

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, DEVOTED TO PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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ADDRESS OF GILES B. STEBBINS, At the Anniversary Meeting of the Free Religious Association, Parker Memorial Hall, Boston, May 27th, 1881.

(From Report of the Free Religious Index.)

MR. PRESIDENT.—I am aware that there must be a limit to human endurance; and, the hour being so late, the words that I have to say shall be very brief.

I think the real problem before us, the nature of the change that is going on in religious organization, is one of great importance. All over the West, where my home is to-day—and I presume it is the same here—you will find multitudes of thoughtful earnest men and women who fear religion as the burnt child dreads the fire. They think of religious organizations as prisons. They cannot separate the idea of organization from the idea of religious bondage and spiritual slavery and death; and the problem before us is to change all this, and bring about some method of organization that shall mean for such people not slavery, but liberty; that shall mean not darkness, but light; that shall mean not bigotry, but the broadest and most liberal fellowship. That is the problem before us, and now let me briefly point out some of the hindrances in the way, in the West especially, and some of the encouragements as well.

A few months ago, in the city of Detroit, my then home, I met a gentleman one day in the street, and spoke to him about something that was going on in his church. "Why," said he, "I don't go there to church now." "Said I, "I thought you had a pew there." "Well, I did," said he. "We had a pew, and paid our quarter's due; but, when the collector came round at the time the last instalment became due, I found that none of the family had been there for three months, and I thought it was useless to throw away the money for no purpose, so I gave it up. Now," he said, "I think there are families in about that position enough to fill a dozen churches in the city." This indifference is one element in the solution of this problem.

There is another matter connected with this question. It is difficult to induce people who differ in their opinions to come together on a broad free platform, like this for instance, and preserve and maintain toward each other their mutual respect. I may be said to represent a large body of liberal-thinking people in the West who are called Spiritualists. I say this because I have been asked to speak of the progress of organization among that people, and therefore speak somewhat in their behalf. And let me say here that every Spiritualist is of necessity a Free Religiousist, because the spiritual philosophy, broad ecletic and inclusive, knows no prejudices; no limitations, no barriers, recognizes no authority for truth, but only the truth of the soul for authority, and accepts the intuitions of the human spirit, the testimonies of the human reason, the truths of human experience, and the results of scientific experiment as its basis of education. But then there is a text which says, "They are not all Israel who are of Israel," and this is true of the spiritual philosophy in the broad sense, for there are many who imperfectly comprehend it, just as on the Free Religious platform you find some who more perfectly comprehend the beauty of the Free Religious idea than others. This is a great difficulty in the way of progress in the West—to induce people, differing quite heartily in their sincere and earnest convictions, to come together with mutual respect for each other, and engage in some common work. If I come on a platform with another man, and treat him as though

I was stooping from my elevated position to come down to his level, or if I treat him with a sort of ill-concealed contempt, if that man has any self-respect, he will go his own way and leave me alone. It is a hard lesson to learn—this lesson of mutual reverence and respect; and the want of that is one great difficulty in the West as it is in the East.

Another great difficulty is the wide differences of opinion that prevail. We have very conflicting and contradictory elements in this day of transition. We are coming out from the shadow of the old traditions; the one leads toward Materialism, and the other toward Spiritualism. These paths diverge so entirely it is difficult to bring these two classes together. They may, and should, meet for occasional expression of honest opinion with mutual respect, but as to organizing for permanent education in opposite opinions, that is hardly possible.

As to the encouragements, they are many. I believe in organization. I believe it ought to come. I believe in Napoleon's answer, when a general said of a plan of his on the battle-field, "It is impossible." The imperial commander said, "I know nothing about the impossible. I have no such word in my dictionary." And so it seems to me that, if this is a good thing, we ought to have no word "impossible" touching the organization of Free Religion in our dictionary. One great help in the West is the heart-hunger of the people. They are hungering and thirsting for spiritual and intellectual food—men living on their farms, women toiling in the household vocations, men sitting in their offices. They are not satisfied with the few huks they are fed with; they want something more; and, after waiting and hungering and thirsting, the time must come when they will have something more.

Now, how is this demand met in the West? Let me say there is a large class of people who do not feel like being tied down to the old bondage of going to meeting once a week. They feel they can get along with more distant intervals, and sometimes they are compelled to. I know one very marked and excellent feature that shows a tendency to accept a simple and practical organization in the West; and that is, that all over this country—in distant Kansas, in Ohio, Michigan, etc.—you find associations of men and women, very simple in their form, and very free from narrow restrictions, in which people work together in a common sense way for certain practical results. We have, for instance, grove and camp meetings in the summer; and those in charge invite men and women to come and speak to them. They always say to those they invite, "Come here to our grove, and speak what in your own soul you believe to be true." Never do they limit them. I believe there will be held one hundred of these great meetings this year. Night before last, I had the pleasure of going to Music Hall, and sitting in the gallery, looking on that magnificent audience of four thousand people and listening to the eloquence of that wonderful organ, but, friends, I presume there will be scores of audiences gathered in the far West during the coming summer larger in numbers than the immense audience in Music Hall night before last. These are very encouraging signs, and I have no fears for the future. It is wonderful the progress we have made in the direction of liberty of thought and speech in the last twenty years. It is like the transition from the ice-bound drifts of winter to the floods of spring, that make devastation for a brief space, but prepare the earth for the fruits of summer and the golden harvest of the autumn. Let us take heart and hope, and move right on. Sectarianism has been organized long enough. Sectarianism is being honey-combed with free thought everywhere. Thinking ministers in the pulpits do not believe half they preach, and thinking people who hear them do not believe half they hear. This is a very unsatisfactory condition of things, and it cannot last through many years. So it seems to me all we have to do is to move right on, and carry on the good work of freedom and fellowship in religion. That is the great work of the nineteenth century. It is the great need of the age.

I want to thank my friend Mr. Hinckley for his fine statement of the leading points and ideas of the Free Religious movement. I endorse that statement and am very glad he was able to make it here. I think it is of great consequence that, while we do not limit each other, while we do not browbeat each other, while we show the fulness of the spirit of religious freedom and fellowship, yet at the same time that we strive to conform to, and to affirm, certain great eternal principles and ideas that have been the inspiration of the best thought in all ages, in all places, and in all the religions that have sprung up and gone down again in the world; and it was the statement of those great truths in the address of my friend that I like. Permit me to add one thought, and I will draw my words to a close.

In addition to his admirable statement, I would say we need to receive the great, the lasting, the never-dying truth of the immortal life. We need an outlook over, above, and beyond that change which we call death. We need the thought of the broad eternity that we are beginning to live in now. We want an outlook of such a nature that the injustice of to-day shall be rounded out into justice to-morrow, that the ignorance of to-day in the great to-

morrow shall be changed to wisdom, that the prejudice of to-day, in the great to-morrow, if not before, shall melt away in the sunlight of love and truth. I am glad that it is one of the signs of the times in this nineteenth century that there is a revival of this glorious conception that binds the life that is with that other and higher life that is to be. I am glad that we are alive in this nineteenth century, when there are witnesses to an accumulation of facts which have been verified as thoroughly as any facts in the whole realm of natural science, and that these facts go to prove the great truth that man shall never die. But, the great thought is to be free, to help each other's growth, and help each other to a higher, a more beautiful, and a diviner life.

