

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth bows no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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LAKE PLEASANT CAMP MEETING.

Second Week of the Gathering.

Again have the pilgrims assembled at this lovely grove where Mother Nature has planned so beautifully for such an assemblage, and the throngs of people seem greater. The intense interest manifested by the audiences that listen with such earnest, thoughtful attention to the speakers, shows that the higher phases of our movement, the moral, spiritual and religious unfoldment, are finding an abiding place with an increasing number of souls who have passed from the external phenomena to that of the unseen and eternal realities.

Saturday, Aug. 14th, was cloudy and bodied an unpleasant day, but it was cool and pleasant. The incoming trains brought many thousands of people, and all the tents and cottages are stretched to their utmost capacity. Saturday afternoon Mrs. Fannie Davis Smith occupied the rostrum. This faithful and long-tried worker was filled with all of the old-time fire and inspiration which made her labors so acceptable to the people everywhere in the earlier days. Mrs. Smith is always dignified and womanly, and her public utterances are filled with a broad charity for all past forms of faith, that have swayed and molded human thought. She is imbued with a deep religious fervor and a loving child-like faith in the presence and power of the Spirit-world to uplift the great throbbing heart of humanity to a higher and diviner plane. Our cause needs many more such faithful, earnest women, who live in the sacredness of the home, the lofty faith and holy inspiration born of true loving souls!

Before her lecture she invoked the presence of the good and true souls who had entered the eternal home, and also sent out the aspiration of her soul to the All-Father, that we might feel his love and blessing permeating our inner lives, which would bring that peace to human souls that passeth all understanding. She said: "I think we are all conscious that the best thought of the age is becoming baptized with the influx of spiritual truths, and that the true scientist and philosopher, and also the honest Materialist, sees in the higher aspects of our faith a solution of many perplexing problems that have been brought down to us from past ages and old forms of faith, and it behooves us all to be profoundly earnest in reaching out for the light and love that are coming down to us from the immortal shores. The thoughtful men and women everywhere are giving our philosophy a close study, and our phenomena are challenging the true men of science to examine the same and see if the unknown laws and forces are not greater than the visible; for they ask the churches and they find an empty voice. Science as yet fails to comprehend this power of spirit over matter. We welcome all friends of progress, and all friends of a true religion, and invite them to join hands with us in the irrepressible conflict with materialism." She urged the audience to live pure lives and to strive more earnestly for the gifts of the spirit.

In closing she paid a most eloquent and fervid tribute to that battle-scarred veteran, E. V. Wilson, who has just passed to his heavenly home where all trial and sorrow are known no more. Mr. Wilson was at this camp meeting last year and did great service by his morning conferences, and sermons every evening, converting many skeptics by his wondrous spiritual powers.

A very large and appreciative audience greeted Prof. Henry Kiddle, of New York City, Sunday morning, who, after being received with general applause by the vast audience, said: "Mr. President and friends, I feel this morning that I stand in inspiring presence. This large assemblage and others in different parts of our country, are typical of the great interest manifested in our cause, its phenomena and philosophy, and my address to you is upon the 'Present

Outlook of Spiritualism.' It is not claiming too much to say, that in no period of human history have the truths of inspiration and revelation been so well known or so widely disseminated as at the present time. These truths constitute, indeed, a body of spiritual philosophy at once profound and practical, for it is not as a mere addition to the map, theory or speculation in the world that they have been given to us, but for their practical bearing on the interests of mankind.

"The terms 'Inspiration' and 'Revelation' have hitherto been used in a very loose way, as implying something mysterious and abnormal, but in the light that has been shed upon recipient minds during the last few years, these words become the definite representatives of truths as reducible to law as the simplest phenomena of the physical universe."

The speaker illustrated the force of his argument by many facts in the past history of the world, and showed that inspiration was universal to all who would place themselves receptive to these higher influences. "My friends," the speaker said, "ideas rule the world," and he traced the ideas that had molded and shaped human thought, and how this influx of inspiration and revelation came to humanity, it being just as impossible to resist their influx, when the same comes for them, as to stay the progress of the tide. He contrasted the ideas of old theology and modern revelation, and claimed that Spiritualism and the pure doctrines of Christ and Buddha, were synonymous.

He showed by his argument that inspiration is "a breath from heaven," a spirit influence acting upon men's minds, impressing them with ideas, thoughts and emotions and stimulating them to activity, but revelation is a direct communication of knowledge from the spirit spheres, by intelligences acting through intermediaries, and in such a way as to be recognized as beyond, or independent of the mind which they impress and control. Inspiration is universal and unceasing; revelation is occasional and temporary.

"That model theologian, Mr. Joseph Cook, did not quite perceive the magnitude of the admission he made, when he said that Spiritualism is a perfect cure for materialism; for if such be the case (and we know that it is the case) then it is the greatest blessing ever bestowed upon mankind, and to suppose that such a boon emanates from the dread being who personifies evil, is an insult to logic, or even common sense; but while we can afford to smile at Mr. Cook's puerile logic, we must admire his boldness and candor in lecturing upon that dreadful topic, Spiritualism, to an evangelical audience and daring to narrate any of the facts. Thank God, that audience had the privilege of hearing even a few of the facts! The comments are nothing. Men in this age, more or less, think for themselves, and the reverend lecturer, without doubt, cast the seed of truth in much good soil.

"The Hebrew prophets poured forth their solemn notes of warning as inspiration taught them, bidding man turn from the debasing indulgence of sensual appetites. So do our angel friends come to us in the present inspiration, and tell us that as we are good, pure and true, so will our inner life unfold through the ministrations of spiritual beings, and this obedience to Divine will is taught by the angels in this new dispensation, as it has ever been in those that have been previously given to mankind. To the child, that infinite soul, that absolute unconditioned intelligence, that supreme representative of creative love and wisdom, is known best by the simple but expressive name, *Father!* And an obedience to a father's will conveys to his understanding all that the nature philosophic mind means by conformity to the universal laws of an infinite intelligence, to whom no one with clear conceptions ascribe personality, as we understand it, because universality is totally opposed to finite personality, and we cannot conceive unconditioned unlimited personality.

"But what matters it if we obey the laws of our being? Obedience is the great desideratum, and to induce this more than for anything else, the angels of this and every other dispensation have made their presence known to the world in revelations, and they constantly strive to impress men's minds by inspiration. Truth is universal and immutable, and an absolutely new revelation is therefore impossible. Spiritualism like Christianity comes to fulfill as well as to destroy; but Spiritualism is as yet without an authoritative or generally accepted definition; no two of us have the same facts or experiences, and we widely differ, and the inquirer and the skeptic ask, 'What has come of it? What are its doctrines?' The speaker in a logical manner showed what his own views were in regard to the scope of its philosophy, and urged among mediums a higher and holier consecration, and to Spiritualists a pure, living, loftier faith imbued with a true religious zeal, and a broader charity, and a more earnest study of the laws and forces governing mediumship, and the protection and support of all true mediums.

The speaker in conclusion showed by the words Buddha, Christ and the inspired utterances of Miss Lizzie Doten, that truth came to no one age, people, or condition, and showed that the future of Spiritualism largely depended upon the application made by its believers, urging us to all reach out for the highest inspiration and true spiritual living. The large audience listened with earnest attention, and at the

close, greeted the speaker with hearty applause.

The afternoon exercises commenced at 2 P. M., with a fine instrumental concert by the Fitchburg band, after which the Grattan-Smith family gave one of their progressive songs. The singing is the best we have ever had upon the ground and gives universal satisfaction.

THE PRESIDENT OF THE ASSOCIATION INTRODUCES THE EDITOR OF THE JOURNAL.

The President, Dr. Beals, said: "Ladies and gentlemen, it gives me pleasure to introduce to you Col. John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago."

After the applause which greeted this announcement had subsided, Col. Bundy said:

MR. CHAIRMAN, LADIES AND GENTLEMEN: It affords me inexpressible pleasure to meet with your Association on this lovely August Sabbath, in this beautiful retreat, to join with the assembled thousands congregated in the exercises of the occasion, to listen to the inspired utterances of your lecturers, and the soul-stirring music as it bursts forth, now from your splendid brass band, and now from the well trained Grattan-Smith family, those sweet singers who have so often added to the enjoyment of Spiritualist meetings in the West. Standing in this enchanting valley, livened up with lake and river, and skirted by the evergreen covered hills of Franklin county, it seems as though the place was made for the use of a Spiritualist camp. Franklin county! What a host of reminiscences of long ago come floating in with that name! When the western boundary of civilization was on a line that can now be reached in a few hours' ride, the voice of Jonathan Edwards was heard in this region, proclaiming his dismal doctrines. The inhabitants gathered in mournful assemblages and with funeral countenances sought to propitiate the wrath of a vengeful God. In those days my native State, Illinois, was an unknown and trackless prairie. Chicago, that mighty commercial centre, from whose immense warehouses and wharves the products of the great West are distributed to the world, was yet in the womb of the future and the site which is now covered with business palaces, magnificent hotels, and where centre more railroads than at any other point in the world, was a wet prairie inhabited only by musquitos, deer and duck. What a wonderful change has been wrought in these years. Fifty millions of people scattered over the vast continent can communicate with one another, regardless of distance, in a few minutes of time. We can now pass with the speed of the wind, in palatial apartments and with perfect comfort, from Boston Harbor to the Golden Gate. There is now no bourne from which the traveler may not return. Our spirit friends have established lines of communication between the seen and the unseen world. With all this we are becoming a more intelligent, rational and happy people, having clearer ideas of duty and a better knowledge of the future life. In these days of rapid transit, telegraph, telephones and postal cards, the demand is for condensation, brevity, perspicuity and I shall respect this requirement in my remarks this afternoon.

