pairons when for way a sense man of these thoughts and subreprise, and Your article antitled, The Three Conventions, has (p'rhays nnintentionally) planted thous in some very sensitive po-litical a des. I believe a very larks procortion of the pairons of the JOURNAL are men of the thought and enterprise, and having outgrown old creeds and cast aside the collars of priesteraft, they will not much longer he led by machine politicians. You say, "The lack of capital is the cohestve power which holds the National party together." Do you in-tend to insult the million of men who voied for Peter Cooper, by, in effect, calling them paupens? Was it "lack of capital that held the anti slavery party together whom in its infancy it cast but 30 voies to the county? Can you conceive it po-sible for a man to be governed in his political course by such a thing as principle? You will permit me to state the truth that the cohesive power which holds the Republican party together is vast untaxed funded wealth, corruptly used to bribe legislators and voiers, and purchase editors of religious and secular papers. It is of course, true that your labors in another field have prevented you from studying the doctrines of currency reformers, and you shall not be judged harshly if we do find some little tutts of political moss cropping out along your spinal column. Yours for progress, politically and otherwise. Afton, Iowa, July 4th, 1880.

Afton, Iows, July 4th, 1880.

We intended no slur, but the mere recognition of a commonplace fact in our statement that "In the Greenback-labor party the bond of cohesion is the lack of capital," and our correspondent in his reply implied. ly admits the general statement by retorting that in the Republican party the bond of cohesion is the presence of capital or as he styles it "vast untaxed funded wealth." The core of the labor party is to be found, especially in cities, in the labor organizations or trades-unions which consist of wage workers alone and which admit no employer or capitalist into their councils. The Greenback-labor party is formed by a union of these with men of all classes in the community, who desire the Government to enter upon some plan for the general and extended issue of greenbacks, which they say will be sufficiently redeemed in corn, pork, etc., by being received by every seller of goods in exchange for what he has to sell. There is not, however, in all the country a single selfer of goods who will not determine the price at which he will sell them, by looking at the market reports as they appear in our daily papers, and these current prices would depend directly on the premium which gold would command in the market by reason of any depreciation of the gold value of paper caused by any sufficient issue of greenbacks to unsettle prices. The redemption of paper money in corn and pork, throughout the country, depends upon the rate at which it is redeemed or purchased in coin at the commercial centres. We might as well vote against the tides, or against the diurnal revolution of the earth on its axis as to vote that paper money should not depend for its exchangeable value mainly upon the rate at which it is purchased or redeemed in ccin. While it is not so true of the Greenback

wing, as it is of the Labor wing, of the National Greenback-labor party, that their bond of cohesion is the "lack of capital," yet it is true of them generally that their enterprise during the past fifteen years has caused them to handle and become responsible for more capital than they owned or could in the declining condition of industry earn an interest upon, and thus that many of them have been swung, by an unfortunate and as we think, unwise policy of the country in the management of its currency and debt questions, into the condition of h elpless borrowers and ultimately of bankrupts. We do not say this to their disparagement, for we esteem the borrower who borrows capital for the purposes of industry, expecting to repay, sant least as useful a man as the lender who advances the money expecting to collect his debt. The great mischief which has led to the impulse in behalf of more Greenbacks, at this late day, was perpetrated in the years 1865 to 1875, and in our judgment it is doubtful whether anything can now be done to remedy it. This consisted in the adoption, first, of such a policy concerning the currency as would gradually force a currency worth 60 cents on the dollar, in gold, up to a value of par in gold, thus causing a direct depreciation in the selling value of all the property in the country to the amount of forty per cent. and an appreciation in the value of all the debts owed to the amount of 40-60 or 66 per cent., both of which processes involved indirectly a depreciation of values and appreciations of debts, through the sacrifice of insolvent debtors and their assets, of many times the naked percentage above given. Secondly, simultaneously with this course in enhancing the value of the currency, the "heroic" policy of the party in power, in striving after the glittering appearance of success in effecting the rapid payment of the national debt, undertook to collect from the nation's taxpayers and pay over to the nation's bond holders during the years from 1865 to 1873, a far larger share of the earnings of labor and capital than either labor or capital could afford to part with. Both these policies combined have, cost the country more loss of capital and labor in the general prostration of industry which resulted from them than was cost by the war itself. Our ignorance of finance and of the principles of national economy in these years cost us more than the abolition of slavery. But we think our correspondent errs in charging this mischief upon the bond holders. To prove that it was not at all or mainly due to them, you need only attack the two policies which actually brought them about, viz., the heavy taxation necessary to the rapid payment of the national debt, which was pursued during the years 1865 to 1875, and the steady insistance upon resumption of specie payments by forcing up the currency in circulation at the close of the war, and nearly every Republican and four fifths of the Democrats of the country will endorse both measures. This shows that if these two measures were wrong, as we think they were, they were nevertheless | investigators of spirit phenomena.

the aggregated voice of the popular will, which in this instance may have proved to be the popular folly.

RELIGIO-PHILOSOPHICAL JOURNAL.

Every newspaper of either party heralded every decline in the premium on gold from day to day, as a sign of national prosperity, wholly oblivious of the fact that it measured an increase in the burden of the debtor class. If we suppose \$600,000,000, of currency afloat and \$6,000,000,000 of private debts owing, a decline of one per cent. in the premium on gold meant, that the debtor class had got to pay \$60,000,000 more in gold on the principal of their debts than they owed the day before. And yet the statesman, politicians, press and people shouted hurrah for the declining premium as if it hurt nobody. When the whole great mob of forty millions of people units in singing pæans of praise to the policies that are destroying them, at the time those policies are being inaugurated and adopted, it is quite useless ten years after they have accomplished all their results to organize against them.

If our countrymen could have been induced twelve or fifteen years ago to have adopted a currency and debt policy which would have done justice to the debtor class, the nation could have saved millions of wrecked fortunes and vast wastes of capital and labor. There were precedents which they could have applied, but our so-called statesmen were too self-confident, superficial and ignorant to either investigate or apprehend them.

Russia had resumed specie payments in one month in 1833-4, when her old currency was worth but 24 per cent. of its face, by the simple device of issuing a new currency redeemable on demand in coin at par at all the banks of the realm, leaving the debts that were incurred in the old currency to be paid in it or its value of the new. Thus she spared her debtor class and resumed without a struggle after her currency had remained at a large discount for twenty years and she maintained resumption until she drifted into the Crimean warin 1853-4. Austria repeated the same operation in 1845-6 when her currency was worth only forty-six per cent. of its face. During fifteen years of currency debate among our sapient legislators in Washington, there existed not one man among them all who had made himself familiar with these facts or who would trust himself to speak of them. Comparing these two European illustrations with ours, it becomes painfully apparentthat, in handling financial questions, an intelligent despotism which really understands a question may be kinder and more humane in its policies toward the people than an ignorant democracy or republic whose legislators learn nothing save in the bitter school of experience.

Those of our readers who are actively engaged in advancing the interests of the Greenback-labor party and feel that they ave fully mastered the difficult problem of finance and can also expound the true way to harmonize capital and labor, certainly ought not to be over sensitive to friendly inquiries and suggestions from a paper which is devoted to reform both material and spiritual. On the contrary they should imitate the example of all honest well developed spirit mediums, and exponents of Spiritualism by courting the fullest investigation and discussion. It is only by the collision of minds that the highest truths are evolved. Toleration and candor always indicate strength.

The "State's Debt to the Church,"

The Northwestern Christian Advocate stung by the attitude assumed by the Republican platform, and by Garfield's letter, toward sectarian schools, says that "full payment of what the State owes the Church would bankrupt the State;" that the State "continues doing business on the percentage of national greatness loaned by the Church without confession of favors, yet that the spendthrift young State makes sport of its opulent old "Dad,"the Church, "on whose parental coupons it floats, meeting the open palm of bounty with the clinched fist of malice,"etc., etc.

Really, all this is refreshing! We were not even aware that in this country there exists a Church, and we still are at a loss to know where it is to be found, or in what manner the State lives on its shekels. It can not mean the Methodist, Baptist and Presbyterian churches "South," whose bishops, presbyters and exhorters, led substanially every member of their flock into the rebellion, and who now denounce all union with the Northern States; not so much because the North is Democratic and rich while the South is aristocratic and poor, as because the North is educated and "infidel." Surely the debt the nation owes to the Methodist, Baptist and Presbyterian churches "South,' would not bankrupt the State!

Of course, the Advocate does not think that the debt due from the Nation to that "Scarlet woman," the Church of Rome would bankrupt the State to pay; nor would it rate very high the debt due to that ritualistic daughter of Rome, Episcopalianism, which traces its apostolic succession through Henry the Eighth; nor, in view of Wesley's remark to the Calvinistic Whitfield, that "your God is my devil," ought any creedal descendant of Wesley to place at very high figures the Nation's debt to the Presbyterian and Baptist Churches, both of whom worship the same God that Calvin did, viz, the Methodist's Devil. We, therefore, infer that the church whose bill, if presented, would bankrupt the nation, is the Methodist Episcopal Church North. This "Church" according to its returns of 1874, had 1,845,-089 members, to help sustain whose faith in God, the Nation and States waive their taxes on churches and parsonages to the value of \$78,516,693 or about \$59 per capita for each member. As the State and Nation remain under the same obligation to protect this property from crime that they do the other and taxed property of the country, it follows that the reason why the debt of the nation to the "Methodist Church North," if promptly paid, would bankrupt the Nation, is not because either of its financial support or its honest example; for, in the only respect in which it touches government at all, viz., as a taxpayer, it evades the performance of citizen-like duty, and asks non-Methodist citizens to pay for protecting its roperty, in sorder that it may have more money to-log-roll in the legislature with for the further protection and exemption of its property. The Advocate says, that "no corrupt politician can be a Christian." But we assure the Advocate of what it well knows already, that most of our corrupt politicians are Christians, for two reasons, viz, first, because Christianity is the only mode of faith which will win them votes, and, secondly, it is the only doctrine which promises to 'exempt them, and to the best of its power does shield them, from the just punishment due to their sins, including that of political corruption. Ingersoll could have been Governor of Illinois and Minister to Germany, if his political right to precedence by virtue of his talents, had not been neutralized by his hostile attitude toward Christianity. The pure statesmen of philosophic minds, who have been infidels, such as Franklin, Jefferson, Lincoln, Chase, and probably Sumner have held their position as statesmen only by abstaining from any aggressive exercise of their influence on religious points. On the contrary a host of shifty and crafty hunters of place and pelf, most of whose names appear in the credit mobilier, whiskey-ring, black Friday, San Domingo and other political exposes, have eked out their scanty political talents by stumping for Jesus in Sunday schools, appearing on the Lord's side at camp meetings, or being admitted to the Methodist church on a religious experience forwarded by telegraph. The most corrupt member Lincoln ever got into his cabinet, viz., Senator Harlan of Iowa, was a Methodist minister, appointed expressly in order to pay off some part of the debt supposed to be due to the "Methodist Church North," for the loyal manner in which its members helped to rain cold lead into the hearts of the members of the "Methdist-church South." The Advocate refers to an alleged plan of the brewers to found a "Brewer's University," with a Professor of Beer, but which in all other respects should be Christian. The story reads very much like a "trade lie" got up to promote Methodism. We beg to inform the Advocate that Christianity was founded by one who, if not a Professor of Beer, did not scorn to be a distiller of wine, and hence while a Brewer's University would be very un-Methodist, it would be in no way un Christian. Before railing at the possible effect of introducing a beer hydrant into every public school, the Advocate would do well to eliminate the monthly winehydrant from every Methodist church. For a single swallow, of the genuine imported port wine, used at Methodist communion tables, contains as much alcohol as a whole tumblerfull of lager beer. The Advocate as a final ground for claiming the gratitude of the State for the emi- i self.

nent services of the church, refers to the "prevention of a large portion of the uncommitted crimes." It so happens that, search our prisons through, and nearly all their inmates are orthodox in belief. They believe in the Christian God, in heaven, hell, the fall of Adam, the whale and Jonah story, the fiery furnace and the blood of Jesus. Ourdissolute and abandoned classes of panderers to vice are all of the same faith. Of the murderers whom we hang, 49 in 50 die believing in Jesus, and not one in twenty probably, has ever read Paine, Voltaire, Tuttle, Davis, Underwood, or any skeptical work whatever. How then would it bankrupt the State to pay the debt it owes to the Church for teaching myths, which have no tendency whatever to deter from crime. Does not the Advocate know that if at the end of the criminal code of any State, after announcing some terrible penalty for every crime, there should be written the brief clause, "Whoever after violating any provisions in this code shall lather and shave, shall be exempt from all punishment," it would amount virtually to a repeal of all the previous penalties? Why, then, can it not see that the Gospel scheme of insurance against divine justice, after threatening the slightest peccadilloes with endless hell, writes at the end of the law the final clause, "But whosoever after de. serving hell believes in Jesus, shall be saved," therein repeals the entire code as a code of punishment for sin, and leaves nothing whatever to be punished except failure to lather and shave. Is the State under such a debt of gratitude to a Church which repeals all punishment for moral transgression, per se, that it would bankrupt the State to pay the debt! Away with such childish folly! A man who can only earn his living by repeating such twaddle, had better be a Professor of Beer in a Brewer's University, for there at least he could discountenance the substitution of rosin for hops.