Something has been said here about the Index. The only reason, Mr. Chairman, why I do not put \$5,000 into the treasury of the Index is the unfortunate fact that I have not it to put in. It is well that the Index lives; but, as a little reminder of the progress of the cause in the West, I want to say to you that there is a journal published in the city of Chicago, asking no contribution of anybody, asking not a dollar's help, and it has not asked a dollar's help for the last fifteen years, save the patronage that its subscribers give it, and this journal is circulated by thousands all through the Western States, through Oregon and California, over into that Australian continent, over into Europe, Africa, Asia, and England, and in New England as well. That journal is the RELIGIO-PHILOSOPHICAL JOURNAL; and, although in some respects its views might not accord with the convictions of some of you, yet, I want to say, and I speak it from a heart of intimate knowledge, that the idea, the aim, and the scope of that journal are exactly the same as the idea, the aim, and the scope of this Free Religious Association, advocating and claiming freedom and fellowship in spiritual truths.

Let me close by reading a few lines from the inspired soul of a New England woman, Lucy Larcom. I read them because they seem to contain the great central thought and inspiration toward which the Free Religious movement, and the advocates of fellowship, under various names, ought to reach. He read "The Mountain's Prayer," and closed with the close and careful attention of the listening audience, who had kept up their interest through the long hours of a very warm day.

The Revised New Testament.

BY ALEXANDER WILDER.

Perhaps this is a premature utterance upon the question now before the English speaking peoples. If so, it will manifest itself by some conspicuous blunder which will lead to the severe castigation of the writer for his temerity. Indeed, it requires audacity, if not fool-hardiness, to enable one to speak honest conviction, even when it is consonant with the general or dominant sentiment. Very well, I am used to differing, and often chastised for it; but theological ruffianism and proscription will not harm me more than any other.

There was never good reason to hope for much from the Revisers of the Authorized Version of the New Testament. They are men of fair ability in verbal and linguistic criticism; and have made accordingly a decided improvement in regard to the Greek text from which the book has been translated. Whether, however, there ever was a pure Greek original to a solitary book is more than dubious. Several of the books are clearly, as the internal evidence shows, not genuine. The treatise entitled Act of the Apostles, is not even authentic. The writer of the Gospel according to John did not know the geography of Palestine aright; and the endeavor to supplement the story of Mary Magdalen, the fable of the rich man and Lazarus of the Ebionites, and to impute to the Pharisees, who were a mild and thoughtful sect, the cruelties and bitter animosities which characterized the Sadducees, to whom the high priests belonged, are so many objections to the book. It may be sacred—that is, sacerdotal scripture written for a purpose and with a moral; but it will not bear severe criticism as a historical production, any more than the *Diamantopada* or any of the *Upanishads*. It is enough, perhaps, to say that no whisper from the saviors of Tubingen was admitted to the Jerusalem Chamber. The product of their labors belongs like the copyright, to the men who worked; but the great world have little part in the work or its results.

The verbs in the aorist tense have been often improperly rendered, as in past times. Indeed the most notorious both of all, the Lord's Prayer, is a fair illustration. It displays a slavish adherence to old dictions, of the same character as leads the Romanist to pray in Latin and the Jew in Hebrew—because these are unspoken priest-dialects. In regard to the "daily bread," there was a sad blunting. They wanted to read it "Bread for the coming day" which might be in conflict with the precept: "Take no thought for the morrow." Peter Abelard rendered it *superabundant* bread, which may not be far amiss. The clause: "Forgive us our debts as we have forgiven our debtors," is palpably wrong—wrong as a sentiment and a scholarly rendering of the Greek. It is entitled to very little respect.

The next sentence I discard with disgust

and bitter loathing as untrue in letter and doctrine. The Holy Ghost never inspired the sentiment in either Hebrew or Greek. In the common version, which is bad enough, it reads: "Lead us not into temptation, but deliver us from evil." The Revisers have it: "Bring us not into temptation, but deliver us from the evil one." All that has been achieved has been, to perpetuate a blasphemous libel upon God, and to graft the Devil upon the Lord's Prayer.

There was a preacher, it is said, that announced the subject of his discourse to be the world, the flesh and the devil. "I will begin," said he, "with the world, touch lightly on the flesh, and hasten on to the devil." The revisers have pretty much accomplished a similar feat with this prayer. They briefly mention the Great Father, touch lightly on man and his foibles, and make way speedily to the devil.

The idea that God had or could lead any one into temptation, is a blasphemous paradox. It is of a piece with the assertion of the Israelitish prophet Micah, that Jehovah had inspired the prophets of Ahab with a lying spirit, as though he had been "a liar from the beginning and the father of it." I worship no such God, but repudiate him utterly. He is totally unworthy of the intelligent veneration of every loyal soul.

The rendering of *ton poneros* as the "evil one," though admissible as according with the Greek text, can hardly be acceptable as carrying the sense of the language. The original meaning of the word is: occasioning pain; causing trouble, uneasiness, fatigue, sickness, distress; bad, wretched, evil. Nobody who did set the devil always before his face, who had not a very vivid idea of the creature in which he ever dreamed of rendering this term "the evil one." The word is from *ponos*, to labor, to toil, to be in want. The verb *ponos* comes from this term, and has about the same meaning. Then came an assortment of derivatives, of which *poneros* is one. In the neuter gender this verb is used as an abstract noun, to *poneros*, evil, misfortune, badness, perversity, suffering, wretchedness, misery, unhappiness. Moral evil is an idea forced into the word, rather than a germane, legitimate, and just definition. Indeed, there occurs in the previous chapter the phrase—"Resist not evil." If the revisers had been consistent in their mode of proceeding, this would have been rendered—"Resist not the evil one." But although this may be orthodox in practice, not even an inveterate Calvinist, believing sin to be the necessary means of the greatest good, would quite have the hardihood to let it have a place in "the sacred text."

The word temptation as commonly understood is also a very wide departure from the true sense of the Greek text. The word used is *peirasmos*, the accusative of *peiras*, trial, proof, ruse, stratagem, hazard. Euripides uses the last word in the sense of endeavor. The verb *peiras* is formed from it; and signifies to try, attempt, prove. In the passive voice, it sometimes means to be tempted. There is also *peira*, to make trial, to prove by trial, to attempt to lead astray. *Peirasmos*, therefore means trial, extremity, solicitation to do wrong. Temptation is thus an incidental, but not leading sense of the word. *Peirates* or pirate is from the same root.

The word rendered lead or bring, is *eisangelos* the subjunctive of *eisphero*. It is the most troublesome expression of all. It generally means to introduce, bring or carry, urge; to propose, to admit. It may have a causative sense in which case it would have the idea of inducing, permitting, "God tempteth no man," says James, and I believe it. With the risk of abundant sneers, hard and unkind words, I submit the following version of this admirable formula:

"Our Father, the one in the heavens, hallowed be thy name; thy will be established alike in heaven and upon the earth. Give us this day our super-essential bread. And forgive us our debts as we forgive our debtors. And let us not go into perplexing trial, but draw us away from evil."

The verb *genetheto* is used in the sense of becoming. The true import of the text invocation is that the will of God shall be evolved, be the outcome of all things both in heaven and in the earth.