"Spiritualism is dying out," says a professed follower of the Nazarene, as he stands in his New England pulpit and inveighs against the phenomena of to-day, forgetting that in denying spirit phenomena he is denying his Master's prediction made 1900 years ago, to the effect that mediumistic power should continue. "Spiritualism is fast being relegated to the proper place with the owls and bats," affirms the New York charlatan who passes for a scientist. If any there be so ignorant and foolish, or biased by theological prejudices as to believe these statements, they have only to make the rounds of the several Spiritualist camps to find how egregiously mistaken they have been. Let them go on this lovely Sabbath day to Neshaminy Falls, and they will hear that grand old veteran, Samuel Watson, giving his testimony in support of Spiritualism, telling his hearers he finds in its phenomena and philosophy the light and wisdom which are now nearly buried out of sight in the Methodist church, within whose fold he so long and faithfully labored. From the same platform they will hear one of Massachusetts' sweet and lovely spirits in the person of Mrs. Brigham, giving forth in her inimitable manner the angelic inspiration which has for so many years helped her listeners to higher and better living. Let the scoffing minister and the supercilious scientist visit Onset Bay to-day and they will hear from the lips of that untiring traveler, J. M. Peebles, how Spiritualism is spreading throughout the world and hear him tell that he finds mediums and Spiritualists the globe around. Go where he may, to the islands of the Pacific, far off Australia, Africa and Asia, he finds Spiritualism the great solvent which is purifying and regenerating the corrupt and effete religious systems of the race. On the rostrum beside the cultured Peebles, they will see Mrs. Shepard, who, coming from her quiet country home at the call of the angel-world, will discourse to their words of wisdom far beyond her own unaided power. And here, beside this pleasant lake, within this splendid amphitheatre fashioned and ornamented by God's own hand, these cavillers would be dumfounded by the scholarly, earnest Kiddle. The magnetic fire of the eloquent

Lynn would burn away the cobwebs of their prejudiced understanding, light up their reason and warm their calloused hearts with the vivifying fervor of a new life.

No, my friends, Spiritualism is not dying out; it is spreading with irresistible force through all grades of society, it has already honeycombed the churches and radically modified pulpit utterances.

We need not be over anxious about adding to the number of avowed Spiritualists. However gratifying large numbers, great audiences and popular approval may be to our pride, such signs of success are not in themselves evidences of genuine spiritual growth. We as Spiritualists need to cultivate a desire for and knowledge of the higher aspects of Spiritualism rather than to continue our wandering through the wilderness of rudimentary facts. A higher Spiritual culture, a more profound and comprehensive knowledge of philosophy and ethics should be our aim. Unless we can conserve the wealth of spirit force now pouring down upon us, formulate it in science and philosophy, so that it can be utilized to its full extent, it will be dissipated, greatly to our loss and that of future generations. Conviction of the truth of spirit phenomena does not necessarily make a man better; indeed, it often makes him for the time being worse. Spiritualism being a synthesis of well attended phenomena is just what every one chooses to make it; either a mere jumble of curiosities, or the very life-spring of an earnest, pure and undelivered religion. It depends upon the state and nature of a man's own character and mind, and the care, vigilance and thought which he brings to the investigation, whether he make of Spiritualism the greatest blessing yet vouchsafed to humanity, or pervert it into a source of errors and misconceptions. With the great philosopher Fichte I believe Spiritualism offers the highest incentive to morality. Doing away with the old superstition of arbitrary rewards and punishments, it makes man the arbiter and planner of his own future, by showing that as he leaves this world he will enter the next—embodying his earthly discipline, or the victim of lost opportunities. How important it then becomes for us to rid ourselves of old theological errors and carefully guard against the tendency to fall into the superstitions of the past. Spiritualists there are, who once accepted the dogmas of the church, but now rejecting the one orthodox God and the vicarious atonement take to their hearts a thousand gods in the shape of, to them, infallible spirit guides, and instead of making one man a scapegoat for their shortcomings they throw the responsibility upon the Spirit-world, assuming that man is a mere automaton. This is only another form of the old superstition. Thanks to the rapidly developing reason among us, it is passing away. Within the past few years, Spiritualism has evidenced a new trend. The tendency to lose sight of the Great Spirit, the Over Soul, in our devotion to legions of human spirits, is checked, and Spiritualists are by the law of adaptation gradually rounding out into a more perfect life.

We recognize the fact that man as a physical being adapts himself to and is the creature of his environment. This is equally true of man as a spiritual being. How important then does it become that our public and private lives, our spiritual meetings and enterprises of every description should be of the highest, purest type. *The pathway of reform must be clean. True progress leads to purity and self-conquest.* In the light of immortality our daily conduct has a new and momentous significance and evolves results that affect not only our individual lives as Spiritualists, but color the whole spiritual movement.

Man moves through life upon the line of least resistance, and I am gratified that the line of Spiritualists is carrying them up to a higher plane of thought and action. I see this unmistakably evidenced by the general sentiment of the several camp meetings which I have attended within the past few weeks. I am encouraged and strengthened by my intercourse with you here at Lake Pleasant. I note with satisfaction the growing sentiment which demands that our phenomena must rest on a strictly scientific basis; that a phenomenon explainable in two ways is worthless as evidence of spirit intercourse.

I came among you knowing personally but few. I have met here the same cordial, hearty greeting from the officers of your Association and the people that I have received at Neshaminy and Onset. I have absorbed new life and strengthened my convictions of the wisdom of the critical and analytical methods of investigation. I shall leave the green hills of Massachusetts and the hospitable, sympathetic souls assembled here, with a higher courage and firmer determination to do the work which may be given me. Truth, the whole truth and nothing but the truth will continue to be my motto in the future, as in the past. "Truth wears no mask, bows at no human shrine, seeks neither place nor applause, she only asks a hearing." And may the prayer of each individual in this vast audience be—

"Infinite Truth, the life of my desires, Come from the sky, and join thyself to me!"

"Is thy fair face alone my spirit burns to see?"

The audience listened with deep attention to the remarks of Col. Bundy, and greeted them with applause. Cephas B. Lynn followed with a lecture of something over

an hour. He first alluded to the large gathering which had assembled here, and of the illumination of the grounds on Saturday night, transforming the camp into a fairy land. He referred to the system of the Christian churches, and how some such systematic movement is necessary among Spiritualists to utilize their efforts to advance the common cause. He said that Spiritualism had advanced from antagonism to acceptance, and that in the near future, the Christian church in all its branches would have to accept our facts and philosophy, for it is on the one side Materialism, and on the other Spiritualism, and he urged upon the directory of the Association to put as much money into hiring speakers as they did for music, and to invite the theologian, the scientist and the materialist, the best men and women of all branches of thought, to speak from this platform. He spoke of the enthusiasm that was now manifest, not only at Lake Pleasant, but at Neshaminy and Onset Bay, which was good and proper, but there was also a solemnity resting upon the board of trustees and all of us gathered here, for we are between the North Pole of thought as represented by Robert G. Ingersoll, and the South Pole of orthodoxy as represented by Moody and Sanky, we occupying the middle ground, and we are to revolutionize the world—a revolution in science, theology and government. It has already modified theology and has set the world of science to studying our phenomena and the laws that produce them, and scientists like Zollner and other German savants have found that immortality is as demonstrable as a problem of mathematics. Our theology and philosophy are what we make them by our lives and our intuitional and spiritual growth. Mr. Lynn was greeted with frequent applause as he has many friends in camp.

President Beals announced that that the association had tendered a

PUBLIC RECEPTION TO COL. BUNDY,

which would take place at the hall of the association in the evening. At eight o'clock the hall was filled, many persons standing. President Beals said: "We have met here to tender to Col. Bundy a reception. As editor of the RELIGIO-PHILOSOPHICAL JOURNAL, he has nobly battled for the cause of Spiritualism, and as President of the association, I welcome him to Lake Pleasant. After the Grattan-Smith Family have sung for us, Capt. H. H. Brown will give to Col. Bundy our address of welcome. Capt. Brown spoke in substance as follows:

"Col. Bundy, it is my pleasant duty to tender to you in behalf of the New England Camp Meeting association, the hospitalities of a large body of thoughtful and intelligent men and women who do their own thinking. We greet you as a representative of the Spiritual press. In the past, the pulpit and the press have largely influenced the world, and while the influence of the pulpit has largely decreased, owing to the dogmatism of an effete theology, the press has become an engine of great power, and while we thus tender you our thanks for the grand and noble work that you are doing, we will draw no invidious comparisons. We thank you for this western independence of yours. As a lecturer, I wish to thank you for clearing the platforms of our faith from the exorcises that have polluted it. This was a work that we could not do. We thank you for urging upon all Spiritualists to use common sense, to break away from that demon, Authority! I thank you as a medium, who for ten years has been in the public field, for your earnest friendship and defence of all true mediumship, and I also thank you for your efforts to purge our ranks of imposture, and fraud. The time will come when mediumship will be recognized as a profession by the friends of Spiritualism and the general public; and character, as exemplified by pure lives and right living, will be demanded of all mediums; and above all and beyond all, that they give honest phenomena. When Spiritualists will arise in their might and say as with one voice, 'We will not condone fraud no more than the world will condone wrong doing,' we shall see a new life. We have sometimes differed as Spiritualists, but as a Spiritualist I would thank you for the great work that you are doing in elevating the cause. As a citizen I thank you for the example that you have given the secular press, as an independent editor, and to you as Spiritualists who are assembled here, I would say that the press reaches many homes as a silent messenger and brings glad tidings. Strengthen and sustain our editors in their work. Col. Bundy, by a friendly grasp of the hand, I would bind more closely the magnetic chain between this camp meeting and the great broad free West, and in closing let me ask that the angel world may sustain you, cluster around and cheer you; and may the great All-Father's love reach and bless you now and evermore."

