Ernth Genrs no Bunk, Folis ut no Suman Shrine, Seeks neither Place nor Spplause: She only Sisks a Hearing. .

VOL. XXX

CHICAGO, JULY 16, 1881.

## MY DEFENSE OF MEDIUMS.

A Review of Coleman on Manefield.

BY S. B. BRITTAN.

#### arkable Spirit facts.

by S. C. HALL.

Medium and Daybreak, Lond

(From Medium and Daybreak, Loosen.). The following statements from an eminent englishman, are worthy of special attention: "All Worrester, few weeks almoet, localeably met at the house of a banker in that ity, alidy shom I had not previously known; of from her lips I heard a story of a character to extraordinary that no common-place oneher for the versely of the narrator would effect, in the eyes of most people, to establish effect, in the eyes of most people, to establish

since for the versicity of the narrow would include the first in the tree of most people, to establishing the season of the property of the season of the se

dence was of a stamp which it seemed im-nishe to question. He lody, stranger My own observation of the lady, stranger she was to me, confrared everything which it rived the basic rate of the lady of the of the lady of the lady of the lady of the ing, rarely deceptive, which carries convi-ing, rarely deceptive, which carries convi-or furth. As she repeated the story, I ald not choose but trust to her abscript, the lady of the lady of the lady of the dent rehotisace. If was arraity, the banket dent rehotisace, If was arraity, the banket or tremmances, her heaves held manify epitic, more disposed to lazyh than to sym-thies with her.

more disposed to laugh with her, to this, that neither the lady nor the were believers in Spiritualism, having a they told me, 'next to nothing' on the

a, as they told me, 'matio nothing' can he commit no breach of confidence in the owing communication. 'If you speak of matter,' asid the ledy to no. 'I will ask matter,' asid the ledy to no. 'I will ask to where the courseners took place,' I have accordingly done. 'I may add the lacideate her related have been the cave the ledy and her friends.' have accordingly done. 'I may add the ledy and her friends.' have been the ledy and her friends.' have premibing | proceed to give the name as nextly as I can in the lady's words, we have a superior of the ledy and her friends.' have premibing | proceed to give the name as nextly as I can in the lady's words, as the support town of \_\_\_\_\_\_\_, in on, having removed hither from our research is shiftly. Our family consisted of at the age of twelve, and myself together a English several. Our house was in a y spot, on the establish of the town, with a to year beat wound hilling in the 'I'. The evening my father saw, seated on a

a hard-depend seems usual through a hard-dependent of the collection.

"One evening my father saw, seated m: a fragment of root received to the fragment of root evening the large clear. Approaching, binn, my father bid him "good evening;" bit, seeding mo reply, he turned evening; bit, seeding mo reply, he turned to the collection of t

no answer. he noises made their where my sister and

also heard both the ge in our room and the noises outside, e fain to admit that it was no imagina-hen the incident of the ghost revived, e of us, were seriously naarmed. We accustomed to the disturbations, night, during the usual knockings, it to me to say, aboud, "if you are a

I weeks.
It weeks the markable part of my story is to be told. I should besitate to rete you, were not all the members of my vertnesses of its truth. By orothertis true, a boy only, now a man in years, gh in his profession—will confirm every

which he feared unight have been lost. "Gaspar fold him seastly where they wend in our
old house in Sinficile, and there, sure chough,
in the very place he designated they were
"The matter went on in this momen for
more than three years. Every member of the
family, including the servants, and leased
more than three years. Every member of the
family, including the servants, and leased
more than three years. The property of the
family, including the servants, and leased
more than the prayeding him an present—was
always a pleasure to us all. We cause for a
goal for some months," And, accordingly,
for some months, and, and, accordingly,
for some months, and, accordingly,
for some mon

not used faith of the set good faith of the south whatever. In attentation of the south whatever, in attentation of the south of the set of the

"London, June 25th, 1859."

First Annual Meeting of New Hampshire State Spiritualist Association, in Fer-ren's Hall, Manchester, N. H., on the 11th and 12th of June.

rain Hall, Manchester, N. H., on the 11th and 12th of June.

There was a fair representation of bellevers in Spiritualism from different parts of the State, which gradually increased in numbers, and the state of the State, which gradually increased in numbers, and the state of Sta

terence.

The Barpes read and criticised an article man orthodox paper against Spiriualism, a Sturdevani followed, giving a poem uninfluence. Mr. Chase made a stirring ech, and Mr. Emerson stated some of the cettle resulting from Spiritualism in his case. At the end of the conference Dr. as Mr. Twies gave a discourse again Taw pressation."

Furposes of Liffs, as revealed by our New Dispensation.

Alternoon sent opened by singing by the Alternoon sent opened by singing to the Alternoon sent opened by singing to the Alternoon sent opened and the way were all investigators of truth; and hoped that all would feel free to unite in a discussion of these mass important subjects.