*Eponosia* is generally supposed to be from *epohmi*, and so to denote necessary or always at hand. "Give us our food as we need," would thus express the sense. But *ousia* means essence or substance; which would make the adjective mean *super-substantial*, i. e. divine or heavenly.

There are many other renderings which are essentially vicious. In the passage, Matthew xvi:25-6, *psuche* is translated life; "What shall a man be profited if he shall gain the whole world and forfeit his life?" Yet the parallel passage in Luke suggests a truer reading: "What is a man profited if he gain the whole world and lose himself?" We perceive at once that the soul is the self, that which individualizes the personality. In a large plurality of cases in the Bible where the word *psuche* or NPS' naphash occurs, the word self for soul makes excellent sense. It is absurd to render it life, as has been done.

So too, the adjective *psuchikos*, psychical, is translated natural and sensual—both which are far-fetched and but ill express the sense.

The word *noos* or *phronema* is rendered mind, like *phron*, or *phronema*. I prefer to read it, the interior mind. The Revisers have confused the sense very badly in this

omission to make a distinction. This is very conspicuous in the Pauline Epistle to the Romans, vii., viii. "I delight in the law of God after the inward man; but I see a different law in my members warring against the law of my mind (*noos*). So with the mind (*noos*). I myself serve the law of God; but with the flesh the law of sin. For the mind (*phronema*, or proclivity) of the flesh is death; but the mind (*phronema*) of the spirit is life and peace; because the mind of the flesh is enmity against God." A little hermeneutical skill, not to say spiritual discernment, would have enabled the Revisers to have made these texts very impressive and instructive; but it has not been done.

If some word or even phrase had been used to express substantially the sense of the derivatives *metanoos* and *metanoia* the readers would have been aided to understand it. The import is, the bringing of the interior mind or spirit into control of the outer character, inclination and motive. Such words as repent and repentance or spiritual reform express the idea very imperfectly.

I hope the reader will not find my language prolix or obscure. I have tried to be plain as well as just. I had not hoped much from the revisers; but in the little, I have been disappointed. So far as I have scrutinized this new version, it appears to be little else than an exhibition of theological quackery, as a spiritual agency unwholesome; as a literary production, pedantic. If the book is a fetid-god, divine in the text rather than in the sense, it should be left untouched in the original Hebrew and Greek, where the divine influence was supposed to be manifest. If, however, the book is for instruction and benefit, we demand a faithful translation, with the meaning of every word intelligibly given.

This has not been done. We have only the work of grammarians, not of deep-thinking, clear-seeing men. This Revised version, whatever its merits, is nevertheless, the stupendous failure of the Nineteenth century.

Hon. George Lunt, in the Boston *Advertiser* of July 22d, criticizes Prof. Alford's rendering with approval: "Permit us not to fall into temptation, but deliver us from evil."—A. W.

The Spiritual Cause in Rochester, N. Y.

To the Editor of the Religio-Philosophical Journal:

The number of Spiritualists in Rochester is steadily increasing, though there have been some unfortunate occurrences calculated to retard its rapid growth. Perhaps this is the case in other localities, for there are those going from place to place, pretending to be mediums, who are an injury to the cause, and their deceptive course often prevents persons from investigating the genuine phenomena. All this is, perhaps, incident to the importance of the subject, for if it was a matter of little moment, there would be no temptation to counterfeit its genuine manifestations. But Spiritualism, in the city of its advent, is not dead, and believers are constantly increasing. It is found in all ranks of society, and there is not a Protestant church in the city but contains members who admit the truth of the phenomena of modern Spiritualism; some openly, others privately, for fear an acknowledgment might injure their church standing. Churches here have long since ceased to deal with members because of their Spiritualism.

There are mediums in Rochester of almost every phase, and all our healing mediums especially, are doing much in their way to disarm the public of its old time prejudices.

For most of the time for three years the Spiritual Society of Rochester has had public speaking on Sundays, and the meetings were well attended. Just now we are having a vacation, but it is presumed the meetings will be renewed in the early fall. The last speaker that visited Rochester was Mrs. Emma Jay Bullene, of New York. Mrs. Bullene is an exceedingly graceful and interesting speaker, and the manner as well as the matter of her discourses, commands the close attention of her audiences. Though a veteran in the cause, she is yet in the prime of her intellectual and inspirational powers. Her visit to Rochester was of marked interest to some of the early Spiritualists, for she was the first purely trance speaker to which they ever listened. Mrs. Bullene was educated at the Le Roy Female Seminary, and while a young girl attending school there, she was developed as a trance speaker. Her wonderful powers attracted the attention of Judge Haskell, of Le Roy, who induced her to speak occasionally in his parlors, and Spiritualists far and near were invited. This speaking took place not long after the famous Corinthian Hall investigation of the "rappings" in Rochester, and Spiritualists were not then as numerous as "the sands of the sea." The writer of this recollects well about twenty-eight years ago, going from Rochester to Le Roy, a distance of thirty miles, to hear Emma Jay (now Mrs. Bullene), who was regarded as the wonder of the times. Such philosophy, such fervid eloquence we had never heard before from the lips of a girl not eighteen years old.

Mrs. Bullene was the first trance speaker who ever addressed an audience in New York and in Boston. For a few years she labored constantly, and was a pioneer speaker in the Western cities. Circumstances then induced her to retire from the

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Theosophy and Spiritualism.

BY WM. EMMETTE COLEMAN.

In Colonel H. S. Olcott's address in Simla, India, not long since, upon Spiritualism and Theosophy, he tells us why he ceased in 1874 to call himself a Spiritualist and took the name of Theosophist. It was because, he says, he had seen Mad. Blavatsky produce at will and in full daylight the most wonderful facts of mediumship. Here follows a list of the wonderful things thus witnessed by him: "I have seen showers of roses made to fall in a room; letters from people in far countries to drop from space into my lap; heard sweet music coming from afar upon the air, grow louder and louder until it was in the room, and then die away again out in the still atmosphere until it was no more. I have seen writing made to appear upon paper and slates laid upon the floor, drawings upon the ceilings beyond any one's reach, pictures upon paper without the employment of pencil or color; articles duplicated before my very eyes; a living person instantly disappear before my sight; jet black hair cut from a fair haired person's head; had absent friends and distant scenes shown me in a crystal; and in America, more than a hundred times, upon opening letters upon various subjects coming to me by the common post from my correspondents in all parts of the world, have found inside, written in their own familiar hand, messages to me from men in India who possess the theosophical knowledge of natural law. Nay, upon one occasion I even saw summoned before me as perfectly 'materialized' a figure as any that ever stalked out of William Bly's cabinet of marvels." All this, he tells us, was done by the "trained human will."