The President called upon S. B. Nichols, who made a few brief remarks, urging upon us to sustain not only the RELIGIO-PHILOSOPHICAL JOURNAL, but the *Banner of Light*, and *Oliver Branch*, and all other journals that do not pervert and misrepresent Spiritualism.

Mrs. M. H. Fletcher said: "I too, Col. Bundy, wish to thank you as a medium for your efforts to purify mediumship, and the defence of genuine phenomena. It is this sitting out of the true from the false, there will be a great rattling among the dry bones. Bro. Bundy, God bless you, and as you rec-

Continued on Next Page.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

(CONTINUED.)

What is the climate of the country? "The climate is temperate. They have cold times, though, but they are far apart; the oldest only see two or three of them. There was less salt on that world than on this. The people use none on their meat. The sun has a more yellow glare there, than it has here now. There are animals unlike any that we have. Here is one that looks like a combination of horse, lama and ass. It was not a ruminant and the hoof was undivided. It has no such mane as a horse and is more woolly."

We should place such an animal in the family of the Equidae. "The people cut the hair for use. There were different species, some looking more like a lama and others more like a horse. They had short horns originally, but as the people did not desire horns they obtained eventually hornless breeds, while they increased in size."

"This is the same world that I have examined before, only this takes me much farther east than I have been before, or rather north of east. It must be 1,200 or 1,500 miles from the city where the people mine for copper. Salt became more plentiful as the ocean dried up. This was at an early time in the human history of this world."

There are many repetitions in these examinations, the psychometer seeing with different specimens similar localities with similar surroundings; various psychometers also seeing similar races and their surroundings. I know of no other way, however, of giving to the reader the evidence I have that Sideros was a real world and that human beings can now read its history. I think it will be seen by the critical reader that these independent examinations made by various meteorites and by different persons correspond with each other like the various parts of a dissected map. Separate they are disjointed and fragmentary, together they form a connected and harmonious whole.

METEORITE, TOLUCA, MEXICO.

"I get to a lake of fresh water eight or ten miles across. There are several islands on it. There is not much vegetation; moss seems to be about all. I get a sense of irregular motion and irregular seasons. It is very cold sometimes. The atmosphere is rather thin. This specimen has been subjected to tremendous heat sometime. I am on the same globe where I saw the large temple. It does not take me to the same places, but I can go there. I see the same town."

It is probable that the early part of this examination refers to Sideros after all life was extinct; but the psychometer, not seeing anything of interest, goes back to a time when it was inhabited by man.

"I go to a kind of canyon, where two overhanging rocks make a sort of natural bridge. I see a small town on an island in the ocean. The people are brown and look like low-class Hindus. They go nearly naked, except when it is cold. It does not seem to snow. There is a blue stone, thrown up by the ocean. Some of the stones have a white streak in them. They hunt them to dispose of to lighter colored people that come in boats. They give them iron weapons and cloth in exchange for them. They gather also a beautiful kind of shell that the light-colored people use for ornaments in their houses."

"They have a great wooden idol that they worship. It is in a building covered with some kind of cane and open all round. I think they kill human beings for sacrifices back in the island. There do not seem to be more than three or four thousand of them. Their feet are different from ours—half hands, with toes far apart."

There was an ocean on Sideros, its only ocean, rudely corresponding with the Atlantic on our planet; the island occupied by the people just described lay to the northwest in the ocean, corresponding in some measure to the position of Newfoundland in the Atlantic. As Sideros advanced toward its most perfect condition these people became extinct. The lighter colored people lived farther to the west on a continent.

"The sun seems larger than ours; the heat is quite uncomfortable at times. The days seem longer than ours. There is not a great change in the seasons. There are but few people on this globe; there are immense tracts unoccupied; they are elevated and the air is very thin. Islands seem to be the best places to live on."

The time represented by this examination may be three or four million years ago, and at that time, when Sideros was in that part of its orbit nearest to the sun, it probably looked larger than it does here at this time, and the weather may at times have been uncomfortably warm. Islands were the best places to live on, for the air was denser on them as a rule.

"The brown and white people, who look more like Caucasians than any others I have seen, fight together. The white people throw barbed wheels out of slings that go whistling through the air. They can hit a man's head at a distance of a 100 yards. They poison them sometimes. They use explosive and acids in fighting with these savages, who were a mean and treacherous people. They use explosive arrows, filled with something like wet sulphur. There are others that strike and blaze. They use large iron bolts about three feet long that look like immense arrows without points that are shot from vessels by a spring. They soon clean the savages out. There is a great deal of the main land around this ocean that is uninhabited. The light people have ships that go without sails. I do not think they have done much fighting."

"This world looks very old. There are mountains here many miles high. Some have white tops, but the highest have no snow on them. There seems to be a mark beyond which the snow does not go. The atmosphere is denser near the ocean than it is here."

I think it is questionable whether the atmosphere of Sideros during its human occupancy was ever as dense as it is on our own globe at the sea level, and this is the opinion of the psychometer, as I call his attention to it now. It must be extremely difficult to compare the density of the two atmospheres.

A WHITE PEOPLE ON SIDEROS.

"The white people seem to have good teeth, all of them. The side of the head does not seem as full as with us. The forehead is very well developed. They do not seem to have much veneration. I think they must be materialists. They have an idea of religion I see, but no superstition. They recognize a supreme power and believe in a future state of existence, but do not seem to trouble themselves about it. The back head seems too small. The people are remarkably healthy. I see many old men among them, and very few children die. They eat very little flesh. They do not gorge themselves, though they take a long time at their meals. They have round tables. They have lemonade, made out of some kind of fruit, and nuts and a fruit like the grape, but the leaves are different. The bread looks yellow, but the meal is fine. I think they must sit for two hours at a meal. They sit upon seats that turn round like a piano stool; they eat and then talk and joke and laugh and eat again. No cooking is done in the houses. The dishes are put in a box with wheels and when the meals are over

they are run out of doors. The cooking is done at a large establishment. I see them cooking grapes by the ton. Each house has grounds, but they are not fenced off from the others. The towns are not so large as ours. The people like to live together, but they will not be crowded. None work very hard. Underneath the temple is a hall where many people meet. They have very fine automatic, piano-like music."

There were two classes of "white people" on Sideros, one living farther to the west, who were comparatively ignorant and superstitious, and another on a gulf, about 1,000 miles east of them, that were remarkably intelligent, free and destitute of superstition. I think the latter are the people described in this examination.

I think it probable that the following examination of the Painesville meteorite by Mrs. Hubbard refers to the brown race previously described, at an early period in their history. She was unaware at the time that the specimen was meteoric.

"Strange forms come before me, but they go so quickly, I can hardly describe them. I can see now 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; merely these motions and hideous noises. They run with great agility; they have scarcely any clothing on; their heads slope back; they are shorter than average persons here and are of a brownish appearance. They subsist on what they find in hunting."

"This is a rocky and mountainous region; one high mountain runs up to a peak; inferior, stunted trees grow upon it. I see a little hut made of brush and things picked up. The people who live in it have the feeling that it is their home. They seem destitute of human intelligence. They run like deer and leap over dangerous places readily."

It is not surprising that low races of men should be found on Sideros; the most surprising thing is that races as well developed as some of them are could ever have come into existence there. Judging from many examinations that have been made, the brown race had at one time a much wider range; and the place where she sees them, seems to have been on the eastern or north-eastern side of the one great ocean of Sideros and north of the region occupied by the copper and iron miners, with whom she comes in contact before the close of the examination.

"Now I see a large body of water. These people make an effort to talk, but there is no articulation. They eat fish and everything uncooked. Their hair is black and hangs down. They have small features and small heads. I feel as if I was right there with them."

I said, will yourself farther this way in time and see them farther advanced.

"I seem to be now on the top of a mountain; there is a chasm below that looks fearful to me; it is an immense distance down. I see a place now like a low building in which men live; it is long and low. I see no woman there. I see what look like mining implements, pick axes and such like. The people seem to work metal in some way; it seems like iron. I see an anvil. They have fire and heat iron. The place does not seem like a blacksmith's shop, but they work iron here. These seem more like our people, but they are tawny, a yellowish brown. There is a mine here where they get the metal out. It seems mountainous all around."

A TOWN BESIEGED.