Our new faith had even into the churches, and into society every where in a remarkable short of the sent new faith had even into the churches, and into society every where in a remarkable short sent of the sent opened to the churches, and into society every where in a remarkable short sent of the world in the churches, and into society even in the sent of the world in the churches, and into society and the sent of the world in the sent in the sent of the

to den't, how shady and truly occurrent a service of the control o

a crusy instance. Scientists are investigating. They all the intolectes to explain certain points of decirins, and falling to find satisfaction they have intered to Spiritualism. Spiritual points of decirins, and falling to find satisfaction of finding the Tamby Book of Litie," and their names written therein. Mortals have a work to do, and, much in the future denends and dincord, and colitizate the higher natures here, or we shall enter the lower grades of spirit life."

The Secretary read a letter apprenting symmetric production of various subjects connected with our great work.

The Secretary read a letter apprenting symmetric the secretary reads a letter apprenting to the finding officers of the Sunspice Lake Camp Meeting Association, and an invitation to be present as the consider camp meeting. As the secretary was testimated to assawer accordingly. The following resolution was offered:

Resolved That the existence of the so-called

sawer accordingly. The following resolution was offered:

Resolved That the existence of the accelled Resolved That the existence of the accelled Resolved That the existence of the second of the selfatness, bigory, and intolerance of the medical frastratity of our fisten, who accured the selfatness bigory, and intolerance of the medical frastratity of our fisten, who accured rounsnip, and the progress of the bealing art; and that it is a direct infrast violation of the organic law which prohibits class legislation; and that it should receive the diapproval and unguisled violation of every provided the selfatness of t

vote was taken to have fire hundred copies or and Secretary were appointed as committee to site and Secretary were appointed as committee to site and to this same. Our meetings throughout were marked by a Cor meetings throughout were marked by a Correct to the Springer of the Secretary of the Secretary of the Secretary of the Secretary and the Secretary and the Secretary and the Secretary and the Secretary of the Secretary and the Secretary of the Secretary and the Secretary of the Secretary of the Secretary of the Secretary was instructed to furnish a change for entertainment and use of hall. The Secretary was instructed to furnish a proceedings to the or of Light and Mitted and Matter, and in cheditence to directions this document is respectfully automated by Secry's N. H. Stake >pirtuals ta Amontalicany of the Secry's N. H. Stake >pirtuals ta Amontalicany of the Secry's N. H. Stake >pirtuals ta Amontalicany of the Secry's N. H. Stake >pirtuals ta Amontalicany of the Secry's N. H. Stake >pirtuals ta Amontalicany of the Secry's N. H. Stake >pirtuals ta Amontalicany of the Secry's N. H. Stake >pirtuals ta Amontalicany of the Secry's N. H. Stake >pirtuals ta Amontalicany of the Secry's N. H. Stake >pirtuals and Secry's N. H. Stake >pirtuals and

The Value of Spiritualism BY WM. EMMETTE COLEMAN.

justice to to opponents. Instead of under the property of the

Dr. Babbit seems to think that I am un mindful, or forgetful, of the great good don-to mankind by Spiritualism. Has he forge-ten my address on the "Value of Spiritual and the state of t and published in the Journal of March In and published in the Journal and Benney, in which I notmessie some twenty-dire of more ways in which Rybricaliam blesses man-turner was the published the second of the sec

sublished as article in the Journal to which he touched upon the many bessings conferred upon bounantly by Boritusalian, and everythosis, covered, in principle, and everythosis, covered, in principle, and everythosis, covered, in principle, and my subject of Spiritualian, and everythosis, covered, in principle, and my my Volume of Spiritualian, the subject of Spiritualian, the subject of Spiritualian, and everythosis, and the subject of Spiritualian, and any for such as he can be subject on the subject of the s

Funerals and Orthodox Christianity

BY MRS. MARIA M. KING.

I never more clearly realize the glory, the beneficence of the mission of true spiritualism to mankind, or more fully appreciate the bitation of the mission of true spiritualism to mankind, or more fully appreciate the bitation of the mission of

good and deprave the is indulged—that such bilesophical bearings of the one single act of pulse of repentance

JULY 16, 1881.

an destrucibin; when goblins dire and spectres grim hands the structed waved the portials tree grim hands the travelet owned the portial relations of the presence of the presence of the structure, for it reveals the "breakers the grim and the structure, for it reveals the "breakers the reaction of the structure, for it reveals the "breakers the reaction of the structure, for it reveals the "breakers the results which wat no well doing and the heaves that is for all after disciplice and good works have accomplished the work of regently of the structure, and the present that is for all after disciplice and good works have accomplished the work of regently of the structure, and the present of the structure, and that preside the structure, and that chains that this oracles of God are structured to the structure, and that Charistan doutries, such as I have mentioned the chains that this oracles of God are structured to the structure, and that Charistan doutries, such as I have mentioned the church-going is less in vogue than formerly, considering the starvation diet franched to the structure, and that the structure of the starvation diet franched to the structure, and that the structure of the starvation diet franched to the structure, and that the structure of the starvation diet franched to the structure, and that the structure of the starvation diet franched to the structure, and the structure of the structure, and the structure of the starvation diet franched to the structure of the structure, and the structure of the structure

Fanoral occasions furnish good opportunities for preachers to declaim to the multitude, and they do not spare demonstance when they can get the ear of the people. for the "glory of God" and their prestige as teachers demand of them to spare not, settler the mourners' feel them to spare not, and they do seasible proofs who may be little great.