Analyzing these so-called marvels, we find them naturally separating into two classes; those due to jugglery, a little skillful prestidigitation; and those due to the psychological power of Mad. Blavatsky upon the Colonel's mentality. So far as the supposed magic music is concerned, I have knowledge that Mad. B. had a music box concealed in her house in New York, the music of which she palmed off on her dupes and visitors as magic music. The effect of its gradual approach and dying away could easily be produced by having the box carried gradually from a distant room to the neighborhood of the one where the listeners were, and then as gradually carried away again. I have also knowledge that drawings and paintings previously purchased or prepared by Mad. B. were on different occasions imposed on visitors and friends as instantaneous productions of her magic power; I have knowledge that she at times hoodwinked Col. Olcott, and that at other times, the two united to hoodwink others. Mad. B. had painting materials in her house, and she was a proficient in painting. As a specimen of her impostures on the Colonel, I will state that, on the wall of his room in her house (he it remembered that Col. Olcott lived with her for a long time before they went to India together, while his wife resided in another house in the same city),—on the walls was painted an inscription, said by Mad. B. to have been done magically; and his private room being changed one day to another apartment in her house, during his absence Mad. B. erased the inscription in the first room and repainted it in room No. 2, telling him, on his return, the erasure and painting were accomplished by magic. It may be well to state that I am in possession of many other facts in the inner life of this so-called magician, including her career in Paris prior to her arrival in America; her connection with the demi monde there, and her proficiency in the use of *argot* or French slang, with which her conversation in that tongue is ever so plentifully interlarded; her marriage in Philadelphia before she met Col. Olcott; her separation from her husband, and the great dread manifested for fear he should present himself at her New York residence; her mysterious receipt of money at intervals, presumed by some to come from Jesuitic sources. (In this connection it may be noted that Miss Emily Kinslingbury, secretary of the British National Association of Spiritualists, very shortly after her return to England from an American visit, during which she was a protegee of Mad. Blavatsky, after recommending Col. Olcott as a fitting leader of American Spiritualism, wound up by joining the Roman Catholic Church, while Dr. C. Carter Blake, one of the most prominent English Theosophists, who also claims to possess magic power, is likewise a Catholic; her violent profanity, intemperance, cigar-smoking, and other coarse masculine habits, etc., etc.

The following named phenomena claimed to have been tricked by Col. Olcott were, most likely, juggling tricks of the Madam's: Falling of roses; dropping of letters in his lap; the music; writing on paper, slates, etc.; pictures without pencil; black hair cut from fair haired persons; letters from India found in letters of ordinary correspondents (in this case, probably, the Colonel's letters were opened by the Madam, the Hindoo letters slipped in and then resealed); and the "materialized" spirit. Mad. B. is well known to possess considerable psychological power, especially over Col. Olcott; and the remainder of the magic feats seen by him were probably non-objective in character, had no existence in reality, but were impressed upon his mind just as the mesmerist causes his subject to behold, as seemingly partial realities, whatever he wills him to see. We thus see that the two qualities possessed by Mad. B., clever jugglery and strong psychological power, are sufficient to account for all the seeming marvels falsely attributed to magical control of the sub-human elements and elementary none of which have any existence save in the imaginations of those unwise enough to believe in them. And for this Col. Olcott renounced Spiritualism, and now asserts that none of the spiritual phenomena are produced by the spirits of the dead,—all being due to the exercise of "trained will power" of the adept, assisted by the elements.

Materialization he explains as being caused thus: "The soul of the living medium, unconsciously to his physical self, ceases out, and by its elastic and protean nature takes on the appearance of any deceased person whose image it sees in a visitor's memory. The medium's body being entranced, and his active vitality transferred to his inner self, or "double," that double can make itself appear under the guise of a dead lady or gentleman, and catch and comment upon the familiar incidents it finds in the relative magnetic atmosphere. With all due respect to the Colonel I feel compelled to dissent from this extreme position, until I see more convincing proof of its truth. I have no doubt those cases of "materialization" where a second form the exact image of the medium is seen apart from the medium, and produced by the "double" of the medium; but even then I am of opinion that outside spirits aid in the manifestation of the medium's "double," assisting it in the production of the phenomena. In cases, however, where the forms seen are unlike the medium's, of different sex, color or nationality, or variant in other respects, I think the "double" has no

part in the phenomena. The "double" must be the counterpart of the person to whom it pertains. Is it reasonable to suppose that a female form or the form of a child, can be the "double" of a fully grown man? In cases where two or more "spirits" of different sexes, ages, sizes, nationalities, etc., manifest themselves at once, through one medium, as I have seen in genuine materializations witnessed by me, is it not absurd to suppose that the "double" of a man could divide itself up into three or four fully formed persons, with a distinct individuality in each, and all different in appearance and mental traits from the medium? Again, where the medium is not entranced, but even engaged in conversation with the materialized forms, as I have seen in genuine materializations, the theory of the "double" is ruled out. Attention is invited to the significant fact that a few years ago, Col. Olcott asserted that the materializations were produced by elementary, non-human spirits, who impersonate the spirits of the dead; now we are told that it is not elementaries but the spirit of the medium himself who impersonates the spirits of the dead. This is a characteristic sample of the continual changes in theory which the Occultists have been making ever since the rise of this nineteenth century superstition. After we were first told that non-human spirits, sylphs, gnomes, undines, and salamanders, produced the manifestations, in a year or two we were told that a mistake had been made; it was not the non-human elements, but the spirits of former human beings,—spirits of men and women who by an impure life had lost their immortality,—who simulated materialization. Now we have a third hypothesis, the medium's double. The next, a fourth theory of Col. Olcott's, will probably be the true one,—partly the double, and partly disembodied spirits. A gradual advance towards the truth may be seen in each theory: First, spirits who never had been human, but would in time attain to the prerogative of human immortality; secondly, spirits formerly human, who had lost their immortality; thirdly, spirits of the mediums. Or, first, non-human; second, quasi-human; third, strictly human, in the body. The fourth will perhaps be human spirits, out of the body. Even Theosophists make progress towards the truth. There is still hope for them.

There is a foundation of truth in the vagaries of Theosophy. The spirits in the body do perform some of the phenomena attributed to the spirits disembodied. If the Theosophists would drop their absurdities about elementaries and elementals and go to work to demonstrate the action of the occult forces of the human spirit on earth, they would be doing valuable work—work much needed. But as it is the little truth they have is so encumbered with nonsense and charlatanism that their influence upon the world is more injurious than beneficial. Occultism and Theosophy rightly directed would be eminently servicable to Spiritualism and the world. Let us hope that in time its services may be thus utilized. Presidio of San Francisco, Cal.

COMMON SENSE REASONS

Why the Planets as a Whole, Influence The Animal and Vegetable Life and the Object of the Same.

BY DUNYAN TURBON.