The yellowish race, which seem to have been the most enlightened, had many battles with a brown race or "Arab-like" race, living principally in the northern part of a continent, corresponding in some respects with Europe, having a large interior sea to the south of it, not very unlike the Mediterranean, and which may be called the Medisiderian Sea. The yellow race occupied, at the period covered by most of the examinations, the entire border land of this sea, and the valleys of several rivers, and among them the largest on Sideros, which poured their waters into this sea. The following examination by Mr. Cridge is of the Iowa, Iowa Co., meteorite. The nature of the specimen was known.

"I see a town on a hill in a wide valley; it is surrounded by a high wall for protection. The country looks a good deal like Southern California, but the mountains are not as high. There is a brown people here, like Jews or Arabs, a fighting race attacking the city, which is occupied by yellow people. They have an engine that throws out large hot rocks, very rapidly and with great force, by means of springs. They are hard pushed; they have but little to eat; the women look blue. The brown fellows try to get over the wall, but are shot by explosive arrows. The people fight like Indians. There are people 30 miles off coming to help those in the city, but they do not hurry."

"There is a tower in the city, from which streams of electricity are sent up every now and then for signal. The party now 20 miles off, 400 or 500 picked men, start off on the trot. They have fine bows and arrows and a sword about three feet long, which they carry in a sheath. They are bare-footed, the ground is hard and dry, and they move rapidly. They get there before night is over; the nights are long. The savages were just attacking the tower when assistance came. Those in the tower came out, when they saw the help and together they soon made them fly, though they fought well, but they had poor weapons; they are made of copper and bend."

"It did not hurt those men to move rapidly. They have brought carts full of grain with them, drawn by little oxen. They are not much larger than a donkey, but they pull as much as one of our oxen. They pull by straps and the shoulder. There is a smooth rock road part of the way."

"There is a great deal of copper ore near here. The people run it into bars 10 feet long, 2 feet wide and 6 inches thick. They break these into pieces and forge them into little bars. They do things in a very primitive way, yet they seem civilized."

The following examination of a Painesville specimen evidently refers to the same people, but at a time when they were less mixed with superior races.

"I think this is a different race from all that I have yet seen. They have a dark complexion, and I think they are short in stature. The lower jaw protrudes more than in any other people I have seen on Sideros. They fight with and rob some people farther down the river. They keep a long necked, rather large coarse woolled sheep, as large as a yearling calf. They cultivate the ground and raise a kind of grain."

"I see a town with a wall all around it, 40 feet high. The men dress in dark hair-cloth mostly. They wear a kind of baggy pants, like the Zouaves. Their shoes are partly of wood and partly of leather or skin, soles of wood, and tops of skin. The people seem to be gloomy and superstitious; the women are smaller and slimmer than the men. They have wavy long hair and wear flowers in it. The men wear full beards. They are all dark-complexioned, with black hair and dark eyes. They cannot build very well, but everything is very strong. Strength first, beauty next seems to be their motto. They make me think of Jews and somewhat of Spaniards. There is a large, flat country below them, where the yellow people dwell. It is a river basin, like that of the Mississippi. I can see canals in this valley; the boats are not drawn by animals."

ELECTRICAL VESSELS.

To the south of the region occupied by the brown people, who are said to have resembled Arabs or Jews and who may be called Syro Siderians, was a rich mining country abounding with copper ore and native iron, once held by the brown race, when in a condition similar to that described in the two preceding examinations, but eventually secured by the yellow race, who seem in some respects to have resembled the Japanese; and may be called Japerians. The psychometer next described a town occupied by them, at the mouth of a river flowing from the metallic region, and on the north side of the Medi siderian Sea, and the vessels that sailed from it.

"I see a town at the head of a large inlet, where the sea has run into an immense crevice. It is quite a fertile region round here. Copper is brought to this place and loaded into vessels, which are 40 or 50 feet long; they have sails with an immense spread of canvass. There are two little wheels near the middle of the boat. They run either way; the wheels move very rapidly. I do not think there are any furious winds here; they must be much less violent than ours."

(To be Continued.)

Demoniacal Spiritualism.

BY MRS. MARIA M. KING.

To the Editor of the Religio-Philosophical Journal:

There was a time, Mr. Editor, when the earth was the center of the universe, and the sun with all the host of the heavenly bodies existed merely as "lights" to illumine it by day and by night, the sun performing some remarkable feat, like legerdemain, regularly once in twenty-four hours, after sinking below the horizon in the west, whereby it made its appearance in the morning in the east; at least it seems this must have been so, for did not all the world believe it? And did not the Bible teach it, and all phenomena lend confirmation to the belief. Why, if the world turned over, all the water would be spilled off, and people would be standing upon their heads upon nothing if they were not spilled off too; and so, in sheer mercy to the human race and to terrestrial nature and to save time-honored doctrines, the priesthood, that had such matter in charge, burned the books of Copernicus (it was the best that could be done, for the deluded man was dead before his books were distributed) imprisoned Galileo and burned Bruno and hosts of others. The sentiment, that what has been believed must continue to be, and there can be no new light on questions settled by common consent and by church decrees, thus vindicated, it would seem that the vexed question might have rested; but it was like Hamlet's ghost, it would not down; and so, in process of time, it appears that a mighty somersault took place in the universe of revolving worlds, or in the opinions of mankind at large; for now the sun is the acknowledged centre of a single system of space, and earth a very small member of the infinite family of worlds.

Witchcraft and demonism have been the main elements in the religion of many low races, from time immemorial; and to-day, all religions acknowledge the existence of devils and evil spirits or angels, that interfere with human beings, expressly for their harm. This belief being nearly universal, and also being sustained (apparently) by phenomena, must be true; for so mankind have reasoned since the world began. In days of yore, old women did ride the air on broomsticks, and transform themselves into cats, toads, etc., etc., impelled to and aided in this by evil spirits or the prince of devils that they might torment their neighbors; for this was the belief of the "wise" teachers of the people and of the people themselves, and strange phenomena were at the root of this sentiment. In this day—for so says the church and its wise teachers—the devil tempts men to all sorts of sin they commit; and the poor innocents are to be punished eternally for doing what they cannot avoid under the power of an enemy against whom they have no protection, subtle, invisible, omnipresent. And this under the government of an Omnipotent God, "who will have mercy and not sacrifice," but who made man and placed him at once in the power of this fiend.

Or, we have fiends innumerable, spirits invisible, malignant, bent upon evil, clothed with power to go about whosoever they will, possessing or obsessing whosoever they will—little children, pure, high-minded persons, with whom association with depravity would be unbearable unless compelled or suffered voluntarily for a philanthropic purpose, by no law of restraint whereby the weak, the innocent and unsuspecting, can be protected, vile kept within bounds, and the vicious restrained from propagating a pestilential miasm more deadly than that of the Egyptian plague. And this according to a system that claims to be the religion of reason, of justice, of humanity; that teaches human progress and the guardianship of spirits; makes the second or spiritual state of existence higher than the first or material state, places a step in advance of the latter, and spirits who have laid aside the mortal in advance of physical man, from having thrown off the clog of materiality, and also from the fact of their possessing superior advantages in having teachers and helpers whose wisdom and experience must in the nature of things place them far in advance of any of earth, whose short day of life and of experience in dealing with its problems are insufficient for their perfect training in all that constitutes the qualified guardian of society. O consistency, thou art a jewel! But then, all this must be so, for the dominant sentiment among Spiritualists confirms it, phenomena (seemingly) confirm it, and the belief of mankind in every age does the same. We shall be heterodox if we question the reality or reliability of all the visions and sayings of so-called seers and mediums and hesitate to concede that all that is claimed to be of spiritual origin is such, as originating from spirits unclouded of flesh, controlling media; and why should we not be cast out of the synagogue of heretics, "fine dreamers," whose doctrines are pestilent, as being different from those of the mass of believers? By the way, such heterodoxy is becoming so common that the stability of some of the old established doctrines of Spiritualism, is being threatened, and it is barely possible that there may be an overturning, by and by, as when the sun and earth changed places in the Solar System.

My attention has been particularly called to this subject at this time by an article in the JOURNAL of July 10th, by J. Mendenhall, entitled, "Evil Spirits, Obsession," etc., in which he takes W. E. Coleman and myself to task for the advocacy of certain doctrines he claims we both hold in opposition to the great mass of believers, to the teachings of the wise in all ages, and the general belief of mankind from time immemorial. Now, if we two lived in an age and country wherein the inquiry was brought to bear to settle matters of faith, we might be in great danger; but as it is, what aspirations we may have for martyrdom must go unsatisfied, and what we suffer must be from the pens of such well meaning critics as the above named writer. I beg leave to caution the critic against misrepresenting the opinions of those he criticises. I respectfully point the readers of the JOURNAL to my writings on this subject, found in the pamphlet, "Spiritual Philosophy versus Diabolism," "Real Life in Spirit-Land," and the third vol. "Principles of Nature," where it will be found that the teachings are very different in important respects than represented by my critic. I teach of no "jumps" from the imperfections of earth-life to perfection in spirit-life, but the opposite; of no sudden change at death which transforms the ignorant and vile into angels of light. Neither do I teach that undeveloped spirits do not interfere in the affairs of men in the flesh, but, on the contrary, maintain that the confusion of doctrines, the disorders that appear in Spiritualism are in a great measure due to the fact that such do thus interfere—that many spirits who attempt to do a work for mankind are incompetent to do a good work, as many in the flesh are who attempt to do the same. An undeveloped spirit is not necessarily an evil spirit. A spirit may be ignorant, morally weak and inclined to retaliate on those whom he believes have injured him, and whom he is satisfied need correction and warning from the spiritual side of life, to cause them to for-

bear from their evil deeds, lest retribution dire visit them, or lest others suffer through their means; and this spirit may be permitted to communicate with men in the flesh if not prompted by malignity, but by a sense of wrong that calls for opportunity of making itself understood, that justice may be done ultimately. The following remark occurs in P. of N.: "Spirits become the avengers of blood," etc. They haunt houses and display phenomena to individuals and circles that are calculated to arouse remorse in the criminal and prove a warning to evil doers.