Breckenridge, Col., July 24, 1891.

Revision of the New Testament-Lor

liferius and it haptited shall be saved, but he that believes he shall be damed," no longer dispraces the sacred page.

Is not this a great advance? The principal supports of feel, while yead dogms, are taken of the Scriptures has received a death wound. The revision of the Scriptures means the downstal of little worship.

The straight would be supported to the worder love the scripture means the downstal of little worship.

The word "love" for "chartiy" in the 18th of Orristhians which the writer of the "standard article see much deplores. At the first script is the straight of the straight of the straight of the straight of the words "love" for "chartiy" in the 18th of Orristhians which the writer of the "standard and a straight of the property of the standard and the first script is a tild upon that of our Trans at lantin Prion of a few does "hed passed ways, my halfe began to see the grand possibilities emiliate the prior of the standard the standard the standard that the standard that the standard that the standard the standard that the standard that

# Woman and the Bousehold.

BY RESTRE M. POGLE.

We make this life a mour ful empty dream, At d stone of r bread we give. At d know of bath the sooi's realities, There are the ligh a that shine upon its path, The must open sides, And overmore, unconsolutar, it to-its possible forms.

Its pos-like from there.

There are no limbs to the real

Save those which be und the pure ideal.

Though's of besutv drawing o'her souis
Are slorious Heaven-gleams,
At G G-d's eter alle utv lies folded deep
Last man's lorig de man
Twas Srat in Thought's clear world that Keple

greaf change for the better in the Ideas of the unafority. As it is the chapter reads better it unafority to the the Ideas of the unafority to the Ideas of Ideas

Romeo, Michigan.

#### BOOK REVIEWS.

TORIES OF OLD ENGLISH POR'RT. By rage Richardson: Bo-to: Houghbon, M. & Co., pur lishers. 500 pages, price \$1. For at the B-tigle Palicopina it users at olf a. An her preface we are told how, 'somether tradity water and the same of the property of the pr

nickered.

WEAT Physic and Nay.

SAN LEARDING CAL Jgs. 6 1877.

Dr. R. V. Prancz. Buffalo, N. Y. - D-ar el1- have employed year. "Pisanant Purgettle
hove use no other alterative or catharide med
to the boosted derangements of the stom



mer idelate.

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Properties. Document sloops preferred.

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# Religio-Philosophical Fournal

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#### Mediums and Mediumship.

Mediums and Mediumship.

We give a large space this week to articles on mediumship, and on the personal traits, the next and demerits of mediumship, by S. B. Brittan, of New York, and Dr. A. of Botton. Brittan, of New York, and Dr. A. of Botton. Brown exchange as a stricle by W. E. Celeman, mainly on the mediumship of J. V. Mansheld, found plage in our columns. While it is not true to say of Mr. Coleman that he is "nething if not critical," it is well-known that he is a clear and keen critic who pares of all extraneous matter from a fact, and so makes it stand out distinctly, uply or beautiful as 'the case may be. Some call him hyper-critical, but without giving judgment as to that we notice that he often acts as what the doctors call a "counted trainsh," serving an excellent a "counted trainsh," serving an excellent and "counted trainsh," serving an excellent had on the other side. The present discussion turns a good deal on the methods and merits of J. V. Mahandeld, not from any special disints to him so much as because he is a prominent and wridely-known medium, and so serves a good purpose for examination and criticism. Surely it is fair to give these differing views, and we may put it to the credit of Mr. Coleman that he has called out the others. These writers, starting with Mr. Manafeld, range out into an impersonal region of psychological investigation, where it is well to follow them, compare their views and jodge for our-selves.

We all agree on the great yalue of medi-

vostigation, where it is well'ec' follow them, compare their views and jodge for our-selves. We all agree on the great yalue of mediumship, and a common want is for the best and most reliable. Mediumship has two uses which may be called esoteric and excelve,—as a help to psychological study and research by the spiritual estentist; and as a means of awakening, convincing and converting the steepic and inquirer. Mesers. Brittam, Hayward and Colleman, for finstance, could join us in a study of mediums, of the facts they bring and of their physical and psychologic conditions, and psy little bend to their habits or mordiums, of the facts they bring and of their physical and psychologic conditions, and psy little bend to their habits or mordiums, of the facts they bring and of their physical and psychologic conditions, and psy little bend to their habits or on the facts of the facts they bring and of their physical and psychologic conditions, and psy little bend to their habits or on the facts they have been described by the state of the day before, and we had caught him and, kept him from liquor, and then be had lied to as all as bour previous; yet state-writing, giving proof of unseen personal intelligence, had come to its when he and all others were away from the clean states, that fact would stand out as proof of spirit-presence, irrespective of the liquor-drinking or the lile. In such investigation however, bad habits or moral-obliquity would be disturbing elements, and we should find that, although good mediumship may coit with them, yet the highest and best is where pure life, finely balanced, physical bealth and high morality go with the delicately receptive beneparament that the unseen personalities can impress and control.

known to the public or known and ereative

prized in private life.