Dr. Tanner's Twenty-first Day at Fasting.

It appears from a special dispatch to the Chicago Tribune, that Dr. Tanner commenced the twenty-first day of his fast last Sunday in a remarkably cheerful mood, which was in marked contrast with the "bear-witha-sore-head" order of amiability which has characterized his prolonged abstinence from food. He drank about thirty-six ounces of water during the day, and, as an examination of the excreta accounted for only twothirds of that quantity, the balance, the doctors who have watched the experiment at a distance say, must have been absorbed by the tissues of his body and he must have derived a considerable amount of nourishment from the liquid. This average daily loss in weight, is now about eight ounces. or only one-quarter of the daily average while he was abstaining from drinking. He turned the scales at 135 pounds when weighed, in the afternoon. Two rides in Central Park and a trip to the photographic gallery varied the monotony of his day's existence. Those who have watched him closely from the start say to night that his skin is normal and unshrunken, and that be looks better than at any time since he began his experiment.

No religion in Spiritualism? There is a whole bible of religious warning, instruction and stimulus in that simple revelation: "We live more in the ideal."

We republish from the Times, Prof. Denslow's account of his experiences with Dr. Blade and Mrs. Simpson. Some important typographical errors which appeared in the article as originally published, have been corrected in the JOURNAL's republication. The generous space allotted the Professor in the Times, as well as the able and candid character of the article, shows how readily our phenomena are accorded respectful and intelligent notice when observed under test conditions and freed from the clap trap which bedges about so many purported pirit manifestations.

The Rabbis-From Tooth-pulling to Steamboat Rides.

The Detroit daily papers give good and respectful reports of a three days' meeting this month, in one of the Jewish Synagogues of that city, of the Rabbinical Literary Association, of which Rabbi Lilienthal, of Cincinnati. is President, and Rabbi Wise of the same city a leading member. Some forty Rabbis from different cities were in attendance, and resolutions, discussions and addresses on the welfare and ideas of Judaism fill the time, with evening audiences in which were eminent citizens listening with respectful interest to these learned speakers. The last evening the whole company ac-

cepted the friendly offer of a ride on the beautiful river in a fine steamer, and Jew and Christian alike enjoyed the trip. A few centuries ago most Christian English nobles used to catch a rich Jew, demand a loan of his hoarded ducats (which they did not always return again), and pull a tooth daily until the obstinate fellow gave up. Steam boat riding is pleasanter than having teeth pulled.

"What I Live For."

In response to our inquiry as to the auth orship of the poem entitled, "What I Live For," one correspondent, Mrs. L. B. Hub. bell, of Norwich, Conn., says she thinks it was written by Franklin W. Fish, but does not inform us why she thinks so." Another correspondent, Mr. John Winslow, of Bristol, Conn., says that it appears in the New York Phrenological Journal for October, 1863, published and accredited to G. Linnseus Banks. If this purported to be its orlginal publication it comes too late as our correspondent who was referred to when we published the poem, heard it repeated as early as 1854-6, in a sermon by Dr. Chapin, and used and published it himself several times prior to 1860.

Mrs. Crocker-Blood having returned from the country rested and strengthened by her trip, is located at 389 West Madison street. where she will be glad, we presume, to see her old friends and patrons as well as new

The Liberalists of Michigan lately held a convention at Lansing, and The Rational Appeal, the organ of Michigan Liberalists, in an editorial on the meeting says :

The meeting was called as a distinctively Liberal meeting. It is well known that many Liberals hesitate to co-operate with any movement with which Spiritualism is connected. And yet but for the presence of the Spiritualists at the Lansing meeting it. would have been almost a total failure. It was they who made up fully nine-tenths of the small audience that gathered under the shed on the Lansing fair grounds on the first Sunday.

This preponderance of Spiritualists will be found to prevail generally in similar meetings. Without the presence, influence and money of Spiritualists, the sect styled by its followers "Liberal," would be insignificant indeed. The superior aggressiveness and finesse of the materialists, enable them to dragoon Spiritualists into footing the bills and filling the halls for "Liberalists." What benefit either spiritual or material. Spiritualists can reap by thus carrying grist to the materialistic mill, we fail to comprehend. Spiritualists, as such, can get about as much nutriment from the general average of materialistic fodder poured out by speakers at these conventions, as a horse would assimilate from digesting a threeyear-old straw stack.

We have received a highly interesting account of the trip of the Illinois Press Association to Lake Superior, and we judge that the members thereof had a glorious time-one they will not soon forget. The scenery that greeted their eyes along the route was enchanting and rich in historic incidents, and for their especial benefit a band of music was kept on duty at Ashland, in the corridors of the hotel, and the house was decorated with mosses, ferns and evergreens, until the whole party of pleasure-seeking editors felt as if they were within "slyvan shades in fairy dells." Indeed, the Illinois Press Association on this occasion constituted a happy family; they praised the country, the hotels, the railroads and particularly each other, each one for a time forgetting the antagonism of politics religion and competition, and contributing to make this excursion one long to be re. membered.

Mrs. E. G. Dodge, M. D., of Oswego, N. Y., has our thanks for a fine photograph of her-

JULY 24, 1880.

RELIGIO-PHILOSOPHICAL JOURNAL.

Liberalism in Politics.

D. M. Bennett is seeking to deliver the Liberals of the country over to the Democratic party, and has evidently overrated bis ability to make the transfer, if we are to judge by the opposition his attempt has developed. The following extracts from an able editorial in the Rational Appeal of July 17th, will indicate the difficulty of the task the ex-convict and obscene letterwriter has undertaken:

"We cannot second the attempt of the Truth Seeker to transfer the Liberals of the country over to the Democracy. It may be true, as the Truth Seeker says, that the clergy (Protestant) are largely Republicans, and that from Republican sources largely springs the effort to theologize the government. It may be true that religious bigotry on the Protestant side finds its largest representation in the Republican party. But all this being true, another truth exists also, namely, that Liberalism is drawing its recruits from the Protestant wing of the Christian church and in relative proportion from the Republican party. However responsible the Protestant clergy may be for obnoxious laws, or for demands looking to governmental recognition, this same Protestant clergy (that is, individuals of them) are doing a great work in liberalizing the minds of the people....In the position of an editor, there is a wide difference between being the representative of a party and assum-ing to be its leader, its autocrat, its dictator. This latter is something which above all others Liberals will not tolerate. They will hail the aid and assistance of exponents of their principles, and will honor men and women who are their worthy representa-tives. They have honored and supported Mr. Bennett as a leading representative of Liberalism. But in taking the ground which he has done (*Truth Seeker* of July 3d), in a leading editorial urging the support by Liberals of the Democratic party and can-didates, he abdicates his position as a representative of Liberalism, and seeks to become its leader and dictator."

"After Dogmatie Theology What?"

A few days ago we ordered a new supply of this book, and learned that a second edi. tion will very soon be out. This shows that intelligent readers appreciate a work which has been cordially commended by some of our most competent thinkers-as for instance, A. J. Davis, Dr. Crowell, Tuttle, A. E. Newton and Epes Sargent. This lasteminent scholar and writer says:

"Mr. Stebbins does not over-estimate the importance of his task, and has discharged it with an ability corresponding to his own earnestness and sincerity. In a compact volume he has given not only some of the strongest facts extant, in proof of man's survival of the outward body's dissolution. buthe has given us, without any taint of dogmatism or sectarianism, the legitimate inferences to be drawn from those facts, their immense significance, their bearings on this earthly life.... Thus he presents the loftiest possible inducements to a religion at once rational and inspiring, scientific and emotional, and shows every true man that he need have no reasonable concern because of the decay of dogmatic theology. Something better, more uplifting and impressive, must inevitably take its place, if the grea facts of Spiritualism are wisely examined and construed. We commend this volume very earnestly, not only to Spiritualists, but to all truth seekers. Mr. Stebbins has ac quired a reputation, for literary ability and philosophical clearness by his "Chapters from the Bible of the Ages" and other works. He is one of the most accurate and forcible expounders of the facts of Spiritual ism, and of the conclusion to which they irresistibly lead.

Other Items of Interest.

Laborers In the Spiritualistic Vineyard, and

Mrs. Addie Sanford writes that she is still giving test sittings and healing the sick, at Fort Scott, Kan.

Dr. Henry Slade will please inform us where to send his accumulated mail, and oblige his correspondents.

We see by the Daily News of Denver that Mrs. R. C. Simpson is having excellent success there. Her tests are startling and conclusive.

On the 23d day of June Harry Hulburt, aged 78 years, passed to spirit-life at Portland, N. Y. His brother, Dr. D. Hulburt, resides at Sturgis, Mich.

Dr. Charles Yeisley has withdrawn from Dr. Paul Castor's Infirmary, at Ottumwa, and is now located at Newton, Iowa, where it is said he is having a fine practice.

Major J. M. Bundy, Editor of the New York Evening Mail, is writing the "Life of General Garfield for A.S. Barnes & Co., of New York. The book will contain several illustrations, and possess many unique and special features.

The irrepressible "Huntoon," with a disreputable female companion, is "doing" the Spiritualists of Michigan once more. He goes under different names, but can be spotted every time by the hand from which the tip ends of two fingers are gone.

Woodlawn Mineral Springs at Sterling, Ill., possess many remedial qualities, and Mr. Samuel Albertson has erected a Health Institute there, which is in charge of Mrs. Hannah Pettigrew, M. D. They are giving relief to many in search of health.

Mrs. Emma Hardinge-Britten lectures in Republican Hall, New York, during July and August; also at Lake Pleasant and Neshaminy Grove Camp-Meetings. Address to the end of August at Dr. Slocum's 47 West 87th street, New York City.

Giles B. Stebbins will speak in Hemlock Hall, North Collins, N. Y., Sunday, July 25th; Peterboro, N. Y., Sunday, Aug. 1st; Lake Pleasant Camp-Meeting, Mass., Wednesday, Aug. 11th; Moravia, N. Y., Sunday, Aug. 15th; Cassadaga Lake Camp-Meeting, Aug. 18th to 23d.