In spirit-life the ignorant and morally weak must be permitted to exercise their faculties in every direction possible with safety to general society. The principle is illustrated perfectly in every civilized community on earth. All classes are permitted freedom of action within certain bounds. When these bounds are overstepped and the individual becomes a criminal, or is known to contemplate crime, he is arrested, for the safety of society and placed where his passions cannot have full play for the harm of his fellow beings. Civilization develops this provision for the safety of all classes.

What is claimed in the philosophy I have been instrumental in giving, is that civilization in the spiritual state does what civilization in the material state aims to do. Being spiritual and higher in the strictest sense, it can do more than has yet been done on earth, in dealing with elements of evil and ignorance. Superior methods of dealing with the lowly have been developed in that life where nothing can be concealed from those whose duty it is to oversee society there. Men devoid of materiality come more readily under the control of spirits of strong psychological power, and this power is used for good to all in earth and spirit-life, as a safe and wise policy dictates.

But what of the phenomena that points unequivocally, according to some, to demoniac influence? I have in my works pointed out the origin of some of these, and cannot repeat this here. I claim that psychic phenomena are varied as the classes of mentalities among men; and that it can never be predicted what a sensitive mind will do or say under the influence of strong positive minds, the pressure of the varied influences brought to bear in circles or under certain circumstances when the brain and mind are excited by fear or the influence of prevailing manias—epidemics in the mental and moral world. Mankind have but just begun to get an insight into the human forces, and it is shall better understand what means the unreliability of so much that passes for the influence and direct communications of spirits. We misjudge phenomena in matters spiritual, as mankind have been wont to do in so many other things. The methods and motives of controlling spirits are often misunderstood. The desires, prejudices, opinions and nervous disorders reflected upon sensitive subjects from earthly sources, are reflected back in the guise of mediumistic manifestations, and appear as from veritable spirits disembodied. Thus it is that such varied and contradictory responses come to satisfy the demands of positive minds, that have not learned the just law of communication between the two spheres of life, but depend upon imperfect methods, and hence must get imperfect results.

Let us have a Spiritualism that is according to reason, or let us have none at all. If Spiritualism is true and what we have ever claimed it to be, a superior system of faith, a system revealing more of divine love, justice and harmony, in all the provisions of nature for the human race here and hereafter than any other the world has known, then surely we can interpret our facts, our phenomena according to its spirit. This is our work and that of those who come after us, if we do not complete it.

To my mind, the accepted doctrine of evil spirits contradicts the whole spirit of our philosophy and contradicts reason and experience; and it is so repugnant to every sentiment of justice and idea of expediency, that it repels and horrifies any who contemplate it in its awful deformity. I noticed in the JOURNAL of July 24th, a short communication that conveyed to my mind very strong suggestions on this subject. It purported to come from a spirit, and was in part as follows: "I do not approve this execution. It will be an unnatural death, and Price will enter the Spirit-world all 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 revenge on innocent people. It would be better to let him remain on earth to live out his natural life under proper restraints than to send him here where he will have so many opportunities for gratifying his vindictive feelings toward those whom he felt had done him injury. Price himself was only an instrument of a revengeful spirit when Black was murdered." What a comment on spirit-life and the order there! Better, indeed, stay on earth where he might be restrained, if he is subject to no restraint there. A perfect state of barbarism is here depicted; a state where evil is paramount, order unknown, society chaotic. Why, oh! why must man die, to be ushered into a life where such liberty of action is permitted—such liberty to exercise the evil passions, which it is the province of philanthropy, of civilized methods, to restrain and cure! Where is justice, love, honor here—where a chance for progress? Out upon such a doctrine! In this communication is seen the reflection of the common sentiment among Spiritualists, and this sentiment will continue to be so reflected by mediumistic subjects until Spiritualists reject this dogma and substitute for it a doctrine more in accordance with the principles of eternal justice and harmony dominant in the universe.

A Substitute for Standing Armies.

This will not be required quite yet, but it is important that preparation should be made without delay. Till the war spirit of the dominant classes and monarchies has culminated and exhausted itself by conflict with humanity in the strict sense, the knavish purposes of "Christian" governments will have to be guarded against. Arbitration might, however, be by international courts of law made to stand in place of expeditions, and colonization might in all cases be substituted for invasion and conquest. If the war party in this country were broken up, the industrial classes would colonize foreign parts, as in the case of Canada at the present day. Wars have been thrust upon all peoples that we have come in contact with because of our military selfishness and ill manners. In the case of an international court of arbitration, fines, and the suspension of commercial privileges would enforce order, and an international police in the interest of all would be the only standing army required.

To protect the nationalities from the treachery of this armed police, every man and woman should be a "soldier," and undergo military or physical training and discipline. Instead of a minister of war there should be a minister of physical culture. Gardens in summer, with commodious lawns or paved spaces, and large covered sheds in winter, heated, ventilated and ornamented, should be used as recreation grounds, where all could join in the national exercises daily. These would be open every evening; and when the industry of the day was over, all would meet in these places for instruction, recreation and physical culture. The public house system would be superseded, and public entertainers of a demoralizing class would not be allowed to degrade the people. Under proper guidance they could amuse themselves and one another, engage in exercises of grace, deportment and social manners. Man would be taught temperance, continence, cleanliness, his duties to society and to the State. This culture is now, to some extent, taught in our schools; and the Volunteer movement and the bicycle craze are all in keeping with it. Professional contests in the way of walking, running, swinging, boating, bicycling would not be encouraged; but every one—the weakest as well as the strongest—would do his and her best.—J. Burns, in Medium and Daybreak.

Hold faithfulness and sincerity as first principles. If the will be set on virtue there will be no practice of wickedness.—Confucius.

Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. B. FRANCOIS, Associate Editor

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The Pit leaks and Cools! What Can be Done?

This age is full of alarms. An old lady (old men never say such foolish things, only women) said, "Hell and the devil are the chief consolations of the gospel."

This danger grows grave for it thickens in new quarters. Formerly infidels like Paine, and pestilent Universalists like Balou weakly tried to fill up the pit and convert its site into a garden, but their efforts were vain.

A few weeks ago, the RELIGIO-PHILOSOPHICAL JOURNAL published a report of a sermon by Rev. Mr. Adams, of Rochester, New York, in which he avowed his disbelief in endless punishment, frankly saying it was dishonorable to God and degrading to man.

Suppose they try and then excommunicate him. What then? A few years ago such excommunication would have set its mark on a man, like that on Cain of old, and sent him out into a cold world helpless and forlorn, but all that is changed.

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formity, a Dead Sea of orthodox quiet. It cannot be restored. Doubt of the pit, the devil, the blood of Christ and the rest will grow.

In this dire emergency we offer a suggestion in good faith and intent, whether our brethren of the Presbytery accept it or not. Let them study and accept the spiritual philosophy; then they will not fear spiritual life and growth, but will rejoice in it.

Still on Finance.

PHILADELPHIA, July 28, 1880. To the Editor of the Religio-Philosophical Journal: Bro. Bundy: Please allow me to ask you a few questions:

1. Is money the value itself or is it a representative of value?

ANSWER. It is always the latter and it is often both. Coin is both value and representative of value. The stamp of government upon it is a mere certificate of its weight and fineness.

2. If representative, suppose corn was \$1 per bushel to-day and \$1.10 to-morrow would the dollar note be worth but 90 cents?

ANSWER. It would be worth but about ninety cents in corn as compared with yesterday's prices. If all other commodities had remained the same as yesterday, then there would have been an advance in the purchasing power of corn, both relatively to money and also relatively to all other commodities.

3. Illinois raises for this year 300,000,000 bushels of grain. Should the value of it be based on \$15,000,000 in gold?

ANSWER. Of course not. The grain forms a part of an aggregate supply of agricultural products which goes to the purchase of an aggregate supply of miscellaneous consumable products, such as clothing, shelter, implements of industry, worship, government or protection, education, amusements and scores of others.

The value, i. e., purchasing power of the 300,000,000 bushels of grain, will be measured partly by the abundance in quantity of the production of the cloth, iron and other products with which it will seek exchange, and will be diminished by the abundance in the production of grain by competing producers of cereals throughout the world.