2. Those of average dated and su ter, dated and surprised by their own strange powers which they very imperfec-ly uniterstand; good in intent, usually true yet not always strong, against temptation; perplexed and weakened by the conflicting

perplaced and weakened by the cointieting sway of unloward indisenses from sitters in their circles and from invisible powers, and ac sometime failing into deception and then filled with sincere recret.

2. Persons low in morals, seldsh in aims, having some mediumistic power but little integrity and no devotedness to a good cause, and so becoming abrewd and per-sistent trickets.

having some mediumistic power but little integrity and no devotedness to a good cause, and so becoming shrewd and persistent trickstores. For the first clare proceeding the product of the second class let up not not not mendation and respectful appreciation. For the second class let up not read the process of their wrongs, found with efforts to point out the better way and to keep them in strength of good purpose and good will. For the third class expoure and warning and rebuke. Such has been, and is, the sim and false of the RINGHOPPILLOSOFFILTOAL JOURNAL, and this because it is the best and treat friendship to indidum who wish to do right, and the best service to mediumship.

The perfecting and wise unfolding and culture of our own interior powers, as knowledge of clairroyance and magnetium, the reaching to this set poise by the medium which will make him, or her, receptive of good and repulsable of the strength of the process of the set of

times no teste day wans we tan not to do
tours.

In a says: "It is little short of
the most flagrant injustice to insist that
tunch people (negative medium) are amenable to the cridinary rules for the regulation
of human conduct. They are no more responsible for losing their abrait moorings,
and drifting away, than the powerless
walfs that float with the correct of a deep
and rapid river... Whenever the voluntary
powers of the medium are beld in complete
subordination by the voltion of the spirit,
there ends the moral responsibility of the
moral instrument....The modium may be
forced to do whatever the governing spirit
may be considered to the condition of the spirit,
there ends the moral responsibility of the
moral instrument....The modium or the
constitution of the spirit,
there ends the moral responsibility in the
constitution of the condition of the
condition of the condition of the

by his own thought and act.

Most dangerous and permittions is the idea
that mediums are not responsible. It says
the foundation of all ethics and morals and
plunges spiritualism into moral void and
darkness and mental imbediity as well.

Even in cases of unconscious acts we

Eyen in cases or unconscious acts we must look back and look within. The man in his dream state the innocunt wife by his side; that dream was the baleful shade of the thought of blood in his degraded soul.

the thought of blood in his degraded soul. The medium low in type and weak it moral will, is used by beings of a low type—for like comes to like, and, his mean sate, even when unconscious, are shadows of his own meanness. Do, we want wisdom, sincerity, fidelity and inspiring ideals from the life beyond? We must let all vulgar irichesters and weakly vicious persons alons, and give generous artength and support to the

ese higher teachings and give us a

We do not say that Mr. Brittan aims to lower the standard of thought or life. Our aim is simply to give our views, as contri-bution to an effort, with him, for light on this important subject. As a committee of this important success. examining a case wheeled jurisprudents, examining a case wheeled insantly and orime, might say that the responsibility of the criminal is not to be appossibility of the same standard as that of a sane man guilty of like offences, so it may be said that unconscious mediums, or such as and that unconscious mediums, or as as are thoroughly psychologized, may judged by a different signature. as are thereughly psychologizad, may be judged by a different standard from persons in a normal state. But, suppose the medical jurispradents learn that the criminal was tusians only when he visited a special piace, or ate octain food; that he had been so informed and told too that his inasaity, so caused, do him to crime; and that after such knowledge on his part, he voluntarily visited the place, or ate the food, and again become inasan. That would change their view and they would put the responsibility on bins. If the medium linds himself losd his first duty is to were himself from that fearful peril, and if he makes no effort he is "responsible for tolding" his "moral moorings." We are not sitting in Jodgment on Mr. Mandeld or charging him with fraud, but simply giving the varied views of others to got light on an important question, not se affecting him only, but many others. This we say decliedly: if Mr. Manseld, or any other modium, is led by mediumship to fraud and untruthfulness they are responsible, are in a perilous downward path, and the sconer they leave it the better for their moral and meetal health, and to sell this is the best zervice and

they are responsible, are in a perilous downward patis, and the sconer they leave it the better for their moral and mental health, and to sky this is the best service and risendably to these persons.

Selden J. Pinney, one of the best mediums and grandest speakers, told us, years ago, how he awoke to consciousness one night sitting by a table in Ohlo, and a group of friends seaded with him looking on in wonder. He asked in ammenment: "What does this mean?" and was told he had spoken slequently for he hour. He thought liver and resolved to go one long as he was not ted to do or say any evil thing, and was not liquid, smallly or physically. He went on, greer robins in body, vigorous in mighd, grand in his spiritual nature. He learned to cultivate his own faculties and spied be receptive of spiritual inditx, and so grew to be a normal speaker, inspired and helped by high italliquences and mediumistic in remarkable ways. He held does to his own moral responsibility, as all must, mediums or not.

If mediumnship is a loophole of scape.

will be its blessing that will come to us al.