Dr. D. P. Kayner has gone to the mountains of Colorado to recruit his magnetic forces by rest and change of air. He will stop in Omaha two days, to treat patients, and then proceed at once to Manitou, Colorado, which will be his address until further notice. Permanent address at his home, St. Charles, Illinois.

The officers of the Neshaminy Falls Camp meeting have arranged with Mr. A. B French to speak the first Sunday in August. We can promise those who attend, some soulstirring addresses from this lecturer. Bro. French will remain with the Philadelphia friends a few days and then go on to New

ling since the writer started it. There are some good workers in the Chebanse society and it is to be hoped that their zeal may never die out. In my travels I notice that Spiritualism is not moving in a flery man-ner, but slowly and strongly. In my opinion we have cause to be of good cheer.

Materialization and Transfiguration.

To the Editor of the Religio-Philosophical Journal: Whenever at a materializing scance, a figure coming out of the cabinet, is grabbed. which proves to be the medium, the excuse is made on behalf of the medium, that it, was a case of unconscious "transfiguration." While 1 admit that the presumptions are, as a general rule, strongly against the validity of this excuse. I believe, from my own personal observation, it is sometimes well-grounded. I believe, too, that a considerable proportion of the supposed materializations, are nothing more than so-called transfigurations.

Now if it be true that the medium is liable to be brought out of the cabinet in an unconscious state, to represent a materialized spirit, he or she is more interested than any one else in having such conditions as will preclude the possibility of such de-ception being practiced by the spirits.

I have often seen a plan suggested which it appears to me would accomplish this object perfectly, without the slightest injury or "degradation" to the medium, and yet I have never seen it adopted. This plan is to have the cabinet divided by a partition of lattice-work, with a door to each apartment opening into the audience room. Then, if a form comes from the apartment which does not contain the medium, the conclus-ion will be inevitable, that it is not the medium, or a case of transfiguration. The audience should be informed, that if a figure comes out of the apartment containing the medium, it may be a case of more transfiguration, for which the medium will not be held responsible.

I am aware that there is nothing new in this suggestion. I simply refer to it for the purpose of inquiring if any one knows of any good reason why it has not been adopted by materializing mediums. I have read of cases in which it has been adopted with satisfactory results, but I have never yet seen a materializing medium to whom the proposition was made, who was willing to adopt it. I know two mediums at whose seances I have either witnessed genuine materializations or transfigurations quite as wonderful, who refused 'to sit under' those conditions when a cabinet was prepared for them. Neither could give any other reason for the refusal, except that their spirit guides would not consent. I can see no good reason why we should be more willing to be deceived by the spirits than by the medium: and if a me dium's guides cannot or will not exhibit under such simple conditions, nor give any good reason for refusing. such medium is of no value as a demonstration of materialization.

1 know it is said that the spirits can pass the medium through a lattice-work partition, or even through a solid wall, and hence the plan proposed would be no certain safe-guard against the bringing of the medium through the door of the vacant apartment. Admitting this to be true, still if a figure should come out of that apartment, it would be an exhibition of spirit power no less mysterious than materialization itself. . j. j. O.

Washington, D. C. Our correspondent's double apartment

Dr. D. P. Kayner, 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 53, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago. Exami-nations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de-mands. See advertisement in another column.

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Spiritual Meeting in Kansas.

The Spirifualists of the Solomon Valley, Kansas, will hold a ten days' meeting at Mortimer Grove, one mile north of Delphos, Ottawa Co., Kansas, commencing August 13th, and Closing on the 23rd. Excursion tickets can be had on the railroad from Topeka, Salina, Washington, Kerwin, Kansas, and all intermediate stations. The cars will stop near the camp ground, Speakers, mediums or singers who can be with us please inform us at once. Meals intraished on the ground for all who wish. Let all who wish to zee this hear-tiful valley, be with us. Joy N. BLANCHARD, Committee, JOY N. BLANCHARD, Committee.

Camp Meeting in New York.

The Camp Meeting of the Spiritualla's of Western New York, will be held on the grounds of the Casadaga Lake Free Association, commencing on the 7th of Aug., 1880, and continuing till the Sich. The speakers engaged are O. P. Kellogg of Ohlo, Mrs. Pearsoll of Michlaan, Judge McCormick of Pennsylvania, Mrs. Watson of Titusville, Pa., (for the third and fourth Sun-day of the the meeting); Frank liaster the noted test medi-um (for the last week of the meeting). Meesrs. Colville, stebhins and H. H. Brown and other frage repected. Materializing and other test mediums will be with us dur-ing the meeting. The grounds are beautifully situated on an island in Casadoga Lake, in Chautauuns Co. N. Y., on the raliroad leading from Dunkirk, N. Y., to Warren, Pa., easy of access. The steamer Water Lily will make regular trips from the village to the grounds as making pleasure trips around the Lake. Arrangements are made for board at 75 cents and \$1,00 per day. All are cordially invited to attend and get news from their friend over the river. Come and have a good time. O. G CHASE, Per order of Trustees.

Spiritual Camp Meeting in Western

New York.

The Fourth Annual Cemp Meeting at Lilly Dale, Cassadaga Lake, Chantauqua Co., N. Y., will Commence on Friday, Aug 18th 1859, and continue over two Sundays. Prof. Win Denton (the geologist and author), Mrs. E. L. Watson, C. Fanny Allyn, Judge McCornics, and Lyman C. Howe sere exceed as speakers. Jamcs G. Clark, the popular vocalist, will furnish the nusic. Judge McCornick, Branklin, Pa., will serve as president during the term. The Dunklik and Allegany Valley railroad runs past the grounds, and traines stop within about eighty rods of the grounds. Passengers via. the Atlantic and Great Western four miles Kast from Jamestown, and about thirty miles West from Salamanca. Lilly Dale is about 12 miles South from Dunkirs, N. Y. and 70 miles North from Titusville, Pa., on 6 dreet line of the D. & A. V. R. E. Good board and ample accommodations at reasonable rates furnished by F. C. Allen, owner of the grounds, for all who desire. Ample room for tents in pleasant quarters. Good mediums for test and other phases are expected. LYMAN C. HO WE.

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The Detroit Post and Tribune, and the Commercial Advertiser, leading journals at the home of the author, give his book fair and commendatory notice. It is on sale at this office at 75 cents in cloth, or 50 cents in paper covers, free of postage.

The Despair of Science.

A new edition of Epes Sargent's "Planchette, or The Despair of Science," has just been published by Roberts Brothers, of Boston. It is the sixth edition that has appeared. Those persons who judge of the book from its title will find that it is a title misleading, for the volume is a profoundly interesting, comprehensive, and yet compact history of modern Spiritualism-giving both its facts and its philosophy. The spirit of it is liberal, judicial, and never dogmatic. William Crookes, the celebrated chemist of London and editor of the Quarterly Journal of Science, says: "Planchette was the first book I read on Spiritualism, and it still remains in my opinion, the best work to place in the hands of the uninitiated." We may add, that not only to the "unitiated," but to the confirmed Spiritualist it is a book full of interest and highly suggestive. Forsale at the office of this paper. Price \$1.25, postage eight cents.

The Ottawa (Kan.) Journal gives an interesting account of the spiritual picnic that took place lately near that city in North Peoria Township. Fully five hundred persons were present. The reporter said:

"The main purpose, and objective point of every lecture, was to convince the mind of the hearer, of the immortality of the soul, and to correct, what they believe to be a popular error, namely, the idea that any human being can, by any possibility, escape the consequence of sin, by shifting the re-sponsibility on the shoulders of another. This is the first meeting of the kind we have ever attended, and if this is a fair sample of them, there is no class of people under the sun which has been more misrepresented and wronged than this. There is resented and wronget that this. There is not a chirch in this city, or any other, which can boast of a more intelligent, ord-erly and sincere people than this. It is true their doctrines are new and strange to us, but not more so than those taught by the Savior to the Jews.

Interesting addresses were made by Johnson Clark, Capt. Green, Mrs. Henderson, and Dr. Sanford. Another picnic is to be held at the same place soon.

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York, Boston, Lake Pleasant and Onset Bay. He returns in time to hold a three days' meeting in Paulding county, Ohio, the last of August.

Mrs. M. D. Wynkoop, who for several years past has resided in Michigan, has returned to Chicago, her former home, and is now exercising her mediumistic gifts for the benefit of humanity. She is a very good test and prophetic medium, and should receive a warm and cordial welcome from Spiritualists wherever she may go. While residing in this city she was a frequent contributor to the Tribune, and her articles were distinguished for clearness and breadth of thought, and they exercised a wonderful influence for good over those who were then engaged in agitating the labor question, and who were contemplating, at one time riotous demonstrations. Mrs. Wynkoop is stopping temporarily at No. 38 Washington

St., room 79, where she can be consulted. The New York Observer insists that Jo-seph Cook is a Spiritualist. Joseph Cook insists that he is not. This is a point on which Joseph Cook ought to be better in. formed than the New York Observer. It is not worth while to convert so useful a de-fender of the faith to so childish a super-stition against his will. Mr. Cook denies that either fraud or nervous derangement or both together afford a sufficient explanation of the so-called Spiritualistic phenom-ena. A man may go much farther than this, he may hold that a portion of these phenomena is due to spirits, and yet not be a Spiritualist.-Christian Union.

Will our able contemporary oblige us by giving its analysis of a Spiritualist. When we know what the C. U. considers a Spiritualist to be, we shall better comprehend the above paragraph.

G. H. Geer writes: The Spiritualist Society of Chebanse, III, had a grand picnic celebration on the 4th of July, in Bro. Smith's grove, four miles east of that city. The Silver Cornet band led a procession to the ground where hundreds had already gathered. About three thousand people assembled to participate in the celebration of our national birthday. Music and speaking were the chief attractions. The Chebanse Spiritualists did not propose a substitute for Independence day. To say that we had a very pleasant time

is indeed only a meagre description, for 'twas just glorious! An oration in the forenoon and a lecture on the religious outlook in the afternoon, both given by your cor-respondent, were well received, if the attention of the vast audience can be accepted as proof. A great variety of religious faith was represented. This gathering was of especial significance, from the fact that two years ago the first successful lecture on Spiritualism was given in that place, and at that time there was great opposition. Two years since we would have been prohibited from such demonstrations, but the world moves and liberality is on the gain. Spiritualism is fast gaining ground in that section. Bro. Beals has kept the ball rol-

cabinet has already been used by tricksters with success, owing to the inability of the observers to discover how the partition was removed. There is, the refore, no certainty in this method unless the cabinet belongs to the investigator. The better plan would be to do away with the custom now prevalent of using a cabinet for the medium. Materializations can be had with the medium sitting in plain view with the observers, as has been repeatedly demonstrated in England and America and by the account of phenomena in Slade's presence, published in the JOURNAL of the 10th.

Zusivess Notices.

WHEN exhausted by mental labor take Kidney. Wort to maintain healthy action of all organs.

THE WONDERFUL HEALER AND CLAIRVOYANT .-Diagnosis by letter.-Enclose lock of patient's hair and \$1.00. Give the name age and sex. Rem. edies sent by mail to all parts. Circular of testi-monials and system of practice sent free on ap-plication. Address, Mas. C. M. MORRISON, M. D., O. Box 2519 Boston, Mass.

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

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WITH AN INTRODUCTION BY

Auguste Comté.