Go with me, if you will, to the mineral, vegetable, and animal kingdoms, and you will see a connecting link and a similarity right through from the inanimate to the animate life. See how closely connected they are. There can be no difference scarcely distinguished between the lowest stages of animate life and the inanimate, only that there is life, and that is all. There is but very little difference between the vegetable world and the animal. There are but two distinct kinds of plants upon the face of the earth from the rising to the setting of the sun and from the north to the south pole, and these two kinds are the endogenous, and the exogenous plants; one an outside growing and the other an inside growing plant, from the smallest blade of grass to the largest tree that grows. Man has his circulating system, so have the plants; the sap of the plant is the same to that species as our blood is to us, and for the same purpose, to help sustain life. Man has his digestive organs, so have the plants. Man eats food, so do the plants. We eat what the elements in nature produce; the plants eat the elements directly themselves. A child when first born can not eat coarse food. Why? Because its digestive organs are not strong enough, therefore nature prepares food partially digested in its mother's breast adapted to its organs at that stage of its life. The plants are the same, the acorn, grain of wheat, grain of corn or any species of these kinds, and they are all alike and similar to the child. I will take the acorn for illustration to explain what I mean, as it will be easily understood: We break open the shell and we have what we call the kernel; down in one spot in the kernel we find little spots no larger than a pin point; this is the germ, or embryo. This embryo is the life itself; that protoplasm that no man can explain. This yellow or white substance that surrounds the embryo that we call the kernel, is nothing more nor less than food prepared by nature adapted to the embryo's digestive organs at that stage of its life, the same as a child before it is weaned. The embryo is not old enough yet to be weaned. The acorn drops into the earth and the electricity of the sun comes in contact with the embryo—then it begins to show life and eats the food that surrounds it. When the substance that surrounds it is all eaten up, then its digestive organs are stronger and it is old enough to be weaned, the same as a child. It then has roots that sink into the earth and draws coarse food from the moisture in the earth, and stems that extend above the earth that derive food from the atmosphere. Thus you see the similarity and connecting link from the mineral to the vegetable, and then to the animal kingdoms. There is nothing in nature independent in and of itself. Every thing is dependent to a certain extent upon something else inferior or superior to itself and these upon other things still beyond. As there is no such thing as a first cause, when you find one cause then there is one still beyond, and no end to causes. When you find one cause it is easier to find a second and then still easier to find a third and so on up. The more evidence you get the easier to find others. From what science has now discovered, it is evident to my mind that two things always existed and had no beginning, and these two are mind and matter, or in other words, intelligence and the elements. What would mind or intelligence be without something to act upon or what would matter or elements be without intelligence. I claim that they both (mind and matter) were essential to each other and this grand mind is God himself. Man is the highest race of the animal kingdom. In the age of progression from the mineral to the lowest stage of animal life up to the highest, there is continually, step by step, a superior-

ity existing, each grade is a little superior to the one previous until you reach man. It is said that man is the noblest work of God, and is far superior to all the lower animals, and then the same rule works in man himself. Some men are far superior to others. And why is this the case? The reason is that some have finer brains and are continually studying out some improvement for the benefit and advancement of man. Now I wish to ask the question, why is this the case? I will try to answer it. We will take for example a sewing machine, a musical instrument, etc. As they set in the house by themselves, they are a dead letter; they must have an operator to act upon them. Some machines, pianos, organs, etc., are superior; some are inferior; some instruments chord better and make finer music. Just so with man. He is an instrument to be operated upon, and must have an operator. And there is something in nature that operates upon men's minds, that leads their minds and thoughts in certain directions and causes them to do certain deeds in proportion to the quality and superiority of the instrument. The general opinion is that this something has not yet been discovered. I think that if you will just stop and reason from cause to effect and from the known to the unknown, that we can form some idea, although not perfect. Let us go from earth to the sun and from the sun to the rest of the planets. Why are the twelve signs or constellations of the zodiac and the planets existing in space? What are they there for? Just to look at? I answer no! They are there for a purpose and have a work to perform. Take the whole zodiac of planets and constellations, and they constitute one grand perfect machine as a whole, and they show a grand and broad mind at work far superior to that of man. Man invents a machine but never can he invent a machine so perfect as this, the planets and constellations as a whole, and working together in unity and perpetual motion. Man's invention must have its parts, etc.; if a cog in a machine is broken, we must stop running it until repaired. Not so with this immeasurable mind that made and controls all things and is in all things in nature. I claim that every thing in the earth and on top of the earth is under the influence and control of this perfect machine, and it operates upon man's mind according to the perfectness of the instrument to be acted upon; also this machine must have an operator to operate it, which is the mind of the universe. We know that the sun that shines through the stellar medium, and atmosphere upon our earth with such beauty, influences the vegetable world and gives life to it, and the moon upon water, and why not upon man? We do know that if the sun was taken away from us, that the animal and vegetable life would be of very short duration and we would soon decay. If the sun and moon influence us to a certain extent in this, then why not the rest of the planets in proportion to their size and distance from us? As it takes all the planets combined to constitute this grand machine, that operates on all and in all things, why is it that there is not war all the time in the United States, or why is it that there is not always peace, and in other countries the same? I will tell you the reason: It is because there is not the same kind of magnetism influencing, operating, or acting upon the instrument, men's minds, all the time. And this same magnetism or electricity exists in space, men's bodies and in all things, all the time, in more or less quantities, as if they are positive or negative. I claim that there is more than one kind of electricity. There is more than one kind of trees and plants, and yet they are all trees and plants. Go with me, if you will, into an orchard, and you pick an apple off a tree and taste it and it is sweet; go to another tree and get one and taste it and it is sour, and yet they are both apples, but of different qualities. Men's mind are different, yet they are all men in one sense of the word, and yet have different qualities and minds. Just so with the planets; they have different qualities and electricity. The sun has a different work to perform than the moon. Jupiter, Saturn, Mars, Herschel, Neptune, Venus and Mercury, all have different avocations, and yet all combine and work together in unity as a whole, for the benefit of man and the vegetable and mineral kingdoms upon this earth, and thus fulfill the intention and law of the divine Creator of all things; and thus it is that men are of different minds; they are supplied by different electricities of different planets; because that something in nature is acting upon his instrument, the white and gray matter in the brain. Why is it that all nations of people even the savages and cannibals, have an idea within them of a hereafter and a better dwelling place than this earth? It is that something in nature, in space, the God himself that is acting upon the inner man, the spirit of man, that dwells within the physical body of all.

The United States will never have war, nor any other country, until certain planets are passing through certain signs of the zodiac, and after war commences, peace will not come until the planets pop out of the sign or come to good position. We never have earthquakes until the planets are in certain signs, or else countries are controlled by earthquake signs. What was the cause of the past long cold stormy winter, floods, destructive earthquakes, diseases, pestilence? I answer: It was planetary influence, as the planets are now undergoing changes and positions that have not taken place within the history of man, or since the flood; and why do we have these wars, pestilence, tornados, fires and earthquakes, causing the earth to upheave in some places and settle in others? If we read ancient history and make observations and get the planets' positions, we will find them in signs and similar positions when these things take place, that produce these things in different countries. I will ask you who were the mound builders, that existed in both North and South America, previous to the Indians that inhabited this country, when it was discovered by Christopher Columbus, and we have no history of them except their works of art, that are found in their mounds? Now, when were these people destroyed? and when did they exist? I answer: The only way to get at the time is to figure back and see when the planets were in the right position to destroy them. And, I ask, why do they come into these positions, and pass through these signs and produce the results before mentioned? I claim that there is a divine mind and creator at the head of all this, that has control of all things, as man has not arrived at that stage of perfection for which he is intended and will eventually attain. If this is not the case, why is it that the inner man or the spirit and nature, teaches us these things? In the end all will be for the benefit of man, to prepare them for that spiritual kingdom not made with hands, eternally in the heavens, where we all one day will dwell and live according to the deeds we have done while on earth.

Every duty well done adds to the moral and spiritual stature. Each opportunity eagerly grasped and used is the key to larger privileges.—J. M. Leighton.

The Prayer Cure—Laying on of Hands.