This view of this importson matter may serve also as the best ansiger we can give to the thoughtful questions of our friend De Riayward. He thinks Mrs. Huntons a medium. We pure to way here, but must that one of the company of th When intalligent persons tell-us that they saw tests of power and intelligence while Mrs. Huntoon was held by a lady and in their sight, and this is their own home, their word offsets Mr. Colfinant's denial and makes it of small moment. That Mrs. Huntoon has weakened whis medium power she may have by frands and tricks is asserted by many good witnesses; as at present advised we could not commend her to any one.

ent advised we could not commend her to any one.

Spiritualists would do well to give their counteleance and support to our many good and true mediums. While helped and in-spired by the facts of spirit-presence we must keep in mind the wonders and wide relations and great powers of our own-landerlife, and not think that spirits out of these mortal forms "dot it all." Facts may be wings or clogs, as we use them. The great fact of spirit-power should be a re-minder and aid to the cultivation of our own powers, and so the grander of human own powers, and so the grandeur of human wisdom and will, the depth of insight, the

of holiness to a divine life on earth.

From Mr. Brittan's sole book, "Man and his fleistions," we shall get much valuable thought and fact on those great-topics.

While watching of error we will do well to think of the shifd mass of fact, the strong stray of proofs and tests of mediumship and spirit-presence compared to which this margin of doubt and dispute is small. Back of these fogs and mists tower up the mountains of ruth, lauged with a heavenly radiance from the hopes of the dear immortals. Let us work and wast for "the mists to clear away" that the great mountains may stand before our unclouded vision, and the golden light greet our waiting eyes.

"REMARKABLE SPIRIT-FAOTS," on another page, is worthy special attention from the eminent character and position of the stuther. S. C. Hall is widely known as a liberary man in Regiand. "By special per-mission" of Gleen Victoria—a rare honor—a late book of his was dedicated to one of the Royal family. His topholing letter on the transition of his wife—gitted and known equally with him—our readers will semember. Few writers have stood so high, few persons have hoge no widely beloved, as life, and Mrs. S. O. Hall.

ss A. Garfield and Lucretta Garfield. ant testi

In the presence of a great trial, title and position, eminent as they may be, are less than personal character, and so we put the simple names of the President of the Unistandard and the section and so we sput the tample names of the Precision of the Drecision of the Drecision

Mrs. (sarfeed nas nerves swothly, but with great firmness:

The party then went sadly up the stairs, young James A. Garfield with his arm about his mothers want. Arrived in the Library, every body but Mrs. Garfield passed, and from the Predicelat's chamber. Mrs. Gar-field passed quickly in and the door was closed.

every body but Mrs. Garfield paused, and the declors withdrew with bowed heads from the President's chamber. Mrs. Garfield the declors withdrew with bowed heads from the President's chamber. Mrs. Garfield and the declors will be declored. Of that solem meeting between husband and wife no record will eyer be given. The dat wite no record will eyer be given. The At the end of about fifteen minutes the door opened and Mrs. Garfield came solvy you. There were the declored with the solement of the will be declored to the will be declored and bors up noby index the great blow which had fallen upon her. As shaled the and bors up noby index the great blow which had fallen upon her. As shaled the was smiling, and he beckened with his forther was smiling, and he becked with his forther was smiling, and he becked with his forther was smiling, and he becked his fall first his fall with the state of the wist of a tree solder, and he was a smiling with the wist of the president. "

"As the deal little woman!" exclaimed the Freedient. I would nather die than Soon after his kellje entered the room. Sho, too, was very brave, and forced herself jo sessues a calances which she could not be a smill be highly and her president, until his dealback, ab said!

"Ot, page, i'm so gridat to get bock to you. The she had well with the best parting words he kissed him, and the Freedient." An attendant physician when saked if

him again, and turned and walked from the poon followed by a beaming smile from the room followed by a beaming smile from the pool of the property of the property of the wind of the vertice and injure the bushand, said:

"By no mean, they seem to have "THE MOST SOUTHING INTLURNOR Upon him. He always wants to talk, but she chides him gantly by one sweet look and sight pressure of the kands, and then he contented. But he keeps his eyes fixed upon her with a loving tenderness, and carendy removes these while she is with thim. It have seen in Mrs. 196filled during this sore trial. There seems this exist in the seed of the seems of the seed of the see

le mother, too, at her Ohio

ope and trustful courage.
The New York Chamber of Co escut it to Mrs. o the beauty

Les ners, for the use and benefit of husband and family. Let all most earnestly wish and hope that this loving and true family may be kept orgeher yet longer, and that the Frendent of the United States may again be able to dis-charge his high duties.

#### Remarks of Another Dead Beat.

Remarks of Another Bead Bead.

P. F. Policit, Chairman of the Ex-Sub.
Com. N. L. L. L. of Ill., (whatever that
may be) asys in the Foundation of Light:

"I have been laimenting the want of a
liberal paper in this State, as I do not still;
block paper in this State, as I do not still;
block probability.)

We are sorty possuase he don't stillitate;
with us, wish he would long enough to pay
for a bill of books that we have been trying to collect from him for the past few
years.