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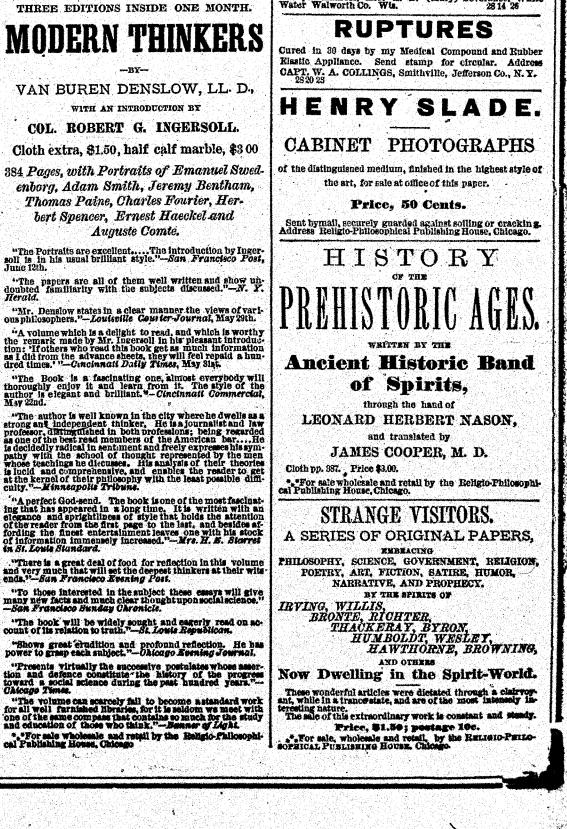
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Spiritualistic Picnic.

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RELIGIO-PHILOSOPHICAL JOURNAL.

JULY 24 1880.

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

'Tis Love That Makes Our Cares Take Wing.

BY BELLE BUSH.

"Perfect love casteth out fear." We dwell above earth's clouds and storms, We bow no more to creeds or forms, When love of Truth our spirit warms.

When comes to us the habitude Of thicking all things wise and good, Then is our soul with strength endued.

Then do we drop our load of fear, And rising to a higher sphere, We breathe a purer atmosphere.

There are no dark and dreary days, To those who tread love's shining ways, But all are bright with wisdom's rays,

No fading flowers or autumn rain, No wailing winds or desert plains, Can give them thought or sense of pain.

Not even the sere and withered leaf, As quiet winds sobbing out their grief For summer hours that seemed too brief,

Can may the soul felt harmonies, That with our thoughts and feelings rise, When love reveals her cloudless skies.

The onter and the inner life Doth lay aside its ancient strife, In every soul where love is rife.

And Nature fair, in every mood, Will wake our heart's best gratitude, And give us joy when understood.

The heart that, like a trusting child, To all things here is reconciled, Hath passed thro' sorrow's tangled wild,

And gained a land whose skiss are clear, With love's best sunshine all the year, Where nothing is to harm or fear.

Thus oft I hear the angels sing, "Tis love that makes our cares take wing, True love doth always sunshine bring."

NATURE AND EFFICACY OF PRAYER.

Read Before the Brooklyn, E. D., Conference by D. M. Cole.

I wonder how many generations of men had liv-ed before one attempted to solve the problem of life; for how many years men had eaten, before trying to understand the process of digestion; for trying to understand the process of digestion; for how many centuries men looked upon the glories of creation before they conceived of God as its creator and upholder; how long had men prayed before they talked of prayer, and asked questions like that before us to night? In the olden time men have made the same inquiry, and the disciples of rival Greek schools have held fierce debate on the question we so quietly discuss here, and doubtless came as near to settling it as we ever shall. How the name got idned to the thing would be an inthe name got jolued to the thing would be an in-teresting inquiry, if there was any hope of certain-ty in conclusion. But no professor of the science of language has yet been able to trace the spiritusl element in words-the exact correspondence between the material expression and the spiritual force, so that we could tell how words were born and grew under the spiritual and material condillons existing at their birth. Prayer exists, and we call it prayer; our task is

to define it. If we analyze all the meanings given In the dictionary, we shall find none that fully express its nature, though they all point to one allcomprehensive definition. Prayer is the expres-sion of desire. It is not, either in genesis or de-velopment, the result of a mental process; it is purely intuitive at first, and its activity even un-conscious—the most universal of all states; every thing in the universe prays, for desire in the physical universe is shown just as clearly and unconsciously by the attraction of atoms known as gravitation, chemical affinity, attraction of coiesion end by all growth and development, as it is by the daily prayers of the infant nestling on the mother's breast, and the gray-headed atheist, who desires and therefore prays that there be no God. Prayer is a law of nature; nay, as I have shown, it is the law by virtue of which all other laws ex-ist, for without a manifestation of this desire. there could be no growth; the universe would resolve into its original atoms, and creation would have to be begun again. All the masses of rock, all the waters of the sea, all the varied beau-ties of the land, and all the grandeur of the heavens are but results of prayer-satisfactions of de-sire. This satisfaction of desire proceeds always according to law; is not eccentric and variable. Flowers do not desire undecomposed animal food -there are only a few species that could use if. An animal could not desire noble thoughts-it an animal could not desire noise thoughts-it-could not receive them. To get this paper within reasonable limits, I must condense all my points and leave out many. Passing the vast field of speculation and illustra-tion which the universal idea of prayer presents, I turn to prayer as it affects and is affected by man. We do not often think of prayer except as a group of words, more or less artistically arranged (less rather than more, mostly), from that designated as "the most elegant prayer ever offered to a Bos-ton audience," to the most disjointed shambling utterance of a young convert, the sweetest non-sense, the most illogical argument, the most bolsterous submission, the most self-assertive consecration, heresy in a profoundest theologian! The prayers of the day are full of gress absurdity and grave error because of words, for many do not know how to use words, least of all to express the inexpressible, and while the real prayer is all unsaid, because impossible of utterance. What is called a prayer is sometimes a lie; frequently in force of expression, sheer hypocrisy. Trench says of the Lord's Prayer: "Men mostly lie straight through it." This is the danger of ritualism, of forms o prayer, of all public prayer. Their unformulated teaching that our words reach beyond earth's at-mosphere to a God far above us (as if in a boundless universe there could be any above or below as if star and sun were not as often below as above us), teaching that all prayer must be in words; so words are remembered as the chief thing, and real prayer grows to be an inconvenient intruder while following the ritual; or, if there be no ritual, the matter is not helped. No man can pray in-stead of another. It is attempted in thousands of churches, nevertheless, with the results that people either pray their own prayers, disregarding the speaker, or intellectually follow the speaker, so do not pray at all, only judge a spoken prayer, or assume the appearance of praying with no thought of doing so. Public prayers are fruitful sources of an hypocrisy more fatal to soul-health than the narrowest, most proscriptive theology This I believe to be true to day. There is another side to this picture of the re sult of public prayer. If the speaker be not too pronounced in manner, or to bolsterous in uttersnce, he may not prevent genuine and fervent sapiration, by those who have withdrawn atten-tion from him that they may pray, while the mag-netism of the assembly, the sympathy of those around helps the state; but they pray their own prayer, not the speaker's. Most prayers and the best one are never system. Words are only only best ones are never spoken. Words are only one form of manifestation of desire. The sturdy mechanic, loving his family, perhaps never says so, chapic, loving his ismily, perhaps never asys so, but through the long day, and day after day, he strikes sturdy blows for them—every blow a pray-er, though his words may be curses. "Actions speak louder than words" in prayer as well as other things. Many, oppressed with deep sorrow, could not tell what to ask for, but dumbly waiting before God, waiting for help—what sort of help they knew not—have found an answer to their former effectual reaver. at effectual praver. A writer tells of seeing a bergar, with torn and ragged clothes, through the rents of which his tars limbs protruded, standing allent in the streets, with misery written all over him, and, see-

ing him simply stand slient, said impatiently, "If you want help, why don't you say so? Why don't you beg?" "And isn't every bone in my body" begging?" was the reply. What need of words

Intellection, words, often are a real weakering of prayer; so a dilution sometimes enables us to see the scope of our desires, otherwise so nebul ous we should not ask for anything. It would be better so, but we are always impelled to bring our divinest dreams down, too, that kney may be judg. ed by the grosser elements of our material life; so written prayers arose-men believing words in dispensable, and having no words, they were glad to receive forms warranted by the church to be good. As prayers, they do not amount to much: as helps to concentrating attention on spiritual things, they are useful as cratches are to the lame. A Bishop of the M. E. Church, south, having to offer a public prayer at the opening of a railroad, wrote his prayer (a most unusual thing for one of that church to do), thereby much annoying an old colored man, who declared when the MSS. was produced. "It was de fust time he eber know ed de Lord to be written to on de subject of rail. roads." Whether there was any use in "writen" to de Lord, at all, on such a subject, will be considered in second division of the subject.

EFFICACY OF PRAYER.

No question has been more violently debated than this. The scientist has tried his hardest to convince men that prayer is useless, but his effort is valo. Men must pray, while they need, and they always do and always will need. Men may stop using words of prayer, but the thought is eternal. Has prayer any efficacy? Does it pro-duce what is asked for? Two very different questions, often confounded in a general question, Are prayers answered? If the requirements of the law he met, yes, always. The trouble is that the petitioner and the scientist alike fail to perceive what is the law of prayer, and what the true mode of answer. Many a seeming answer is only

mode of answer. Many a seeming answer is only a coincident—must be, for there may have been a thousand praying in direct opposition to the one whose desire seemed to be granted. If the influite in us seeks the infinite in God (infinity is dual in manifestation); if we ask spirit-ual help we surely get it, and this without suppos-ing any special volition of God. We are in a higher state when we desire to be; our prayer is its own answer, the declaration that the holy spirit shall be given to those who ask it, means just this. God be given to those who ask it, means just this. God hears: for, as Taber well says-

"God is never so far off

As even to be near; He is within; our spirit is The home he holds most dear. So even while I thought myself Homeless, forlorn and weary, Missing my joy—I walked the earth Myself God's sanctuary."

Read those most human of all compositions, the

Read those most numan of all compositions, the Poalms of David. Never does he begin with pray-er, but he ends with praise. The very thought of God brings blessing; it, like the aeronaut, rising into an air far above the earth; there are storms, but they are below him; in calm security and peace he floats on, undisturbed—his chief dangers begin when he descends. So the man who prays God "walting" as you say the spirits walt, long-ingly, till our "condition" permits their manifesta-

But men pray for other things; mean prayers disgusting prayers, terrible prayers; prayers prompted by pride, vanity, animal passion and revenge-does God answer these? No! but they get answered according to the law controlling them. Desire for material things or material changes must be manifested and answered according to the laws of matter. If we want bread we must get it by material forces. True, we may use spirit forces, for life itself is the result of spirit force, but it must be manifested by material movement. If by desire our energy is aroused, our brain is cleared; nay, if our burden seems to us to be placed on God, we are stronger and bolder than we have been; we can accomplish more. When the desired bread comes, it is not because of the material form of our desires, but their spiritual essence. Divine help has been given according to the law of spiritual manifestation. God did not

Rights of Children.

BY H. M. GREEKE BUTTS.