4. Should one man own 13,000 acres of arable land in a thickly populated place using it for pleasure grounds?

ANSWER. Pleasure grounds, i. e., parks in the midst of thickly populated places are greatly needed by the populations themselves, both for health and amusement. In Europe such parks are usually thrown open to popular use, under certain limitations deemed essential to their preservation.

the public to it the result is the same as if it belonged to the public. As to the monopoly of land in our Western States, those who have held most of it, have lost most by it, since under the reign of universal suffrage the policy of residents is to eat the core of the watermelon themselves in the form of commissions and revenues, leaving to the non-resident landholder only the rind—the melancholy satisfaction of feeling that he is paying taxes to school the children of a hundred families he has never seen, and repair thousand of miles of roads over which he has never traveled.

5. If the west is so broad and fertile, so much room for laborers, should not capital aid labor to get there?

ANSWER. Labor is not much benefited by being treated as an object for charity. It is in the main a sturdy, vigorous fellow who don't thank anybody for alms, but would rather go it alone.

6. If rum and interest were abolished what effect would it have on the people?

ANSWER. To abolish rum would require a repeal of the laws of chemistry, to which in the present stage of scientific progress, humanity would be unequal since nature would render it impossible.

As to abolishing interest, its effect would be to restrict poor men to the use of their own surplus earnings instead of aiding them with the use of the surplus earnings of others. It would only convert the hard times which prevail in countries where interest is paid into the periodic famines which prevail in countries where interest is unknown, but which are themselves unknown in countries where interest is paid.

Weed, The Evangelical Lobbyist.

Thurlow Weed, known during the active forty years of his long life as the "Father of the Albany lobby," which necessarily means the chief of American political corruptionists, a man whose life-long profession it has been to poison our institutions at their fountain, to sow corruption as seed in order that he might reap legislation as the harvest, has thought it his duty to come to the help of Christianity by comparing the labors of Ingersoll with those of Moody.

Weed, speaking of Moody's labors in New York, says, "Hundreds of drunkards were reclaimed."

To this we say that Mr. Weed does not know whereof he affirms. We freely admit that, with some classes of persons, religious excitement is a form of intoxication of the reason, which may be made successfully to take the place of alcohol.

Catherine Woodforde gives an account of a séance in London with Mr. Husk, when water lilies were brought by the spirits. She says: "The lilies thus brought through the closed doors were evidently fresh from their watery bed, without a single blemish or bruise upon their immaculately pure white petals, which were still covered with tiny water drops when we lighted the candles. The table beneath our fingers was wetted by the contact of the flowers, and their stems, which were fully eight or nine inches in length, and the petals firm as if made of wax; a proof of the perfect manner in which this manifestation was accomplished, for every one knows how extremely delicate are water lilies, and how soon they begin to droop and fade."

whom the evidences of the divine origin of Christianity ought to appear satisfactory. A faith which is driven from the universities ought to be acceptable to the alums. Yet the story is without foundation. Mr. Weed cannot give the name of ten, five, or one person of either class who has been permanently reformed by the means referred to and whose reformation will stand scrutiny.

As to the good which Ingersoll has accomplished, is it not sufficient that he has caused Thurlow Weed to appear in the role of a Christian missionary? Must he needs convert the devil before men will concede his utility?

The Concord School.

If the directors of the Concord School of Philosophy are inspired with all the wisdom that befits their opportunity, they will recognize in their appointments of lecturers for the next year, the truism that a School of Philosophy can not be a cathedra for the propagandism of a special type of thought or belief. This will degenerate it into a School of Religion, or a Church of some kind, with its Bishop and Presbytery, under other names, but without that grand commerce of ideas, which is necessary, to make the Concord School the annual intellectual fair of the thinking minds of America, where all shall congregate for the exchange of their intellectual products.

Again, the Concord managers are open to just criticism for their failure to invite Prof. John Fisk or some equally "solid" representative of that Positivism or Agnosticism which, following the lead of Auguste Comte and of James and John Stuart Mill, Herbert Spencer, Darwin, Tyndall, Huxley and Haeckel, is now exerting so large an influence over modern thought.

While the Concord school has thriven on its somewhat thin but healthy diet of Emersonism, Hegelism and Christian mysticism, we believe it might become broadly and powerfully representative of American philosophic thought by sailing out of its little harbor of stillwater discussion, into the open bay where modern Materialism, modern Spiritualism, Scientific Agnosticism, and even the "raw atheism of the Western States" (Nation) contend together, where the waves roll white and the waters are "lumpy." Occasional instances of sea-sickness would be produced and some of the mariners would cast overboard all they had learned under Harris and Jones, but the world would then say of the Concord School of Philosophy that it is a staunch ship with a working crew, who are not afraid of boisterous winds or deep water, but who mean "business."

An Episcopal church recently built in Tacoma, the western terminus of the Northern Pacific Railroad, is said to have the oldest tower on this continent. The building is of rude logs, and was put up in less than three weeks. The tower is an immense fir tree, which was seventy feet high, but which has been cut off forty feet above the ground, and surmounted with a bell and cross. The rings of the tree show that it is at least 275 years old. The church looks out on Puget Sound. In the rear Mount Baker rises to the height of eleven thousand feet. A little rectory has been built close by the church.

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

The editor is again in his sanctum.

The Ramsdell sisters intend to locate in Kalamazoo, Mich., for the winter.

Nathan Young, of Mishawaka, has originated a new system of government, which is designed to revolutionize the present state of affairs quite generally.

Silas Arthur, the musical medium, held a séance at the residence of Dr. Wiggins, last Sunday evening. Those present seemed to enjoy the entertainment highly.

Dr. J. Wilbur, of 430 West Randolph st., has returned from Minnesota. Our correspondence indicates that great success attended his treatment of patients while there.

Mr. Bronson Murray, who has been for several months superintending his large landed estate in Illinois, passed through the city last week on his way home to New York City.

Dr. J. K. Bailey spoke at the Grove Meeting, South Champion, Sunday Aug. 15th; at the Grove Meeting, Tylerville, Aug. 22nd, all in Jefferson Co., New York. His present address is Sterlingville, Jefferson Co., N. Y.

Miss Mayo, of San Francisco, will visit Reno, Carson City, Virginia City, Salt Lake City, Cheyenne, Denver and adjacent cities. One of her friends says: "She is not only a grand medium, but an estimable lady."

We learn with regret that Mr. B. F. Underwood, was taken ill again the day after he visited us at Lake Pleasant, and has been obliged to postpone his lecture appointments. He is now gaining rapidly and will, we trust, soon be in his usual robust health.

Col. Isaac E. Eaton called at our office last week. He has had, he thinks, some most astounding proofs of materialization of spirit forms, at the house of Mr. Hatch in Astoria, N. Y. The Colonel is on his way to Colorado to stump that State for Hancock.

There is a gentle hubbub in the Methodist Episcopal Church over the alleged heresy of Bishop Randolph S. Foster. The Bishop delivered a course of lectures entitled "Beyond the Grave," which were supposed by some to transcend the boundaries of rigid orthodoxy.

C. T. Wilbur informs us that the school at Lincoln, Ill., for feeble minded children will open September first. No pupils will be admitted who have not received a certificate of admission from the superintendent. Applications should be made at once, as there are but few vacancies to fill.

We received a very pleasant call this week from Mr. J. H. Harper, of Jackson, Tenn. He is an ardent Spiritualist and a firm friend to true mediums. He states that great progress is being made in Spiritualism in the South; says that it is permeating to a great extent all the churches.

The clergy of the Roman Catholic Church in Quebec, Can., are making strenuous efforts to suppress dancing among the members of their flocks, and numerous stories are told of their sudden and unexpected appearance in the ball room while dancing was in full blast, to the great disgust of the dancers.

Geo. W. Webster, of Bonair, Iowa, writes "I shall do all I can for our school. I think my best work lies in that direction; and I shall do what I can for the general diffusion of the knowledge of our philosophy; shall probably establish a progressive lyceum for Sundays, and shall not hesitate to advocate a code of morals similar to Tuttle's Ethics and shall always be known as an advocate of Spiritualism."

At a "faith-cure" meeting, lately held at the Old Orchard camp ground, the Rev. D. Cullis related several instances of healing by prayer. One was the case of Capt. R. B. Chester, of the Pennsylvania Military Academy, who was cured of heart disease. Another was that of Albert A. Cheney, of Brattleboro, who had been healed of chronic acute rheumatism.

An Episcopal church recently built in Tacoma, the western terminus of the Northern Pacific Railroad, is said to have the oldest tower on this continent. The building is of rude logs, and was put up in less than three weeks. The tower is an immense fir tree, which was seventy feet high, but which has been cut off forty feet above the ground, and surmounted with a bell and cross. The rings of the tree show that it is at least 275 years old. The church looks out on Puget Sound. In the rear Mount Baker rises to the height of eleven thousand feet. A little rectory has been built close by the church.

An outline of the life and some of the experiences of Dr. Mack, now in London, has been published under the title of Healing by Laying on of Hands, (Burns, 1880), containing facts of considerable interest. Dr. Mack says that when he was five years old, and recovering from a severe illness, he had a vision, giving him an insight into one of the spheres of spirit existence. He adds—"The next phenomenon of a spiritual nature that occurred in my experience took place when I was eleven years of age. One evening, as I was running a race with some playfellows, I found myself partially lifted from the ground, and felt my limbs controlled by the spirit of an Indian boy, and I became frightened, fearing that I should never recover the use of my legs, or that they would run away with me, or that I should meet with some mishap. I ran so swiftly under this novel impulsion, that I outstripped all my companions. No inconvenience, happily, attended my pedestrian efforts."