Dr. Henry LaCroix, a prominent is ualist, of Montreal, Canada, is seen to for Europe on a missionary tour. H go principally among the French.

In the title of an article in the Bonner of Light of the and lank, which opens by "servicing the constant recurrence of harsh and aimont interminable personal containation," the "want of charity," the "misrappresentation," at the same containing the properties. In Mart Twain's California story, after the death of Buck Fanshaw, his subgists tills how that Twain's California story, after the death of Buck Fanshaw, his subgists tills how that poullistic freeman sailed into astreed row, and made it bigger by maulting and isping out in bloody style is haft score of roughs, and these exclaimed: "The bound to have peace, if I fight for it." The long article of the series and penceful Bonner rounded on the Buck Fanshaw "woo of the most fagrant acts of wanton assault, not founded on any endur ner principle of in. Is the title of an article in the Bo

ur.ng prin tice, but in the bitter and b site, out in the obster and calculus soil or per-sonal or professional jealousy," in an article in our issue of June 18th, "The Bangier at last speaks," and then says: "In the course of this editorial, after admitting (if its lanor time contoring, rates samitying (it to han-gauge has any particular secuning) that the bitter continguism and by its management upon the aprintal modia have wrought in an favorably on the Journal, Legerdalum, \* etc. As this is taked opening stablement, we meet at this is taked opening stablement, we meet the best of the continue of the particular to the following in any word or sunience of the following to in any word or sunience of the fortunes of the Journal and the fortune of the continue of the continue of the Journal of the continue of the continue of the Journal of the the Journal of the continue of the Journal of the Journal of the continue of the Journal of the guage has any particular mean

seion," or whatever, under w ser unfortunately labors, an out in this article in its allusion the data days of the state of t to be that the Journal

CAMP MERTINGS.—At Dasst—Bay and Lake Pleasant open us this goes to press, with such array of good speakers as are well worth bearing; with mediums of different gifts; with the freshness of life on the sea side and among the pines, and the social case and freedom that lend a charm to such assemblages.

The Lake Piesaan list of speakers finds place in another column. At Once it is as follows:

Sunday, July 17th, &f. B. Storer and Mrs. Emma Faul, Vt.; Yuanday, July 10th, Rev. L. & Washborn, Jyan, Mass.; Thursday, July 10th, Rev. L. & Washborn, Jyan, Mass.; Thursday, July 20th, Co. Chainey and Mrs. & M. Meller and Mrs. & M. Tursday, July 20th, Dr. Storer; Sunday, July 20th, July

end be full of use and enjoyment.
To the many in the west who cannot
the sea board, the lovely Gogmen lake s
tle Greek, and the camp there from A
12th to 32nd, open their attraction
should call out thousands, as they pro tle Ore will. Bo far the of real and lasting be and they 'may well be kept us if the people's good behavior tendence shall held up to its e high state, as in the past.

"My DEFERENCE OF MEDITIES."—Mr. S. B.
Brittan sent us the manuscript of this arti-cle on our first page, and, as he wrote us, each it also to the Bonner. Being mourer they doubtless had it earlier, while it failed "as lead week. This ex-

#### RELIGIO-PHILOSOPHICAL JOURNAL.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Dr. G. Amos Pierce will officiate at funerals or answer calls to lecture. Address him at bor 129, Lewiston, Me. Mrs. F. O. Hyzer has closed her lectures for a season. She has ministered very suc-cessfully for the Brooklyn Society of Spirit-

The Mediums' Meetings at West End Opera House Sunday afternoons are still kept up; notwithstanding the intense heat the interest is maintained, and they are in d spirit

good spirit.

Frank T. Ripley is at St. Louis, Mo., and can be engaged for lectures and tests, at points hetween there and Ohiosop, for August and September.

The Rev. Edward Everett Hale says that the revision of the Bible "will end forever the idolatry of a book which has been a dead weight on Protestantism for three contraints."

Dr. J. H. Rhodes will have a news stand at the Neshaminy Falls Camp Meeting, and will keep the JOURNAL and other spiritual publications for sale. He will receive sub-scriptions for the JOURNAL.

"VISIONS OF THE BEYOND, by a Seer of oday," by Herman Snow of San Francisoo, is an inspired and eloquently suggestive book by a gifted and sincere man. Price \$1.25; for sale here.

Mr. J. Roberts from Hays City, Kanass, calls to supply himself with spiritual literature like a sensible man. Sensibly, too, he waits for cooler weather before visiting any mediums.

any mediums.

W. J. Colville is invited to speak another year by the Berkley Hall Society of Boston so we learn from the Banner of Light. This young English medium seems to "wear weil" as a speaker, which is a good sign.

Mr. Sturgis, a well known and substantial ploneer settler and one of the family from whom the beautiful town of Sturgis, Mich., is named, called to testify his interest in the JOURNAL to which he is an old subscri-

the JOURNAL to which he is an old subscriber.

Mrs. Ophelia Tr. Samuela writes from Sheboygan Falls, Was. "I shall fill a two months' engagement here. I greatly regreted that I could not be at Stargis meeting, but a prestrating attack of illness at Detroit made it impossible.