The New York Sun has an interesting report of The Prayer Cure, and healing through faith and the laying on of hands, by Mrs. Anna J. Johnson, whose faith-healing powers are widely known.

She opened a neat cottage at Ashbury Park, New Jersey, June 20th, with the sign: "Christ's Healing Institute" over her door, and sends out circulars of endorsement by leading clergymen. Her place and her practice are described by a Sun reporter, as follows: Entering the reporter of Sun found himself in a neat sitting room with cottage furniture, spotless white curtains at the windows, and with walls hung with religious pictures. Inscriptions cut out of sky-blue paper were pasted on the walls, as follows: "Comfort Ye My People. 'Lo, I am with you always.' " "Peace I Give Unto you.

Mrs. Johnson is a pleasant-looking, white-haired lady of 50. Her voice is low and sweet, and she has a Scotch accent. She greeted the reporter pleasantly, and cheerfully consented to be questioned relative to her institution. "Do you heal entirely without medical treatment?" she was asked. "Not without medical treatment, but without medicine, I use no drugs," she replied. "Does your treatment require faith?" "All are invited who have faith in God, and all those who desire faith." "Could you cure an infidel—Bob Ingersoll, for instance?" "Yes, if an infidel comes asking God. All I want is to bring his mind to a clear understanding of the Divine power, which rights all, whether he is taught to know Him or not." "And is your healing done entirely by prayer?" "By prayer and faith and laying on of hands. I do not claim to do the healing myself. God does it for those who believe in Him. I find out the condition of the patients' minds. If they come in the spirit of inquiry, with loving temper and sanctified spirit, I can help them."

"Have you any patients in your institution at present?" "Only one child, who is paralyzed; others are coming to see me daily, and are receiving benefit."

"Have you cured any case of paralysis?" "Yes; Mrs. Robert, of Hoboken, was paralyzed three years. She lived at the corner of Fifth and Washington Streets. I prayed with her one afternoon, and the following morning she walked across the room leaning on the arm of her daughter. She was at that time so blind that she could not see me. When I saw what success there was in curing her paralysis, I said, 'Oh, Lord, it is not too much to ask for sight.' She has since seen, and is as active as a woman of 80 could be expected to be."

"Did you treat any one else in Hoboken?" "Yes; Mrs. Colin, her daughter, living at the same house, was also cured of extreme nervousness. This was only three months ago. I do not claim to make these cures myself. I am only the instrument in God's hands."

"Anybody else cured in Hoboken?" "Yes; there was a Mrs. Velle, I think her name is, a French lady living in Garden street, near Ninth. She sent for me on account of my success in the other cases. All these cases were professing Christians. Another lady in Garden Street was cured of extreme nervousness. Her name was Miss Matty. Then a child of a neighbor was cured of St. Vitus' dance. Miss McGill, of 125 Garden Street, was cured after having been prostrated with weakness."

"Have you made cures in other places?" "Yes; in Newark, about a year ago, I made a number of cures."

"Do your patients always remain cured?" "No; they go back to their natural inclinations and become infidels. If they disobey the laws they must be punished. Of course, I cannot insure people against the workings of natural laws."

"Have you made any cures in New York?" "Yes; I cured a remarkable case, that of Mrs. Carey, a dressmaker in Sixth avenue, who had a very bad cancer. It was entirely removed by prayer, and she remained cured. Then there was the case of Mr. Jenkins, of 675 Madison avenue. He had a stomach difficulty which compelled him to give up business in 1876. He was entirely cured, although he had been ill 20 years."

"How long have you possessed this power?" "It is ten years since this light came to me, and I desired a home where the work of the Lord could be established and made practical. It is the same power that was used by Christ and His apostles. Another cure made through me was that of Mr. Skinner, corner of Clinton and Grand Streets, who had been bedridden two years. He was cured by prayer on the seventh day. A Mrs. Roberts had been troubled with asthma twelve years, and was coughing incessantly. She said she had tried everything without effect. I said to her: 'Why don't you put yourself in God's hands? God is the great physician; He heals all disease.' She looked at me in astonishment, but she took my advice and was cured. She was not only cured instantly, but has remained cured."

"How long a time is usually required?" "Some require more than others. Some are cured at once, and some require seven days."

"What was the first cure effected through your instrumentality?" "Mrs. Clark of Long Branch, who keeps the Central Cottage there, was the first. I was boarding at her house, when she was supposed by her physicians to be at the point of death from dysentery. I was directed to prepare for her a drink of alum and gum arabic water, and go and sit by her. I gave her the drink, and in a short time she was relieved. From the moment I laid my hands upon her the disease was cured. I sat by her all night, and she slept well. In the morning I was directed to say hands on her in the name of the Lord. She said to me: 'Mrs. Johnson, you are inspired by the Lord; every particle of disease has left me.'"

"Were you directed by the Lord in person? Did the Lord talk to you?" "Yes; I heard His voice, using the language that we speak. He spoke just as anybody else would. I have heard His voice frequently in the last ten years. When the Lord took me into His care and keeping, I was a worn-out and helpless woman. I did not know that He had given it to me until it was manifested in that way. Mrs. Clark's son was taken with congestion of the brain and certainly could not have lived under a physician's care. I laid hands on him and told him to trust in God. In five minutes after I laid hands on him he was better. When the doctor came he said I was right in saying that the young man had congestion of the brain. In 1878, I was in Milwaukee, and was enabled, by the grace of God, to make great cures there in the way of casting out devils."

"Have you the power of casting out devils?" "Yes; disease and sin, the results of broken laws, are devils,—the worst devils we have in the world."

"How are you compensated?" "My patients give what they please. I find them generally grateful. It is the gratitude of Mrs. Colin that makes me able to start this house. I cannot fix a money price, but there is an understanding that people will give according to their means. I would rather they would seek the Lord and ask his guidance as to what they shall give. I was in business in Chicago, where I was a caterer, and kept an establishment that was the Delmonico's of the West. But I was worn out with business engagements, and should have gone mad if the Lord had not come to my rescue."

"Do you belong to any denomination?" "No; I belong to Jesus—to the Lord and to humanity. I was formerly a Catholic. I went to Bishop Foley of Chicago, and tried to get his advice. I told him of my power, and wanted him to test it and find out the truth. But the Bishop was incredulous. I asked him to take me to any of the sick in the church, that I might cure them by simply asking God to heal the soul and body. But the Bishop said nothing, except that his advice would be useless. Finally I left the church, feeling that I was free."

"Do you recall any person of well-known reputation whom you have cured?" "Yes; Mrs. James McVicker was cured, and Joe Jefferson received great benefit, for which he was very grateful. He made me a present of \$100, and told me that he could play 'Rip Van Winkle' a great deal better after my treatment than he could before."

"Can you discern disease without being informed of the ailment of a patient?" "Yes; they need not tell me what their troubles are. I ask the Lord, and He tells me and gives me understanding."

"Is there any resemblance between your treatment and that of Dr. Newton?" "No; Newton was a believer in spirits; I operate by asking the Lord to help me. A remarkable cure that was made through me was that of Mrs. Lowry, of Fifth avenue. I cured her of sciatica after the doctors had given her up. I went to her bedside and said, 'Now, leave everything to the Lord. Just become like a little child, and trust God, and He will give relief.' She did as I directed. She had not been able to sleep for days. I laid my hands upon her forehead and took her hand in mine as I sat by her. She went to sleep, and slept until they thought she would never wake up."