A Society was formed some time since, in New York, to defeud the "Rights of Children." I am glad that somebody is giving attention to this subject. It seems to me that if it is right to bring children into the world, they should be treated like human beings after they are born. If children are of as much importance as horses and cattle, why not establish societies for the "Prevention of Crueity" to them? Should not they be treated as well as dumb becaus? well as dumb beasts?

well as dumb beasts? A few years ago the "Granite Mille" disaster, of Fall River, Mass, the burning of children to death, with no means of escape, was a terrible crime, and where reats the responsibility? Or is nobody re-sponsible for such wholesale cruelty ? Where were these little children before the dreadful fire? Alas! we are compelled to think of them, toiling on from day to day, and even from year to year, dragging their weary limbs up-up-up those long flights of stairs, to the stile, where they were forced to toll eleven hours a day, in a badly venti-lated room, and perhaps under the surveillance of some craven and cruel overseer. All who have worked inside the walls of a mill, know with what little consideration children are often treated. The writer has seen enough of harshness to children in factories. The memory of it will serve for a life-time!

life-time! We sometimes feel, in thinking over such a dis-aster as that of Fall River, that death, to many of those poor children, as dreadful as it was, was kinder than life. What had they to look for or hope for-the buoyancy and elasticity of child-hood all crushed out of them? No play-spells in the green fields! No opportunity to pluck the sweet wild flowers that grow, in profusion, on the hill sides! No chance to listen to the birds' free song, or to inhale the spicy air of the shadowy groves! Sometimes the children of the Sunday school, in bright dresses and with cheery faces, school, in bright dresses and with cheery faces, are treated to an "excursion" among the fields and flowers; but seldom do the wheels of the factory suspend their sordid whirl for the recreation of the "children of the mill." No; it is toll, toil, from one year to another, with little prospect of release. Some of them, as they grow older, and the light fades from their eyes, supinely accept their lot as *fate*. Others chafe in the harness, and seek redress, while yet others may meekly toil ou, trusting in God, though often thinking of the

trusting in God, though often thinking of the pleasures, the schools, and advantages of rich-men's children, and asking: "Why is it so?" But where are the parents of the overworked children in the factories? If not once factory children them selves, or subject to the tyranny of want and hunger, can they allow their little ones to labor, like slaves, through all their childhood? Have they no rights which parents are bound to reanset, neither before nor strep bith? It is the respect, neither before nor after birth? It is the writer's religious belief that it is a cruel wrong for more children to be born than can be well educated and cared for. . So long as there are "un-welcome" children there will be inharmonious homes, and vice versa, with paupers and criminals In society. It is marvellous that so few religious teachers take any cognizance of this subject. Telling children that they "must be good," is right and proper, when the conditions of goodness are possible; but what avails it to tell a child of wretchedness, and of crime, born in "Poverty Lane," where few sunbeams enter, to be good? It would be hard for the preachers themselves to exhibit the "Christian graces" in such localities, and with such antecedents. Is the scripture lesson new to them that seed cast upon stony ground cannot "take root?" The soil must be cultivated before the seed is cown, and when it emerges from the earth it still needs "culture," and culture the plant must have in order to thrive and grow symmetrically. But if the plant requires cultivation, and the "lower animals" improvement," what does humanity require? If children have any rights of birth, or education, can they find them

ngus of oirth, or equivation, can they hild them in a hovel, or by working eleven hours a day in the atile of a five-story factory? But rot only in factory-life, or among the poor and the outcasts, but in outwardly prosperous homes, are children deprived of the rights of parental love, and ennobling teaching. The common mode of correcting the little ones of the household often has a tendency to arouse their combative feelings, or develop the worst passions of their nature. The flushed face, the trembling lip, the grieved heart in the highly sensitive child; the angry, flashing eye, the little hand raised in defiance, or self-defense in the more obstinate, might often be avoided by calmness of spirit, and the gentle magnetism of the parent. A tear of corrow in the mother's eye is a mightler conquer-or than harsh words, or bitter recrimination. Yet the mournful fact is, that mothers themselves are often so worried by the accumulating cares of the household, and the demands of mas ternity, that they are incapable of self govern-ment and so unfit to mould the plastic minds of their children. And then, the children of the same family, may require very different treatment. As a mother once said: "There are plants that spring into great vigor if the pressure of a footfall crush them; but oh! there are others that even the pearls of the light dew bend to the earth." And this was a mother who spoke from a sad experience. She had been taught to believe in a very strict and stern way of enforcing discipline, and sent her sensitive little Nellie to bed, one night, and refused to kiss her, because she had committed some fault during the day. The child had forgotten the offence, and stood wonderingly had forgotten the onlinee, and stood wonderingly before her mother, with quivering lip, and gather-ing tears in her large mournful eyes, when she saw that the usual kiss was withheld from her. "I can't go to sleep unless you kiss me, mam-ma," spoke a sobbing voice, later in the evening, from the child's bedroom. The words fell upon the mother's ear, but wishing to impress the fault more indelibly, she still refused the kiss, although her heart vearned to bestow it. At last Nellie fell her heart yearned to bestow it. At last Nellie fell into a troubled sleep, repeating, in her dreams: "Kiss me, mamma! Oh, do kiss me, mamma!" / During the night the child was taken with a brain-fever, and through all her delirium, until the heart of the state of th the hour of her death, her pitcous cry was: "Oh kiss me, mamma! I can't go to sleep!" "God knows," said the bereaved, and almost frantic mother, "how passionate and how unavail-ing were my kisses upon my darling's cheek, after that fatal night! I would have yielded up my very life, could she but once have been conscious of them, and of my forgiveness." Thus we learn that children have a right to love, and to love's free and holy expression; a right to harmonious homes, and pleasant surroundings; the homes of peace, the sacred retreat, where strife, hardness, and jealousy, are unknown, and where all the heavenly graces reign. It may cost much effort to attune the voice and gesture to harmony, but it will save us many a regret and heart-ache

as to sustain and build up organization. This per-ception and attraction which is universally manifested in the vegetable domain, is lower in the scale than that which belongs to the animal, where consciousness begins. The plant sends out its roots and gathers to itself such elements as are within its reach, and appropriates them to its or-ganism. In the suimal the roots are represented by the stomach, the sac contained within the body, by the stomach, the suc contained within the body, into which the food is taken to undergo the neces-sary changes preparatory to an entrance into the system. This perception, the beginning of con-sciousness, is instinctive; thus the chicken, after picking its way out of the shell, will turn as de to devour a fly, the first it has ever seen. There are certain mental conditions which belong to the higher order of animals, but these are guite limited, being more generally imitative than actual reasoning. The spirit of man while connected with the exterior body, stands on the dividing line between the material and the spiritual worlds, each of which contribute to his education, mental and spiritual unfoldment. It may be said with propriety that the spirit never leaves the Spirit-LEANDER. world

Mrs. Esperance's Seances

"Resurgam," in a late number of the Medium and Daybrait, of London, Eug., gives a lenghty ac-count of some wonderful materializations that occur at the scances of Mrs. Esperance. The cablact was very simple in construction. A fixed wooden canopy frame supported at a hight of about 6 feet 9 inches above the floor, projects about 30 inches from the wall into the room, and is about 9 feet long. Its top, sides and back are covered with strong brown canvas to exclude the light; the front being composed of three separate hangings of dark red woolen curtains (or such-like materials as form ordinary window curtains,) while the in-terior is divided into sometimes one, two or three compartments, as desired by means of one or two partitions made of gauzy, tightly extended over firm uprights so that no mortal body could pass through from the medium's compartment without destroying the guaze partition. It appears from the account given that Mrs. Esperance remains in normal condition during the whole scance, fre-quently making conversational and critical remarks on the various spirits, while the latter are in view of the sitters; thus, incidentally, cstab-lishing the separate individuality of herself from the spirits, as when, on May 11th, Resurgam's wife had just materialized so grandly, Mrs. Espe-rance immediately looked out of her compartment and asked, "Who is that lady?" to which he replied: "It is my wife, who has been dead more than four years!"

Mrs. Esperance, however, cannot always so freely speak while spirits are materialized; as much depends on the amount of "power" being used, and mode of using it, by the respective various spir Its, so that it sometimes requires a great effort on her part to speak a single word; while at other times, the spirit forbids her to speak at all.

At one scance the wife of Resurgam material-ized, and was recognized by him and his daughter. She proceeded to enfold herself in a lace-like mantle, as if to emerge from the cabinet, but, seeming ly altering her intention, she took it off, and fold ing it repeatedly, she folded it around her and, by a few passes, caused it to be so merged into the under garment as to be a part of it. She then turned round, and opening the tresses of her beau-tiful, long, black hair spread it open over her shoulders and back, like a beautiful shawl or mantle, reaching nearly half way to the ground. Resurgam gives an account of other scances which he held with Mrs. Esperance, as follows :

"Suddenly I felt a gentle touch on my right arm, and turning to see the cause (for I well knew that no morial was behind me. or could be in that part of the room) I was truly surprised to see my wile (my 'decessed' wife!) standing at my elbow, and faking my extended hand shook it, as she laughingly smiled at my evident surprise, and in-stantly retreated into the cabinet, by the west-end aperture, into the compartment where the medium was sitting, and then re-appeared so quickly at the centre curtain front, as to elicit the remark 'She must be very young to be so active.'

"Now to do all this as a materialized spirit, she had to partially dematerialize, in order to go through the substance of the dividing partition of guaze: she would then re-solidiy her spirit-form, and gently, but firmly, pushing Mrs. Esperance aside so as to politely compel that mortal lady to make

Earth-bound Spirits in a Ruined Abbey.

Henry Webster, writing to the Medium and Day-brank, of London, England, says:-Reading in the Medium for May 35th, an article on the above sub-ject, I can credit and accept the report of T. T. for not a nobler work is done in all Spiritualism than by this mission. If you will allow me space, I will relate the experience of a similar circle, which with rotate the experience of a similar circle, which I hope will be encouraging to our friends and to those who wish to form private circles, which is the means of doing more good than can be ex-plained only by those who see and hear. Before I was a Spiritualist, I took a great inter-est in reading the histories of abbeys and castles, but I could not get sufficient evidence as to what

really had been carried on in these places. When I had investigated Spiritualism for two years, I set out and gathered together about twelve mem-bers, nearly all mediums; and on Saturday, the 8th of August, 1874, we made our first tour to Kirstall of August, 1874, we made our first tour to Kirstall Abbey, known, no doubt, to many of your readers When we had walked round the rains and viewed its grounds and walke, we went into one of the cells and sung the 78th hymn, "Spiritual Lyre." Before the singing was done three of our mediums were under control -- the male by a "Holy Fath-er," and the two females by two "Nuns"; and, as our friend says, we were spell-bound and horrorstricken. There were those amongst us who were so afraid that they would have left the place, but we had bound ourselves to stand to each other, let the results be what they would. To hear these poor, innocent victims accuse their tyrant of his oppression and cruelty would have melted the heart of a stone. All kinds of torture and muti-lation had been practiced in these places.

After we had been abused and insulted for thirty After we had been abused and insulted for thirty minutes, and the spirit showing no sign of surren-dering his position. I was controlled by a power-ful Indian chief, who brought him under subjec-tion by showing him his position in the Spirit-world. Seeing that the chains of tyranny were broken, and having lost his power over his vic-tims, he confessed his guilt, and implored of his victims to forgive him, stating that while he dwelt in the abbey he had under him 615 nuns. We kent un our visits on the three following

We kept up our visits on the three following Saturdaye, and had two private meetings during the week; and we have had now communications from nine "Holy Fathers"—that being the number that dwelt in the abbey—and ten soldiers, who fell during the time it was being blown down, and 3 600 mins.

Since our visit to Kiratall we have been to several other places of ancient date. On June 18th, 1875, we visited Lincoln Cathedral, and from there to Monk's Abbey, shout a mile and a haif from the city; and in the same year, I, with part of our circle, traveled 520 miles to help and ald those that were earth-bound in chains and fetters of priest-craft and tyranny. Since our first visit we have been been to four abbeys, three cathedrals, three cas-tles, and three halls; and we have records of all these places, and if our friends of T. T.'s circle will communicate with us, we shall be greatly obliged, for we intend some time in August visit-ing Lincoln again, and should like to meet with them.