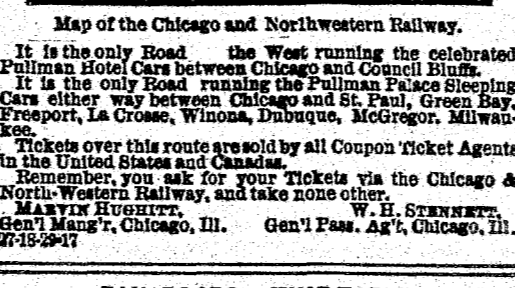
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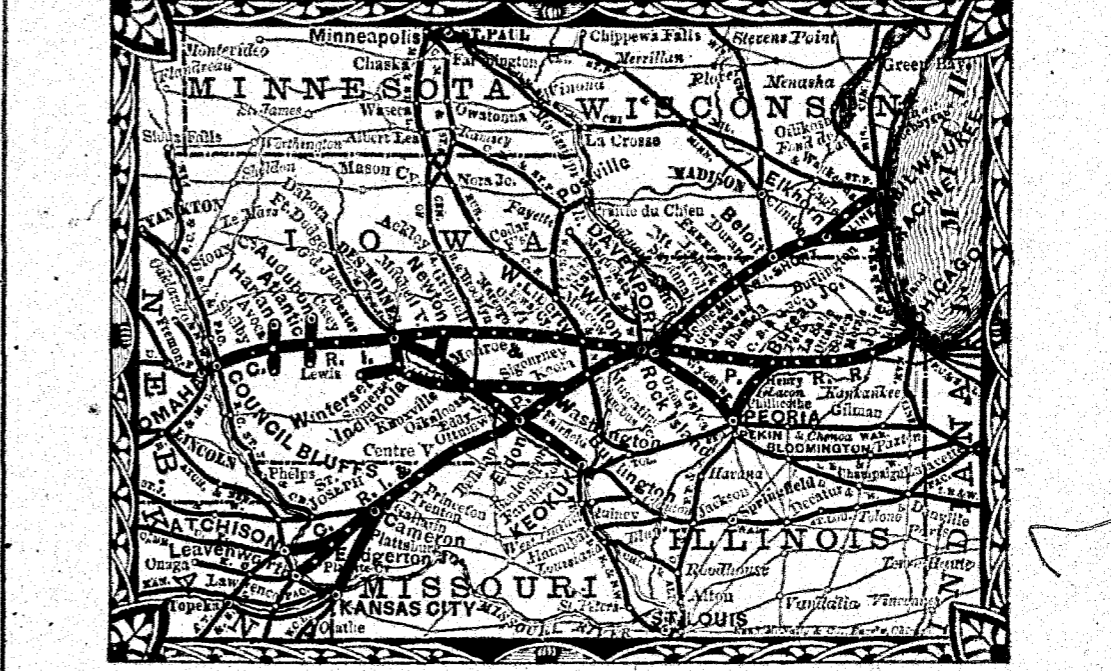
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turn to that noble wife and mother, may God's love and blessing abide with you always.

David Jones, a medium, of Utica, N. Y., editor of the Office Branch said: "Col. Bundy I am not a public speaker, but meeting you here for the first time, I have studied you well, watched you closely. All over the world the question has come to me, 'Where is this all to end?' and I wrote to you in response to these inquiries and your reply was frank and cordial, and I said to the friends, 'Wait! Col. Bundy is right.' And Spiritualists will find this so. I am glad that you are here and I thank you for your fidelity and earnestness. Let me take you by the hand and say, 'God bless you!'"

Miss Jennie Hagen, the youthful improvisatrice from Vermont was invited to improvise a poem and her guides chose for a subject, "Col. Bundy." The poem abounded in eulogies of the course of the RELIGIO-PHILOSOPHICAL JOURNAL and its editor, and was greatly enjoyed by the audience, who greeted this young medium with great applause.

Mrs. Hester M. Poole, of Metuchen, N. J., was invited to speak and said: "I am accustomed to use the pen more than the voice, but in response to your invitation, I will say that I believe that the JOURNAL is doing a great work, and I am glad to meet the Colonel here as a delegate from the great west, and as a fitting representative of the Spiritual Press. May he feel the inspirations of this beautiful lake, and receive a new baptism of inspiration from the spiritual influences that are here. This is a period that marks a turning point, and a step forward. I wish to bear testimony to Bro. Bundy's faithfulness, and I wish to say to the friends here who are strangers to him, that one who has known him for 30 years, has said to me that she never knew him to do a dishonest act or a mean action." (Great applause.)

Mr. C. B. Lynn said: "As a New Englander and a representative of the Eastern press, I welcome you, and regret that Mr. Colby, the veteran editor of the Banner which I represent, is not present here to-night, and our cause is cosmopolitan in its character. I wish that representative of the spiritual press in Australia, Italy, France, Germany, England and Spain and the whole civilized world, might meet and exchange views. Each editor has his way; Col. Bundy has, Bro. David Jones his, and Mr. Colby his. Spiritualism is a complex subject, and we need all the aid possible in solving the problems, and as it is the fashion to grasp you by the hand, I extend to you, Col. Bundy, mine."

In reply to this ovation, Col. Bundy said, in substance:

"My friends, did I for a moment suppose this splendid ovation, these heart-felt words of commendation and cheer, were for me alone, my feelings would overpower me, and in vain seek expression in language. But I feel that this spontaneous display of approval and appreciation is intended not alone for me, but as well for the noble corps of contributors and associates who have aided me in making of the RELIGIO-PHILOSOPHICAL JOURNAL a mighty power in elevating, purifying and ennobling the spiritual movement. And in their name, as well as for myself, I return my profound thanks. I want you to search deep down into my heart and there learn my motives. This you are doing, and I feel that you will respect and approve them, even though we may differ at times as to methods. I believe that good will ultimately dominate evil, but I also believe it our duty to facilitate the work by every means in our power. My boyhood was spent on a farm, and I early learned that a good crop of corn could not be had, even on the rich soil of Illinois, unless assiduous care was exercised in stirring the earth and eradicating the weeds, and I find the same law holds good in the growth of Spiritualism. I owe my knowledge of a future life, my hours of sweet and holy communion with spirit friends, to the sacred gift of mediumship, and I desire to so hedge about the profession as to make it worthy of the mission it has in hand. When mediums as a class come to fully realize the responsibility, the dignity and sanctity of their work, when as a class they acquire the proper esprit de corps, the profession will be respected and looked up to as it should be. This is realized by many mediums already, and they are working heartily and earnestly with the JOURNAL to this end, as has been evidenced here to-night, and as you will find the country through. I am, indeed, glad to be with you, and my only regret to-night is, that my dear wife who so nobly aids me in my work, is not here to share with me in person the wealth of kindness you are showering upon us. I hope another year to bring her here, that she may look upon your bright, kindly faces, and be strengthened as I now am, for the work assigned us. I pray that I may in the future continue to merit your approval and best wishes, and that together we may continue to stand, shoulder to shoulder in the great spiritual work. Again from a full heart I thank you one and all." (Great applause.)

The meeting was composed of representative men and women and was very enthusiastic. The spiritual and magnetic forces were great and most inspiring to all present. S. B. NICHOLS.

Classification of Mediumship and Instruction of Mediums.

A remark I once heard by Warren Chase, in one of his able lectures ten years ago, that "there should be a College of Mediumship," has almost ever since been a burden on my mind, the affirmative feeling there-to, growing stronger the more extensive may have been my subsequent investigations into the principles of Spiritualism and into the erratic actions of its mediums, and I do not know any better way to relieve the pent-up cogitation, than by asking you to give it wings, that it may fly through this and every other land where the immortals ascended, talk with those they love and have left behind.

One prominent and almost universal feeling with mediums, which has been exceedingly painful to me, is that of a desire and conceit that he or she who is a good instrument for table tipping or raps, ought to be, or most assuredly will be very soon, a first-class lecturer, spirit artist, or a prose or poetic writer of transcendent merit, or all of these things in one mighty lump! And how many possessing either of these gifts, did you ever find, except a few well educated persons, but what they would tell you that they surely could become materializers by a few sittings with persons who were such kind of mediums?

Now, it is true that a Michael Angelo was both a painter and an architect; but not all—not many—are Angelos or Shakespeares; if they were the world would recognize neither the one or the other as such; but even an Angelo did not attempt to be a lecturer, miscellaneous author, priest, ora-

cle and prophet; and if he had done so, who doubts that he would never have given to the world the grand pile of St. Peter's, with its fine proportions and appropriate decorations? But dropping the comparison, and to our subject.

1st. Is it not wisdom in those who more than believe in Spiritualism, and ardently desire its propagation, to think about—try to have as soon as possible an institution that shall take into its halls those who are every day being developed—being forced into mediumship by the irresistible efforts of determined disembodied spirits, often against the will of such embryo mediums?

2d. Are there not Spiritualists enough in the United States, having the necessary funds in combination, together with the able spiritual teachers, to found and support such an institution?