Mrs. Johnson said she could name hundreds who had been cured by her. As the reporter departed she resumed the reading of her Bible.

Traces of Spiritualism among the Australian Aborigines.

(From "Light," London.)

A work written in great part by Alfred W. Howitt (a son of the late William Howitt), on the manners and customs of certain of the native tribes of Australia, and which contains a great amount of curious and original information, gives the following in reference to a belief in communications with the departed. Mr. Howitt says: "One of the Tattungul told me that he had been present at an invocation of the ghosts, which bears a strange resemblance to a modern spirit séance. On a certain evening at dusk, the Birraark commenced his invocation. The audience were collected and silence was kept. The fires were let go down. The Birraark uttered the cry, 'Loo-ee' at intervals. At length a distant cry was heard, and shortly afterwards the sound as of persons jumping on the ground in succession. This was supposed to be the spirit 'Baukan,' followed by the ghosts. A voice was then heard in the gloom, asking in a strange intonation, 'What is wanted?' Questions were put by the Birraark, and replies given. At the termination of the séance the spirit voice said, 'We are going.' Finally the Birraark was found in the top of an almost inaccessible tree, apparently asleep. It was alleged that the ghosts had transported him thither at their departure. At this séance the questions put related to individuals of the group who were absent, and to the suspected movements of the hostile Birraark."

"Birraark" appears to have been the name of a class of what we should call "mediums." But so far as Mr. Howitt had been able to ascertain, they had entirely died out before the time of his intimate acquaintanceship with the natives, so that he had unfortunately no opportunity of personal investigation. Mr. Howitt says further: "It should not surprise us that the Kurnai is superstitious. His belief that the dead survive as a ghost, in a form usually invisible, when taken in connection with the knowledge that during life his enemy was probably trying to destroy him by magic, is seen to produce a belief that that enemy, when a ghost, may have power to work destruction, against which he is powerless. Nor is it strange that he should accept the statements of the Birraark, or that he should believe him able to communicate with ghosts, when we recall that he believes his own ancestral ghost visits himself in dreams. We should be loth to reproach him with superstition when we reflect upon the extraordinary resemblance between the proceedings of the Birraark and the proceedings even now taking place in the midst of our highest civilization at spirit séances." E. T. B.

Why Boys Should Not Smoke.

When boys are advised on the grounds of health not to smoke, says the New York Times, they laugh at the advice and call its givers old fogies. But careful experiments lately made by a physician of repute prove that the practice is very injurious. He took for his purpose 38 boys, who were in the habit of smoking, and examined them closely. In 27 of them he found various effects plainly to be seen, 28 having various disorders of the circulation and digestion, palpitation of the heart, and a more or less craving for strong drink. Twelve of the boys were frequently troubled with bleeding at the nose, 19 had disturbed sleep, and 12 had slight ulceration of the mucous membrane of the mouth, which disappeared after discontinuation of tobacco for ten or twelve days. The physician treated them all for weakness and nervousness, with no avail until they had given up smoking, when health and strength were speedily restored. Even if it be granted that smoking is not injurious to adults, there is no doubt of its harmfulness to youth. Dr. Rankin, Dr. Richardson and others who have made special study of the subject, all agree in declaring that it causes in them impairment in growth, and premature virility and physical degradation. One of its worst effects is the provocation of an appetite for liquor in both young and old. When boys drink to excess they are invariably smokers. Men who want to give up drinking usually have to give up smoking at the same time, for a cigar or pipe excites a desire for liquor very hard to control.—The Anti.

Woman and the Household.

BY HENRY M. POOLE. [Metuchen, New Jersey.] "Aid yourself and God will aid you; Is a saying that I hold...

It is well to help a brother Or a sister when in need. But how can there be another Not-to-be-forgotten creed...

The New York Tribune has said kind and generous words from time to time in regard to the higher education of women.

Wellesley College has a microscopical society comprising about forty of the young ladies. This society has been in existence for three years and has accomplished some admirable work.

One hundred and fifty-three colleges and universities in the United States admit women on equal terms with men.

Mme. Madeleine Bres is the only woman physician practicing in Paris. She passed a successful examination before the Paris Faculty of Medicine.

There are eight girls' schools in Italy directly under Government control, and there are also an infinite number of private schools for which the government regards a regular system of inspection as essential.

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and the Duty of Educated Men." I should like to see its every word reprinted in the JOURNAL, but as that may not be done, we must be content with a few extracts.

THE REASON WHY, OR SPIRITUAL EXPERIENCE OF Mrs. Julia Crafts Smith, Physician, assisted by her spirit-guides. Boston, published by the Author 1881. Price \$1.00.

THE PARKER AND TILTON ART EXHIBITION of Fashion. Mrs. E. Stevens Tilton, designer; J. Beale, del; Hallock and Chandler, wood engravers; Donnelly, Gassetto and Lloyd, Lake-side Press, Chicago.

LAWS OF THE STATE OF ILLINOIS: ENACTED by the Thirty-second General Assembly, Jan. 5th to May 30th, 1881. By authority, H. M. Bokker, Springfield, Ill., State Printer.

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and Immortality in the light of modern Spiritualism, etc. Scientists and theologians are criticised fairly but closely, his arguments are eloquently put and the spirit of the whole work is free and fearless, yet reverent.

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Partial List of Magazines for August. Wide Awake. (D. Lthrop & Co., Boston.) Contents: Frontispiece; Saint Emily; Poem; Saint Emily; Why those Boys did not run away; Picture; The Land of Use-to-be; A boys race with General Grant at Epheus; Picture; To-day; Picture; Blue and Gold; Sharon; Lost Pins; A Baby Show; The Lemonade Man's Story; The Brook behind the Waumbek House; Edith's Lesson; A night with Paul Boyton; Dorris's Spinning; Picture; Having his own way; In the Cradle Boat; Young Inquirer; A Midsummer Song; How Dot played she was two; Three; In the Black Forest; Polly Cologne; Tangles; Music; Supplement. This number cannot be excelled in beauty and brightness; it is filled with pretty stories and appropriate illustrations.

THE PHILOSOPHY OF CARLYLE. By Edwin D. Mead. Boston: Houghton, Mifflin & Co., Publishers. Price \$1.

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Andrew's American Queen (Queen Co., New York.) This Journal appears with a new heading which is artistic and striking. Being a society paper with correspondents at almost every watering-place, it keeps its readers posted on the gayeties that take place all over the land.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) A Magazine devoted to the Spiritual Philosophy, with a corps of able writers and contributors.

The Nurse. (Nursery Publishing Co., Boston, Mass.) An illustrated monthly for the youngest readers.

Snakes as Life Destroyers. The loss of life in India due to the ravages of venomous snakes is almost incredible. Yet Consumption, which is as wily and fatal as the deadliest Indian reptile, is winding its coils around thousands of people while the victims are unconscious of its presence.

The true harvest of my daily life is something as intangible and indescribable as the tints of morning or evening. It is a little star dust caught, a segment of the rainbow which I have clutched.—Thoreau.

Taken Out of Bed. Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—I have to thank you for the great relief received from your "Favorite Prescription."