We still carry on our meetings in the same way as we began; that is, we do not admit strangers, and by that means we maintain our conditions, suitable for this mission. Such communications, as we get, the public could not accept or under-stand. We have three meetings during the stand. We have three meetings during the week. Should any of your readers wish for any more information on this subject, if they will write, I shall be glad to help them all I can. Philadelphia, Gelderd Road, Gildersome,

near Leeds, Yorks.

Christian Spiritualism.

BY L. B. FIELD.

To the Editor of the Religio-Philosophical Journal; He who styles himself a Christian Spiritualist must necessarily subscribe to the teachings of Jesus Christ. He must believe that Christ had power while on earth to forgive sin and that he cid impart the same power to others (Matt. 16:17, 17: 18; John 20: 23). He must consider some part of the human family dogs and swine (Matt. 7: 6; 15: 26). He must take no thought for the 15: 26). He must take no thought for the mor-row (Matt. 6: 25: 34). He must form no opinion, of another's character lest if it be an unfavorable one, the same estimate will attach to his own (Matt. 7: 1, 2). He must believe that a great majority of mankind will enter and pursue the broad road to destruction, while a small minority only enter the straight gate to life (Matt. 7: 13, 14). Only enter the straight gate to me (Matt. 7: 15, 14). He must show no resistance if assaulted. If sued he must confees judgment for a greater sum than the complaint calls for; must give to every one who asketh and lend to him who would borrow (Matt. 5: 39.49) He must believe that a part of the human match such believe that a part of the human race (the goats) will be sent into everlasting punishment and the rest (the sheep) into life eternal (Mat. 25: 46). Rev. Thos. Scott says in his comments on this verse, "The original word is the same in both clauses and he must be blinded by Satan in no ordinary degree, who will risk his immortal soul and his eternal interests on interpreting the same word *temporary* in one clause and *dismal* in another of the same verse; and if the *punishment be sternal*, there can be no place for annihilation or for final restitution. The contrast also between "punishment" and "life" is carefully to be observed. I might pursue this much further, but a Snirit. ualist that can swallow the above, can be choked by no absurdity. Christian as a prefix to Spirit-ualism improves it about as much as German improves ellver, and Dutch improves gold when pre-fixed to them. There may be some Spiritualists. who would emulate St. Paul in becoming all things to all men, but while I trust I am as auxious as any to help my fellow men out of the mire, I feel under no obligations to return to it myself and take up my abode with them, especially after be-coming convinced as I have been, of the glorious fact of immortality and eternal progression. fact of immortality and eternal progression, through Spiritualism alone without any prefix or suffix. Dansville, N. Y.

order you should have bread, but hindrances in you were removed by yourself, and the particular thing you prayed for you got, according to the law of material aggregation; you prayed for it with your muscles; God provided and you appropriated. You, or some of you, will say that this makes

answer to prayer only a matter of faith, another name for delucion in your thought. Faith is not a delusion. The most irreligious know its power as well as the most devout. The only difference is what you have faith in. Physicians say that camphor has absolutely no power of destroying contagion, yet it does prevent people being in-fected, because they believe it prevents contagion

There is no strength like splittual strength; no repose so pariect as "the passe of God." Men have always known this, and to the sneer of the scient-ist, I oppose such utterances as these, known in your deepest consciousness to be irue, needing no demonstration: "Thrice is he armed who hath his quarrel just, and he but naked, though locked up in steel, whose guarrel with injustice is cor-rupted." "The Lord is my shepherd; I shall not want." "I can do all things through Christ who strengtheneth me." "If God be for us, who can be against us." These all tell the same story of faith arousing our powers, and making us stronger, more self reliant and able to answer our pray. ers ourselves.

As prayer is universal, so it is eternal. Never while God lives, while the universe quivers and pulsates with the life he pours into it, while there putsites whit the field points into it, while there is a human coul to aspire, will prayer cease. The secret soul of all progression, it is limitless in its scope and eternal in duration. Until we think of a Buddhist heaven with its absence of desire (which is annihilation); till we imagine a God who is limited—a pulseless life, a living death, an other its of compared by God smaller that ourseless the eternity of torpor, or a God smaller than ourselves, can we conceive of a state so high that prayer shall be unknown.

I have arrived at the following conclusions: Prayer is the manifestation of desire, which is the controlling law of the universe. It needs no words-is most real where words are impossible. Public prayer is frequently injurious; though whether it proves so or not, depends on those who hear it. Real prayer always is answered, if the conditions of the law appealed to are observed. Prayer bears its answer with it, and the answer is always to us and in us, and touches no one clse. I will mention only two other points, power and purity. Wonderful is the might of prayer in the material world. The flower stalk that you can scarcely touch without bruising, will curve around or push away stones large enough to crush it, that it may come to the light and shed its beauty and perfume over the world; or the tree seed in the rock cleft, grows and struggles in its stony prison with a very agony of prayer, till it rends the rock and is free to fulfill the law of its being. So in the spiritual world, in spite of all debasing influ-ences, prayer lifts the soul to a purer atmosphere; in spite of limitations of matter, prayer lifts the in spite of limitations of matter, prayer like the soul to the region where the force dwells that con-trols matter; in spite of temptation, evil sugges-tion, of all things tending to impurity or spiritual inaction, which is its death, prayer links the soul to God and crowns life with a joy that is pure, a peace that is neither satisfy nor indifference. Who, seeking good, can find evil? Who that real-ly prays can be impure? Prayer makes all earth's stumpling blocks atapping stones to heaven, consymbling-blocks stepping-stones to heaven, con-secrates every joy, soothes every sorrow, helps in all difficulties, guides in all doubts—it is the life of God in the soul of man proceeding from him, reaching out to him.

If, then, one in your hearing sneers at prayer, on proclaims disgust at the mention of it, heed him not, except to pity him. Such a one prays even while he curses. He only refuses to pray even sciously, preferring to pray as the brute does, un-consciously. If your eyes are opened, your ears unstopped, is it worth while to try to demonstrate the power and the joy of prayer to one who has not the capacity of perceiving it? That he cannot see, cannot hear, may be true—it is a sad misfor-tune for him, but ought not to make you doubt the evidence of your spiritual senses.

Be ashamed only of pretending to pray; asking for good only-not seeking it; praying for purity and living impurely; seeking love and denying it.

"Be what thon seemest, live thy creed Lift up to earth the torch divine,

Be what thou prayest to be made, Let prayer and word and act combine."

LARDING CONTRACTOR

Vine Cottage, Hopedale, Mass.

Unfoldment.

It may be said, superficially, that life and intel ligence constitute the soul or interior of the spirit-ual body. That important part of all animal organism is not, however, the subject of chemical analysis; the properties are wholly unknown ex-cept as manifested through matter in the various degrees of refinement. These component parts appear to exist everywhere-have no limit in ex-tent or duration, and only need the necessary conditions of pro-creation to become utilized, each organization appropriating to itself an amount corresponding to its necessities.

The material world is the arrable soil of the spirit, in which the organized intelligence in spir-it-form, develops and unfolds, preparatory to its ascension into higher conditions. Just as the germ contained in the acorn requires to be plant-ed in the moist, warm earth before it will germinate, so must the spirit associate with gross ma-teriality, before it will unfold and grow into perfect use.

It would be interesting to trace the varied changes which exist in the different forms of life, but we are dealing with principles rather than minutis or results.

The first distinguishing trait of organic life is perception; there is, it may be said, a kind of per-ception of objects possessed by all inorganic mat-ter, which is expressed—first, in the attraction,

or which is expressed—hrst, in the latter, parti-cles are drawn toward each other. Organic bodies, however, present a kind of per-ception which reaches to elements adapted to their nutrition, and with this comes the power to attract and absorb the elements in such a manner

the set of a second

room to allow the spirit-materialized lady to pass by her, edging, or 'squeezing,' between the me-dium, medium's chair, and the wall of the cabi-net, as there was full little room for a fully materfalized spirit to get by. She had then opened the end curtain and emerged, much to the surprise of all. She then returned to the centre front of he cabinet in the same way, and all this in less time than I am in writing the fact. No mortal could have done this without breaking the gauge partition-yet she seemed to me a solidly built substance, like a mortal body. On her appearance at another time she took a pair of small scissors, and having pulled down her trasses, cut off a lock of hor hair, which she gave me in remembrance of the day—a 'materialized' token I much prize in the day. the memory of the remarkable day. Its color is lighter than her own hair was in lifetime, owing to the difficulty spirits have in 'materializing' any exact shade of color. It is her own hair, nevertheless, and cut off by herself as before stated.

"June 13th, myself, son and daughter, attended the seance in hopes of my son seeing his mother. She came materialized in customary black dress; white shawl magnificently resplendent with gold lock et, from a gold necklet, hanging on her bosom, with hair waved as usual in earth-life over the temples, and done up behind in her own peculiar style."

Faith.

To the Editor of the Religio-Philosophical Journal:

Faith is the intuitional perception and accept ance of truth independent of proof, knowledge or demonstration, hence faith is not the result of knowledge as claimed by Hudson Tuttle. Mr. Tuttle erroneously confounds faith with belief, and speaks of these terms as synonymous. Bellef is the result of investigation and demonstration, while faith in every phase of its manifestation, precedes belief. Paul defines faith to be the "substance of things hoped for, the evidence of things not seen." When we see and comprehend a problem or question, faith then becomes knowledge or bellef. Paul also declares faith to be the "gift of God." The early disciples of Christ were bap-tized by the Holy Spirit and received the gift of faith by which they spake in other tongues.

Mr. Tuttle says faith is "passive," which implies, if we correctly understand that term, a state of torpid, inactive, uon-resistant condition, yet we regard faith to be the most active and progressive quality or element of human nature without which humanity would lapse into a state of inactivity and moral death; it is faith chiefly, which to day is lifting Spiritualism into its full fruition. Again Mr. Tuttle says that "he has thought for more than a quarter of a century that the battle ground of Spiritualism was knowledge; there has been quite enough of blind belief; it must now be knowledge demonstrated."

We respectfully challenge Mr. Tuttle to show us any such knowledge independent of that faith which is the evidence of things not seen, since the advent of modern Spiritualism down to the present time. Finally, Mr. Tuttle asserts that whatever may come one thing is certain never to occur, "no specialized Holy Spirit of Jesus will enthrall mankind by revelation, nor will such revelation awaken attention or become accepted because claiming such high authority."

Now in all candor I ask Mr. Tuttle to tell by what authority he claims the right to speak thus dogmatically on a question so far beyond the power of mortal man to determine? Revelations have been given in the past, which came from God, and we are receiving revelations to day, and may in the near future receive higher and more startling revolations still, and these revelations may possibly come from Jesus, and possibly confirm the truth of all past revolations. If the angel world, as Spiritualists generally believe, are leading us, and are more capable of doing so than we are, it becomes us at least to be modest and teachable under their wise and heavenly control. S. D. Wilson.

Philadelphia, Pa.

E. W. Watsom writes: I consider the Jour-MAL indispensable to all thinking and reasoning people. I am thoroughly pleased with your man-agement of the paper, and wish it was more gene-rally known and appreciated.

LANGER CONTRACTOR OF THE STATE OF

A Suggestion.

To the Editor Religio-Philosophical Journal.

I wish to make a suggestion, which, if followed out, would, it seems to me, result in great good to Spirituaism. I suggest that a committee be se-Spirituaism. I suggest that a committee be se-lected, consisting of such men as Dr. Charles Beecher, Rev. Joseph Cook and others, representing the various churches, and Col. Ingersoil, Underwood and others of the materialistic school, and a few well-known Spiritualists, to hold a series of test scances with such mediums as are willing to of-fer their services for the muranes. scances with such menuins as are willing to or-fer their services for that purpose; and that the scances be continued for such length of time as may be necessary to fully test all the phenom-ens occurring through the different mediums; and that a report of these scances be published, first in the Ruliero-Philosophical JOUENAL, and atterwards in hock form afterwards in book form.