To the first inquiry, then, I will say that there seems to me to be a chaotic lack of any pretension to wisdom in resting for any moment without an effort to establish such an institution. We have poor faduated children—some grown-up ones, who, placed in such a school with such men as Brittan, Chase and Davis, Stevens and others as its ardent professors, would give to this priest-ridden nation and world in one decade, hundreds of such mediums as Ada Foy, Charley Foster, Dr. Slade, Mrs. Blair, Wella Anderson and many others worthy of eminent enumeration and admiration; and now just imagine one hundred where there is now one such instrument to spread the light of truth within ten short years, and it is a low estimate; then try to express the blaze of spiritual facts that shall then illumine this material, grovelling humanity, into the renewed life of a sensible and certain immortality!

Why, I tell you, brother Spiritualists, you would make more converts within the next ten years, after the first ten of classification and instruction, by sending these developed mediums into this wide world, than Christianity has made within the last five hundred years! Think, Spiritualists, while I tell you that I knew a man in San Francisco, who was planning in his mind the building of a grand hall for spiritual meetings and liberal discussions, when he should have a few more thousands, and whilst he was doing this, or hoping to, a priest fed out of his hand and ruining his wife, compelled him to get a divorce, divide the property, spend large sums in law, feel that his life had been a failure, and then commit suicide! The facts are well known there, and I could give the name. Would it not have been better for the world and for himself and wife, to have kept out the viper from his house and given from time to time, as he could spare, a few hundred dollars to an institution such as we are now contemplating?

Do you desire, when you go to a seance or when you send your children or any one else there, to be able to say, "Mr. or Mrs. So and So is a good test medium for this or that certain specific phase; he or she has spent his or her time under instruction for development in that particular gift, and I feel that we shall see there something to ourselves or to others, that will convince us of the sweet assurance that the loved ones are not lost, and that we shall all meet in a home that is eternal; or, instead of, as too often now, going and sending others to places where there are either impostors or good table tipplers, who despise their own gift, who dabble at writing, talking or materializing, to the disgust of yourself and the repulsing of all your friends from Spiritualism—the only hope of an advancing world, that is growing too wise for its old theologues, and too ignorant of its spiritual nature, its future destiny, its immense mental capabilities, and its possibilities of physical improvement.

Now, "wisdom is known of her children." Should the intelligent, thoughtful, philosophic minds of Spiritualists, who have left the old creeds and their older superstitions, be content with an unsystematic jerk here, an Indian war-whoop there, an unknown or Greek communication to-night, and a message in Spanish through the same medium to-morrow night, to those who do not understand it, and all this to be allowed to end in sport, ridicule and smoke, when such mediums could in a few months be developed into intelligent, respected and powerful missionaries that should take the world by the ear and usher in the new era of knowledge, justice, peace and good will to the suffering millions who are now the dupes of ignorance and deception? Would you have sweet converse with the living dead? give them a perfect telegraph or telephone on your end of the line, and then you may depend on them doing their share on their end, and soon the hearts of both worlds shall leap for joy under the inspiration of the precious old by-gone communions, and the new songs that shall fall down from the supernal heavens like the blessed dew on the thirsty, parching, withering flower of human affection!

Neglect this systematizing, this licking into shape—which even the she bear does not neglect—and our systematic wise men shall almost justly despise us, and the unthinking and overworked multitude shall go on in their doubts, their hereditary pap sucking, and their unending grossness and brute-like imbecility. But I hasten to the second inquiry.

Are there not enough Spiritualists in the Union to found and support one such an alma mater for our sons and daughters to perfect themselves in, who are constrained by the spirit to prophesy whether they will or not? Listen, oh Spiritualists, and before your ears are bent down to the servile sounding board of human hearts and human harmonies, a sweet calm voice answers, "I have given the world thirty odd books, spoken many words from the immortals and from my own loving spirit, have lived an exemplary and a pure life, all for Father and Mother God and their children, the dear humanity, and what there is left of that earth-life, drain it O men, O spirits, O God! before I tread the soft green carpets of eternal rest." And when your ears are down you will hear surging and swelling a thousand voices from as many self-sacrificing spirits, "We have done what we could amid sorrow, poverty, bitterness and scorn, and if there is any teaching or learning to be done, give them to us, that we may grasp them as a glad, willing sacrifice, to lead you and us up to a higher, a nobler life!"

And are there not some men and women whom fortune has favored with her shekels, that have hearts as big as their purses, and who will say, "Such as we have we will give you to spread the truth and bless our less fortunate fellows." I know there are such, not only among Spiritualists but among intelligent materialists, and the advanced theological thinkers, who feel that there is no such thing as the Lord, in the creeds or bibles, that can quite satisfy their eternal longings.

And now for a sanctioning word from the army of spiritual editors, an eloquent, exceptionless voice from the platform and

the rostrum; and a warm, general demand from mediums of every form, and I know the masses of our million brotherhood will respond with proportional means and a glad Amen!

"O! he coming! he coming! I hear the bells ring! The good that will come, and soon we shall see! Its waves rolling on, like an infinite sea." JESSIE H. BUTLER.

A SPIRIT CAST OUT. How an Unbeliever Materialized a Seance.

[San Francisco Chronicle.] On Fremont street, near Folsom, is a building belonging to "Mrs. Sleeper, which bears conspicuously on its front a sign, imparting to a worldly public that Mrs. Crindle lives within and exercises for its behoof a wonderful occult faculty for the highly useful art of materializing disembodied spirits. Mrs. Crindle has been in the practice, on stated evenings, of beckoning up from spirits land the incorporeal shapes, clothing them with fleshy integuments for the benefit of curious or sentimental people who have four bits to pay for their folly. Mrs. Sleeper rakes in the four bits from the credible and the curious alike; and Mrs. Crindle summons up the spirits from the easty deep, and for four bits more sets them to talking to individual members of the circle, who pay for the privilege of getting points from their friends in heaven. On Monday evening there was one of these spirit shows given in the building to a large gathering of people, among whom were Col. J. P. Dameron, the distinguished Democratic statesman, Judge Collins, and other believers in the spirits. There was also in the gathering one Thomas H. Hannah, of No. 515 1/2 Bush street, a graceless unbeliever, who had been coaxed by his friends into attending, to be convinced by ocular demonstration that the spirits will, to oblige certain gifted persons, return and put on their mortal vestments to talk with the living. The lights were turned low, when the medium entered a cabinet, and began preparation for calling up the spirits. After the usual mystic persuasiveness, it was announced that the ghosts were acquiescent and were coming to commune with the circle. An aperture appeared in the folding doors, a curtain moved aside, Spirit No. 1 was disclosed, and was announced as the Empress Josephine materialized. The spirits of several other distinguished defuncts returned in the flesh to talk with the select circle of sitters, who, with many "Oh's!" and "Ah's!" acknowledged the favor, holding their hands in a sacred silence, a deepening awe, some of the party returned, and was recognized by him and talked with him at considerable length. Finally the spirit of a lady long dead, who was announced by her celestial title of Star Eye, by which name she seemed a familiar of several of the circle. She appeared to be a spirit of superior rank, and she in a few minutes, with a rapid and more awed air than before, that on the condescension of the Empress Josephine, Duke of Wellington, Hannibal, or any other of the distinguished dead who had come for a few minutes' gossip with the meeting, Mr. Hannah grew interested, for he noticed a remarkable physical resemblance in all the spirits of the evening, as if each wore the same fleshy garments, over different spiritual frameworks. In fact, the spirits, to an eye which penetrated the outward disguises of head dress and paint, looked all of one family. Hannah put up his half-dollar for a chat with Star Eye, learned from her that his only sister—he never saw her in his life, and he was never in her in-law—she was never married, and she was now according to her deserts in the other world, and that his wife's spirit was rejoiced to see him coming to a belief in the spirits, and would come to commune with him at the next sitting of the circle. "At parting the spirit put out a hand to lay it on his forehead, and he grasped the wrist with both hands, and a violent pain came over Hannah, who fell on his back in the middle of the floor with the violence of his pull and the sudden yielding of the spirits. In the fall the spirit's wig fell off, revealing the features of Mrs. Crindle, the medium, and the other spirit proved to be the husband of Mrs. Crindle, the owner of the house and treasurer of the show. The circle broke up in considerable excitement and confusion, and Hannah made his exit through the front window.

We publish the above without vouching for its entire correctness, but to show our readers the necessity of absolute test conditions at all times and under all circumstances. Our readers may ask, Why this sweeping assertion? We reply that Mrs. Crindle has friends who believe in her as a genuine medium in some phases, yet granting the correctness of their belief, it seems that little, if any, confidence can be placed in the materializations which occur in her presence, not to mention the utter absence of scientific value of any phenomenon produced in her presence without crucial test conditions.

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35 Copies, The Science of Evil; or First Principles of Human Action: By Joel Moody. 12mo. cloth, 346 pages. Published at \$1.75. This book has had a large sale and provoked much notice. The title is, the author maintains, no advertising dodge and he feels confident the careful reader will agree with him that there is a "Science of Evil." He believes he has in this book opened the way to a deeper research into the cause of crime, so that it can be dealt with on humane and scientific principles. The chapter titles are The Science of Evil, Protection of Man from Impossible, Diversity in Unity, Matter and Force, The Origin of Moral and Science, How Theology Evolves Science, Space, Ether, The Social Evil. The remainder of our stock of this book is put into this summer clearing sale at \$1.00 per copy.

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