J. W. Dennis and Mrs. E. O. Dennis, 319 West 4th street, Claninnati, Ohio, called at our office and gave us a pleasant talk some days ago. They were going out to spend Sunday with Mrs. E. V. Wilson, in whose welfare both Mr. and Mrs. D. have taken much kind interest.

"GERS OF, KNOWLEDGE, CO mmon. Sense Prescriptions," de. This sanstible, selentific, practical and excellent book on domestic modeline should be everywhere, as a help to family health and a cure for Illness, Paul J. Barrington, M. D., & Co. areauthors and compilers. It is on sale here; price \$2.00.

S2.00. The London Spiritualist says: "Colonel Bundy, Editor of the RELIGIO-PHILOSOPHICAL JOURNAL (Chicago), is about to pay a three months visit to the Acores, for the benefit of his health. Spiritualist in America cannot well spare him, for his is the only one of the three weekly depiritualistic newspapers in the States, which tries to put down imposture and swindling inside the movement."

the movement."
Religious liberty is an unknown quantity in Bussia. The Moscow Court of Justice (co-called) has just decided that a new church edifico belonging to the sect of Old Bellevers shall be pulled down, and the Gelos is bold enough to say that it is no wonder the masses are sullen and disconvenient of the court of the co bented when they are denied even the privilege of worshiping in the faith of their fathers.

fathers.

David Walker, of Readaville, N. C., while serving in the Confederate army, was wounded precisely like the President, and recovered without the surgeons being able to find the builet. Simultaneously with the attempt on the life of the chief magistrate, Walker represented limself: as suffering intheaely from his neaded wound. Mrs. S. C. Gardner, the nurse who first dressed President Gardled, passed away at the moment Gaiteau fired his shots.

Jesse Shepard, the remarkable planist and

ment Guttean fired his shots.

Jease Bhepard, the remarkable plantst and
musical medium, is at St. Lawrence Hetel,
76 Adams attreef, for a few days, on his way
from New York westward. It is to be
based, and it is expected that he may
five a few evening emiertalments in perlease the pronounced by musician in Enrope and this country, and his singing is
remarkable. All should hear this rare

remarkane.

Hon. Andrew D. White, during his residence in Berlin as the American Minister, has made a valuable collection of medallons, gens, statuary, portraits and photographs for the benefit of Córnell University. Minister White is shout to return to this country, and has been honored by a frarewell banquet in Berlin, which was attended by some of the most distinguished Herost of the city, as Protessom Activina, Mommen, Trettechka, and Dr. Machtigal,

How Women Would Vote.

m's Fast-Forty-fourth Day-Cle

Grit.

Monday the lith, at noon, we saw Mr. Griscom at his rooms, atting easily in a chair, tailting cheerily with a group of a done visitors, gripping his dynamouster with more strength than any strong man among them, and this on the constant of the property of the same of the control of the same of the same of the physicians who have him in constant charge lie, and they are said not to be of that kind. The faster looks pale and shows loss of deab, but is hosporat and keep up his will, so that the apprix masters the body. Let him lose that royal will a moment and it would be physical collapse and probable death. His pulse stood at 50, temperature 975, weight (on the 10th) 149 lb., the same as day before and a loss of 48 lb. from the

start.

PROF. TOWNSEND—TEACHER OF CLAIRTOYANCE AND PETGIOLOGY.—See advertiement in another column. The gentiman comes well recommended and teaches,
successfully as he claims, the use of these
powers for good objects. How he gains his
thowviedge he seems hardly to know. We
night consider him a medium, but he
recent of Spiritualism but almyly open to
conviction on that, as on other subjects,
and engaged in teaching what he holds as
mportant sciences.

Mrs. J. E. Lemmon, box 457, Canton,Obio, desires the address of Dr. W. W. and Mrs. Cochrane. Will some one please send it to

her.

In MEMORIAM.—On Bunday, July 3rd, a great audience filled Unity Church to hear Robert Collyer, who was: invited to come from New York and give a memorial discourse on three well-known men of this city, has personal friends and leading members of the Boolety—Judge Peck, Ell Bates and Gilbert Hubbard. He sketched their Jives, without flattery but in franksincerity and kindiy aymaphly. He sadt they were bound to him by strong ties; his life was blended with theirs, and he could not give them up. They enjoyed their life, which was not a pligrinage. They were well born, well cultured, and loyed work for its own sake, which was one of the divincest blessims heaven bestowed. All had to bear burdens; the greakest of all merows came to them, but they fore up. Zeeld one they were greated to the control of the proper control of t was not a dirty dollar in their astes. They were gentlemen-gentle and trustful by wards man as towards God., Pity, mercy, and gentlemess sat like doven in their hearts. They were gone on, to live and gain and de good forever. In his prayer was a touching allusion to President Garfield that moistened many eyes. A pleasant original hymn for the occasion:

"It stagth low is every heart."