We have mediums like Dr. Slade, Watkins and others, who have been tested under every adverse condition, and upon whom we could rely implicit. ly. Such a series of scances under the strictest test conditions, by the best minds in the different schools of thought, would, it seems to me, be of great value to the cause. The outlay would not necessarily be much, and we could certainly find enough liberality in our own ranks to guarantee expenses. If others think favorably of this I hope they will express themselves through the Jour-WALL.

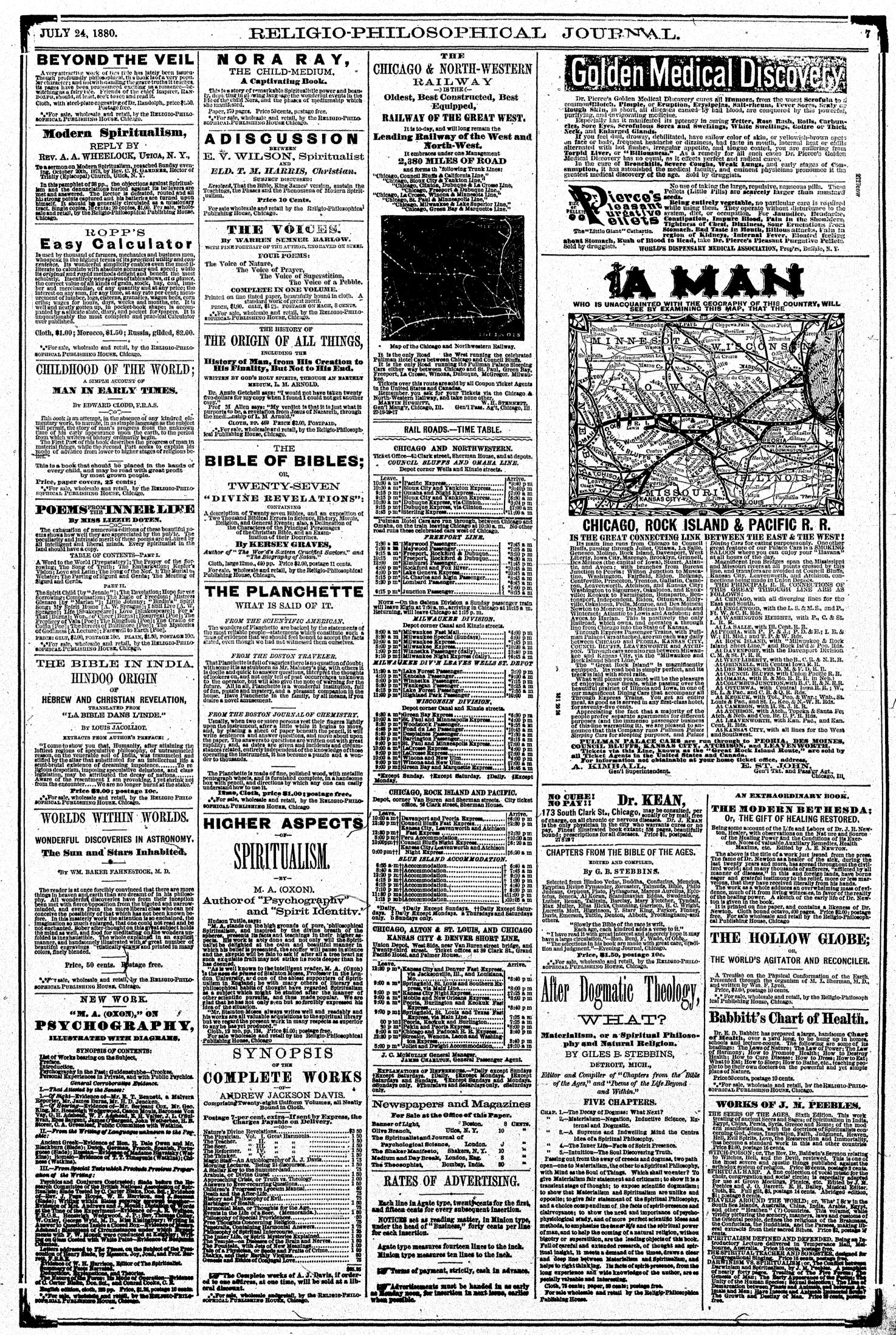
J. M. CASE.

The chief use of Spiritualism is to demonstrate The chief use of Spiritualism is to demonstrate the reality of a life beyond the grave to the multi-tudes of thinking people who are interested in the solution of the problem, and who contemplate the possibility of a future either with longing aspira-tion or with fear, according to the lives they lead or the natural spirituality of their characters.

Columbus, Ohio.

ers.---The Signal.

W. Harral writes: Your paper affords me a great deal of satisfaction, and a bitter disappoint. ent when I fail to get it.



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RELIGIO-PHILOSOPHICAL JOURNAL.

Continued from First Page.

great that a charlatan who would attempt to impose upon observers in this way would not have gone on for years without discovery; thirdly, one of the ladies who ac-companied me drew aside the black laprobe, and saw that the dreaded stereopti con with its performer was not there, both before and after the appearance of the vis-ion. I took no trouble on that score because I felt certain that searching for in-strumental means of producing an illusion within that space, and visible through that aperture was like searching for magnets concealed under the operator's skin. I was familiar with the method by which

PROF. PEPPER PRODUCED' HIS GHOST SCENES

by means of reflection from plate glass, and knew that the conditions here did not admit of anything whatever being done in that way. There was no room for the plate glass or for the real persons whom the plate glass was to reflect into ghosts, and no stage to show them on. Moreover, on finally beholding the spectacle I clearly perceived that while it was not flesh and blood, nor a picture or statue of any kind, vet it just as clearly bore no resemblance to the kind of pictures produced by the stereopticon, nor to the kind of ghost produced by Prof. Pepper and others with plate glass, which I had seen frequently. Admitting that the little triangular corner in which a boy could stand was full of scientific experts with statues, pictures, solutions, lights, cameras and plate glass, they could not all combined have produced the spectacle which we all saw, and which I now proceed to describe.

Five persons sat down at the table, all facing the little opening perhaps ten inches by twelve inches in the cambric curtain. The gas lights were turned four-fifths down, probably to the obscurity of a cloudy moonlight, but so that our hands touching each other on the table, and the outlines of our faces were visible, and the time on a gold-faced watch was discernible. Several times the curtain was raised and all behind it still remained black. Slade declared that he saw between the two ladies on my right, the features and form of a blond young lady of 18 years, with light hair and blue eyes, and that numerous indistinct forms were visible to him. Of these, however, the others saw nothing. Both the cambric curtain and the lap-robe, however, moved frequently, as if touched or in contact, sometimes however, with a wavy, motion, as if blown by a strong gust of wind, though all the doors of the room were closed and the the nears of the room were closed and the actual air of the room was of stifling still-ness. At such times the ladies at my right were in position to look behind both cur-tains, which were swayed from one to six inches, but by no visible form. Suddenly A RATTLING METALLIC SOUND

against the wires, and table was heard, evidently caused by bringing some hard sub-stance in contact with them, and the writer felt a pressure as of a hand on his right The substance which was first made knee. to rattle against the wires and table was first pressed upon the hands of one of the ladies upon my right, but she did not take it. and it came rattling under the table to me or rather hearing the rattling under the table I placed my hand underneath and felt for the cause. Immediately there was placed in my hand Mr. Slade's cane, which I was informed was at the further corner of the fire place when the sitting began. I attach no importance to this freak save to mention it, and the fact that during it Slade was much agitated, falling back as if struck by an electric shock. I do not know whence the cane came from, nor do I remember to have seen it in the room until it was in my hand. At about this period flashes or nebulous white patches of darting light, not wholly unlike moonbeams, but much fainter and wonderfully evanescent, flickered around the cambric curtain. They seemed to be about half way between a disappearing of light and an act of memory. You had hardly time to say "see there," and you were in doubt whether you had yourself seen anything. Several times we raised the cambric curtain but nothing was yet visible. About this time Slade purported to be taken possession of by the spirit of "Owas-In so doing he first announced to us 80." that Owasso was "coming," extended his arms, which had previously been prone upon the table, and bowed his head closing his eyes in an attitude not unlike that of

tion or agitation of its atoms as to suggest cloud or the changing imitations of cloud produced as transformation scenes by the stereopticon, and assuming form under the eye, so as to cause one observer to remark: That's not a face."

And another immediately added: "No that looks like drapery." Whether the cambric curtain was lowered for an instant at this moment I could not say, being so in-tent in wonder at the peculiar and unexpected quality of the vision, as respects its appearance of rapid molecular activity that I took little note of details in striving to grasp the general fact, that the object at which I was looking was

NOT LIKE FLESH AND BLOOD

or like a picture thrown on a screen, or like one of Pepper's ghost illusions made by the use of plate glass or like anything I had ever before seen. If we could suppose the motes in a sunbeam to be greatly finer and capable of assuming an opaque appearance, and becoming white like marble without losing their atomic or cloud-like character, and if we could then suppose them to be endowed with the faculty of struggling to form themselves into human features, with the penalty of being instantly annihilated when they had done so, so that the portrait as fast as it formed lost its material basis and had to be reformed, and yet out of these difficulties it went on forming itself before our eyes more and more plainly until that which a momentago was white drapery, is now a womanly face, like flesh yet evidently not of flesh, pale and sad but smiling, with dark or black eyes and an expression as if it were itself trying to be seen and struggling to be seen as a swimmerstruggling to keep above the waves, save that instead of the ago ny of one drowning, there is a faintly percept-ible smile of triumph in having at last succeeded as she hopes in revealing herself to us-this and more might faintly shadow forth our vision. All this time not an atom in the vision is at rest. Its particles seem to be extinguished the instant they do their work. Yet they hold the expression of the face the same. Now clouds fold before it as if it were receding into the funnel of a vortex. In an/instant it overcomes all ob-stacles and unweaves itself into such clearness that the eyes, eyebrows, mouth, fore-head, cheeks, nose, chin, and heavy folds of chestnut hair are all visible, but painfully surrounded by a white border which never leaves it, and which remains throughout so indistinct that while one moment we liken it to a yeil and the next to wreaths of flowers, such as are laid around

A FACE AT FUNERALS,

its outline and details to the end elude the vision. We can not tell what the exterior white border around the face is at any time except that it is cloud-like, flower-like, and self-luminous. The other observers united in saying that the face was less distinct than those they had seen on previous sittings, and which they had recognized without an effort. The general character-istics and expression of the countenance, however, seemed to me fixed and perma-nent, notwithstanding the mobility of its parts. I could not resist the feeling that it represented a relative whom I had well known in my early years, though she was known to none of the others present. She was not one of the two relatives whom on such occasions, and on this occasion, I had felt a desire to meet. Indeed, I had not thought of her. Twice the curtain was lowered and raised, and each time we saw IATA I 89mi appearance of constant molecular instability, mobility, and evanescence when the ma-terialization is more perfect than when I saw it, I am not prepared to say. Nor am I positive the face was that of any person whom I ever knew. But I have as strong an impression as would be produced on my mind by looking at an imperfectiv-excluted photographic negative of the person. It is one of mere impression, not of identification. I think I have sufficient acquaintance with the instrumentalities by which spec-tral and illusory, effects are mechanically produced to say that the use of the means es. sential to the production of these effects were in this case

enough to reach under this table with her right hand, in which she held a large, heavy slate that had been previously well cleaned. On this a small piece of slate pencil was placed. No part of the medium's person touched the table. In a short time writing was heard, and "raps" given as the signal of its completion. When the slate was brought from under the table, the following com-

munication was plainly written on it: "I do not approve this execution. It will be an unnatural death, and Price will enter the Spirit-world unwelcomed. He will have power to return to earth again and have fellowship with undeveloped spirits in the form with whom he can seek terrible re-venge on innocent people. It would be better to let him remain on earth to live out his natural term of life under proper re-straints than to send him here, where he will have so many opportunities for grati-fying his vindictive feelings toward those who he felt had done him injury. Price himself was only an instrument of a revengeful spirit when Black was murdered. I have no more to say, friends, only that I have told you the truth. Good night.

WILBUR.' Now, Mr. Editor, you can make much or little of this communication, as your mood may be when you read it. The teaching is old, still it may be new to some of your readers, and I am sure it will interest many who have a sincere desire to do right and to know the truth.

N.B. WOLFE.

"The medium here alluded to was Mrs. Mosser, a lady whom we hear most highly commended.-Editor Journal.

W. S. Roberts, a materializing medium from Philadelphia, called on us last week. We learn from trustworthy investigators in New York, that his mediumship is genuine and that the manifestations are very satisfactory. Mr. Roberts would do well to locate in this city where mediums who are willing to demonstrate their claims to medial power always do well.

Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philadelphia will hold their second annual camp meeting at Neshaminy Falls Grove, Willett's Station, on the Bound Brook railroad, from Philadelphia to New York, eighteen miles from the first named city, commencing on Sunday the 18th day of July, 1890, and continuing until Monday, Angust 16th, inclusive. Complete arrangements have been made and the camp ground may be occupied after Thursday, July 18th. The following named speakers have been engaged:

ground may be occupied sitter Thursday, July 15th..
The following named speakers have been engaged:
Sunday, July 19th.-W. J. Colville, Boston; Elizabeth L. Watson, Pennsylvania; Cophas B. Lynn, Sturgis, Mich.
Wednesday, "21st.-Mirs, R. Shepard, Minnespolis, Minn.
Thursday, "25th.-W. J. Colville, Boston, Pennsylvanias.
Sunday, "25th.-W. J. Colville, Boston, Mass.
Sunday, "25th.-Wirs, R. Shepard, Minnespolis, Minn.
Wednesday, "25th.-Mirs, R. Shepard, Minnespolis, Minn.
Wednesday, "25th.-Elizabeth L. Watson, Pennsylvania.
Thursday, "25th.-Elizabeth L. Watson, Pennsylvanis, Conn.
Sunday Aug. 1st.-H. H. Brown, Willimantic, Conn.
Sunday, "Std.-Est. Boston.
Tnesday, "Std.-Est. Boston, Mass.
Sunday, "Std.-Est. Boston, Minnespolis, Minn.
Wednesday, "Std.-Est. Boston, Minnespolis, Minn.
Wednesday, "Std.-Est. H. Brown, Willimantic, Conn.
Mass. Est. Boston; W. J. Colville, Boston; Blizabeth L. Watson, Pennsylvanis.
Thursday, "Sth.-Emira H. Britten, London, Rag.
Sunday, "Sth.-Minnel Watson, Memphis, Tenn.
Tuesday, "Sth.-Samuel Watson, Memphis, Tenn., Mass., Edward, S. Wheeler, Philadelphis.
Tesides the especially well known and distinguished speakers, mentioned on the above list. A. B. French. Civde. Other.

Besides the especially well known and distinguished speak-ers, mentioned on the above list, A. B. French, Clyde, Ohio; D. M. McFail, Nashville, Tenn.; Kersey Graves, Richmond, Ind.; Mirs. H. Morse, Ravenas, Ohio; Julicte Yeaw, North-borough, Mass., and a number of others of equal ability and genine, have informed the committee of their nurnose to at-



JULY 24, 1880.

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250 Copies, Dialogues and Recitations for Children: Adapted to the Children's Progressive

A MINISTER IN PRONOUNCING A BENEDIC-

TION,

with a grating of the teeth and a jerk of the neck and start, he looked around, gave us all a chuckling Indian whoop, laugh and "How-do," shook hands with that terrific grip characteristic of Owasso that made every one flinch, poked the chiefs in the ribs, and seemed not disposed to be very particular whether he exercised the same privilge with the squaws present or not, but in this instance the ladies of the company were on the opposite side of the table. His speech in broken Indian was something

his spectrum wing: "Me cum you tellum it's all right. We all hard work as yous, we all sweat, cause we you to see wish it all much as yous. Dey. bese all here, and some you see soon will, but you will tell my mejum (medium) patient be, for he 'cited am too much, bad and hinders us. Now how. I go. Good-by squaws. Good-by chiefs." Settling down in the same position in which the coming of Owasso had been waited for, and with another grating of the teeth and gutteral twist of the neck, Slade started as if recov-ering himself after a fall from some great hight, and in his ordinary voice asked: "Did he come to say its's all up?"

"No," we answered, "he says it's all right and we shall soon see all we want to, but that you must be less excited as your excitement is a bindronee" ("bindronee"). you must be less excised as your excisions is a hindrance." (This seemed to refer to the convulsive trepedation amounting to agony manifested by Slade when the cane was rattling around the wires and coming under the table.) "Oh!" said Slade, "I'm very glad we're not going to fail to night. I will try to be more calm."

THERE NOW APPEARED

over the top of the cambric a white nearly circular disk not unlike that of the moon rising in that its light did not appear to be one derived from the dimly burning gas-jet behind us, but it seemed slightly or phos-phorescently self-luminous. Its color was that of a white silvery cloud, and its out-line that of the upper part of a girl's head of perhaps 12 years or that of a young wo-man, with hair combed smooth. In a mo-ment it went down, having shown only a clearly formed white disk, or arc for about two inches of its radius and five or six inches of its circumference. Though it had the color of white silvery cloud its outline was so clear and definite that it impressed me as a head presented side-wise. Immediate-ly one of the observers raised the curtain and the space was filled silvery white, so uniform in its color throughout as to sur-

SIMPLY IMPOSSIBLE,

and that were they possible, such other effects when produced, bear virtually no resem-blance whatever to the effects which I saw. While no notice was taken by me of the cur-tain after we rose, the observers sitting with me assured me that on each previous occasion Slade himself had raised both cur-tains, remarking on one of these occasions: "I always feel like lifting them up to see if there is anything there." This is all that I saw. I state it because

perceive in these phenomena that here are facts which, whatever their nature, whether they consist in proofs of stupendous paychological influence of one human mind over others, or whether they are a lusus na-turze, derivable from electric influence, or whether they are a window opening from our earthly life into a Spirit-world, deserve to be candidly stated by all who have seen them. Even if they are impositions on the human mind, it is the duty of scientific men to study the laws governing the production of such impositions and to prove the fact by producing the same phenomena them-selves, coupled with proof that they do not produce them by spirit agency. The more cautious we are in building theories upon these phenomenn, and the more patient we are in developing the phenomena them-selves until they evolve their own theories irresistibly, the greater will be the value both of our facts and theories when ob-tained. As for theories, it will be time enough for me to state mine when I have formed one.

V. B. DENSLOW.

WHAT OF GEORGE PRICE NOW!

His Entrance Into the Spirit-World an Unwelcome One.

[The Cincinnati Gazette.]

George Price has paid the penalty of the law by hanging by the neck until the doctors and sheriff pronounced him dead.

It is no part of my purpose to be sentimental over this matter, but it is a fair question to ask what is Price's condition since he has been killed? This brings me at once to the object of my writing.

The evening before the execution of Price several friends were spending an hour or two at my house, among whom was a wall-known spirit medium*. The hanging was the topic of conversation. The principle of taking life was condemned. It was proposed to get the views of the spirits in regard to Price's execution, and it was done as follows:

A small table was set on the porch out doors; over this a shawl was spread, reaching to the floor. The medium sat near times, uses monacting, where they will lecture at various times, upon days and hours not filled by arrangement of the list, or whenever there may be a failure to carry out the reg-ular order as announced. rder as announced. liums for various phases of spirit power will be present, ing investigators an opportunity of testing the facts under of spiritualism. and intervarious spiritualism.

Mediums for various phases of spirit power will be present, affording investigators an opportunity of testing the facts and truths of Spiritualism. Vocal and instrumental music by destinguished profession-al artists will be an exceedingly attractive and pleasing feat-ure of the meetings, and add to the spiritual profit of the occasion. The services of a number of accomplished singers have been secured, among whom may be named the grand soprano, Miss F. Leone Frost, of New York City, well known ad artisting procommended as a public artist and vocalist both is Europe and America. She will be accomplained as menal by the very able plants, Miss ---- Colby, the accomplished dampher of C. C Colby, the 'antenat business manager of Art Journal. The committee have also secured for the first American and anterica. She will be accomplished as menal by the very able plants, Miss ----- Colby, the accomplished dampher of C. C Colby, the 'antenat business manager of Art Journal. The committee have also secured for the First Americanes of Burlinghits, has long been birbly apprecised by the lowers of mamic. A good choir of make and female voices will lead in Congregational singing. Ar. Chas. Browman of Fahidelphits will conduct an efficient orchestra and farnish instrumental music in connection with the lectures, and at the Favilies of Adicelphits. The delight-ful and exceedingly satisfactory assemblies for dancing which attracted so many orderly and well-disposed people last year will be repeated this season every week day evening and Wed-ne day and Saturday alternoons under the superintendence of the popular Manager, Mr. B. F. Du Bois, of Philselephia. The extensive grounds of Neshaminy Falls Grove, are ad-mirably adapted to the use of camp meetings and other large sembilies; they combine great natural beauty of scenery with the best artificial facilities, such as fine croquet lawns, patent awings, shundant hade, springs of pure cold water, a lake over two miles long, a fleet of pleasure boats, etc., etc. The grounda are

The grounds are well kept, carefully cared for and perfectly healthy. The science well kept, carefully cared for and perfectly healthy. The science of the visitors through the summer. A regular and effective police force will be on duty during the camp meeting. Ample accoundation will be provided at the grounds, and in the vicinity for boarding and lodging at the grounds, and in the vicinity for boarding and lodging at the grounds and in the vicinity for boarding and lodging at the grounds and in the vicinity for board in an lodging at the grounds and in the vicinity for boarding and lodging at the following rates: Table board per week at the grounds at the following rates: Table board per week at the grounds and board at farm-houses in the vicinity at from six to seven dollars per week; lodging 50 cents; children at one-half the above rates. All letters to persons in camp must be addressed spiritualist's Camp Meeting. Oakford, Bucks Co. Penn. For information apply to Francis J. Keffer, General Superintendent of Camp Ground, 615 Spring Grarden st., Philadelphia, or at headquarters on the camp ground during the meeting. Parties of not less than ten persons can make special ar-rangements for reduced fare with the Philadelphis & Reading railroad from New York, and all points on this coad and its branches. Partles in New York will apply to H. P. Baldwin, Agent of N. J. Central R. R. 119 Idberty street. The Tuesdays and Thursdays of each week will be "ex-curation days" with especial entortainments and exercise. The Area of the Spiritualists of Philadelphis be accurated. EDWARD S. WHEELER, Secretary.

EDWARD S. WHEELER, Secretary. 28 19 21

HORSFORD'S ACID PHOSPHATE FOR DYSPEPSIA MENTAL EXHAUSTION ETC.--I have used Horsford's Acid Phosphate in a number of cases in which it is recommended with good effect

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By J. T. SUNDERLAND.

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