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seem by the erities, A. Chilliago, Picker, C. Chilliago, C. Chil

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

BY OLIVER WENDELL HOLWES

The Comet. He is on his way,
And steeling as he files.
The whitsing planets shirtly before
The special of the before
And watchies torn pale—
Ten million cube miles of head,
Ten billion leagues of tailt

On, on by whitting spheres of light,
He dishes and be famon;
He turns not to the left sur right,
He sake them not their sames;
One sphere from the demoniac heal—
Away, away the dy,
Where darkness might be bottled up
And sold for "Ty ian dye."

And sold for "Tyrian dye."

And what would happen to the land,
And how would look the sea,
If it the bearded davil's path
Our earth should chance to be?
Full het and high the sea would boil,
Full rod the forests retem;
Methought I saw and heard it all
Is a dyspeptid dream:

an a cyceptic dream:

I saw a tolor take his tube,
The come's course to any,
I beard a cream—the gathered rays
Had stored the tuber's aye;
I saw a fort—the sold the same a special
For prefer the tolor gradies green;
For prefer the guest what flow the b
Hang went the mag-alme!

I naw a poet dip a seroil

Esch moment to a tob.

I read non the warning back.

The Dream of Belsabith;

He could not see his verse bure.

Atthough his brain was fried,

And ever and auon be best

To we them as they dried.

To wel them as they dried.

I saw the scalding pitch roll down
The crackilor, sweating pince,
And streams of smoke, like water spe
Byest through the rambling mi
I asked the fremes why they made
Such noise about the town.
They abserted noi, but all the Miller
The breaks west up and down.

The breaks west up and dot
I saw a reasting nulled sit
Upon a ballog ear;
I saw a cripple scored has hand
Extinguishing bis lag;
I saw nibe goese upon the wing.
Toward the fraces pole:
And avery mother's cooling fell
Urisped to a creating fell

Unspect to a creating coal.

I saw the ox that browsed the grass

With he in the bilstring rays;

The herbase in his shricking laws

I saw hong sheats belief to rase,
But through the bubbling brine;

And thought of supper creased my soul;

I had been rash at mine.

and here raise at mire.

Strange sighted strange counded O fearfuld. He memory haunds no atfill.

The steaming rea, the crimaton giarry. That wreathed each wooded Mill.

Strange of the s

2.7 Items from the fouth.

"Spirit Jottings."

A Witty Parson.

Mature requires temperanes.
The Chorch is a desperate struggle with the original pian of creation.
Your sepont once ire, par can one explain, all the conclines of spirit-life.
All wise selvine some that it is not good for you to contice veryibility entoot effort.
The continue is to be a selvent of the continue of the

Just now it is the fashion for men like Joseph Cook to conjoin radicalism with moral lexity. Organize, not for the few, but for the many; welcome nir; work together for everything that calls for reform.

If Spirituation be low, crude, fitful, and not prerebolminary certain, it is because of the bad conditions supplied.

That which gives most happiness to a man is dolog right, and right doing gives pleasure, and pleasure is a factor of health

Why is it that the priesthood in all ages have xertised so much power? disply because they are traded up to the credulity of the people.

He is not every person who is qualified to with-stand the assaults of the opposing forces which meet one at every turn in the juurney of life.

meet one at every turn in the justmer of life.

O stream of Time, on whose sweet wave,
Like 5 were upon thy breast.

A the stream is the solid lide south bend

A the stream in the solid lide south bend

Of three hundred folds examined by the famone Dr. Howe, in Messachweste, one hundred
and forty-dro were the children of intemperate
parents.

parents.

Entercourse with the world unfolds the mind to wor dip this each of familiarising one's residual things, necessitates growth in the direction.

Hat of rection.

Hy on a reject your privileges here, you must
of accessely or to the study side of spiritual exof accessely or to the study side of spiritual exwrought out your roul's askerales.

Eaw in reliting in the will of the spirit, all the
lew-and spiritual side of intelligence, and
and are all spreaders to the working
of the higher powers.—W. J. Chellis.

No soul will be left in the lower regt spiritiffe, but all will become purified, a last, or j of the many blessings which the ! Father has in blore for every child of earth. Wen may give a dog forty chances horse, and he will always be a dog. The that you are going to turn the Five Poin an angel by offering him the chance twi-is about.

Is about .

Do not be afraid of what men may say of you, neither be afraid of what they may say of your reliation. All you have to fars it the emonant of reliation, all you have to fars it the emonant of the control of the said tingers in you, that has not become you have been said to be the control of the power of cett, may then earthed to the power of cett, may then greated beginning with a civilitied society at the present time solys have been introduced at the textigation of the devil—as only

Let Spirituali-is be no longer known as mere sitters in welrd circles, talking with ratpling ghosts, as the world inaughres, but a body of men and women communing with angels, and in-pired to change the social, raligious and political life of the world.

of the world.

The preverbs of all ages show as that a ceares, brutal being caseout be transformed at once by any most acteur that a constitution much other than the second to the seco

and your toriure.

Bet Spiritualism by a religious science and a scientific religion, and its aim will be clear. Let it sellevers skil fished to one another by leve and good works, growing in knowledge, and healthy lab bodily life, consecrated, one and all, to the service of man and the glory of God, and Spiritualism will outdo jil the Sible records.

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