The Reason Why. The tonic effect of Kidney-Wort is produced by its cleansing and purifying action on the blood. Where there is a gravelly deposit in the urine, or milky, rosy urine from disordered kidneys, it cures without fail.

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IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

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WILSON MEMORIAL PICTURES. No. 1—Grand Stand, with memorial decorations and picture of Emma Bridgman, Mrs. E. S. Hubbard, etc.

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION. BY B. F. UNDERWOOD.

INTIMATIONS OF IMMORTALITY, OR A LECTURE BY GEO. A. FULLER.

SHADOWS FROM OVER THE SEA, OR POEMS BY ELLA W. STAPLES.

WORLDS WITHIN WORLDS. WONDERFUL DISCOVERIES IN ASTRONOMY. The Sun and Stars Inhabited.

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Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor. GILES B. STEBBINS, Associate Editor.

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Agnosticism.

New modes of thought call for a new vocabulary. A good illustration of this is given by the new words agnostic and agnosticism. Gnostic is a word long used; it means "good at knowing, sagacious, one that claims to have a deeper wisdom," and is from the Greek gnostikos (see Webster's Dictionary). The Gnostics were a class of early believers who aimed to combine some Pagan views with Christian doctrines, and held all outward things as images of the Divine; and so went back, in a dim way, to inner knowledge. Agnostic signifies not good at knowing, etc., the first letter and syllable being a prefix deprivative of the sense of the original word. Why does it come into use now? Because it best expresses and represents a school of modern thought which simply disclaims all knowledge of matters not cognizable by the external senses. It limits all that man can surely know to what is tangible to some one or more of the five senses. What we can see, touch, hear, etc., and this limitation is more especially directed to ideas of Deity and Immortality. Touching these questions the agnostic's attitude is "I don't know," with the doubt, in many cases, going to the benefit of the denial. In spiritual things the agnostic is a know-nothing. How come this? Because the old dogmatic spirit and methods and proofs are passing away. Men will not believe in Deity simply because the Bible teaches his being; or in immortality because Christ rose from the dead in the Hebrew story. Such proof does not suffice, is held as no proof. We cannot think, or feel, in the old way on these and kindred questions, and there is a great revival and increase of the scientific spirit and method. Modern science deals only with facts and forces; intuition, or innate intelligence guiding forces and shaping facts it knows nothing of, does not recognize or take into account as a factor in its processes. Tired of the dogmatic assumptions of theology, put before them in a method and spirit which they have passed away from, men say: "Give us the tangible evidence, that, and that only, we want. So far as that goes all well, beyond that we don't pretend to reach." Hence agnosticism, doubting much and affirming little, sapping the foundations of faith in all intelligence higher than that of man, in all life beyond this narrow span which the grave, to their sensuous perception, ends. It is a tall milestone pointing toward Materialism and Atheism. Many good and true men and women stand in its shadow, waiting and hesitating, not caring to reach the goal to which it points, yet seeing no other path they can honestly walk in. Let us honor moral fidelity, whether it keeps men in the church or leads them out. Let all be true to themselves. But while we honor this fidelity we want light, and wisdom for the best way to seek and to gain it. As a method of thought Agnosticism seems fragmentary limited and imperfect to another school of thinkers; and this school too is growing, and is to grow, as a great and conquering power. We mean spiritual thinkers without dogma or superstition or creeds; those who take in a vital factor which agnosticism and modern science leave out—the inner-life of man and things; the spirit of man and the Infinite Spirit; intelligence guiding all to an ever-unfolding and perfecting purpose; Nature the body and God the soul and these inseparable and making up the great cosmos. These say that man knows in a sense far

deeper and wider than his outer senses reach; that these senses indeed, in some high aspects of life, only verify the knowledge of the soul; that Deity and immortality are revealed by intuition, and that the voice within which says: "Thou shalt not die," is the deepest proof of our continuous and eternal life. Yet these do not ignore the lessons of outward experience; they say, as Thomas Paine said, that God is manifest through his works and that the order and beauty and unity of Nature, the upward tendency in all things, are impossible without the sway of the Infinite Life in all, that unity without intelligence is impossible.

The Spiritualist says: "This voice within, telling of a future life, is proved by the facts of spirit-presence, and so the soul and the outer senses agree, but the spirit is first, greatest and most enduring, the senses only verify what it announces." The spiritual thinker keeps up a healthful and inspiring recognition of both the inner and the outer life. The agnostic looks only to the senses and to what is tangible to them. His mode of thinking is superficial and lacks lasting power. The great saviors of the world have not been agnostics or materialists. Even Paine and Voltaire were spiritual thinkers. In ethics the agnostic unconsciously puts aside his theory. You cannot prove justice and purity and fraternity by inductive science. They are not tangible to scales or crucibles and escape all outward observation. By the same process which leads the agnostic to say of God and immortality, "I don't know," he must say of justice and purity, "They may be or may not. I cannot affirm or deny." Yet, true to moral intuitions which his shallow theory fails to acknowledge, many a good agnostic puts that theory aside to affirm and stand strong for that justice which his external tests cannot prove. Without fidelity to innate and intuitive ideas no ethics or morals stand on lasting or sure foundation. An agnostic psychology, or moral philosophy, would be poor and incomplete.

Agnosticism is a reaction from the dogmatism of theology. That dogmatism says: "Believe without proof," and the brave demand is flung back for proof before belief is yielded. So far well; but agnosticism limits its evidence to the tests the outward senses can give, and so ignores a super-sensuous realm wider than telescope ever traversed; fails to see that the soul is greater than the senses, and that all growth and life is from within, starting ever from the interior and the invisible. A single fact of clairvoyance or spirit-presence, showing inner vision power and intelligence independent of our physical organizations, scatters agnosticism and materialism to the four winds of heaven. Agnosticism is a transient and fragmentary reaction, a spasmodic that comes as the fetters are breaking.

Spiritual thinking is comprehensive and inclusive of the inner and the outer life, of intuition and experience. It is to shape our shattered fetters into the spiral stairway up which untrammelled feet shall climb.

We can all work and wait for the sure development of the truth we seek, the best method of search is what we want. We can all be glad that the day of abuse and persecution for honest opinion is passing into night and oblivion. The world has, probably, seen its last great religious wars among nations; let the clash and jar of proscription creeds die with the last echoes of the cannon of warring bigots on bloody battlefields, and we will aim for wise thinking as well as for free thought.

Mediumship, Obsession.

"My defense of mediums," by S. B. Brittan, and our review and criticism of some of his positions, both in the RELIGIO-PHILOSOPHICAL JOURNAL of July 16th, have brought out several able articles taking various views of these matters, and we shall all be helped in the search for truth by this broad discussion. It is matter of regret, however, that our correspondents pay so much attention to personal matters and verbal criticism of fact and phenomena, and so little to the gist of the whole matter, the principle involved as to the responsibility of mediums. Again we repeat, and emphasize, our words in the editorial of July 16th on mediums and mediumship: "Most dangerous and pernicious is the idea that mediums are not responsible. It saps the foundation of all ethics and morals, and plunges Spiritualism into moral void and darkness and mental imbecility. \* \* \* If any medium is led by mediumship to fraud and immorality, they are responsible, and in a perilous downward path, and the sooner they leave it the better." Edward S. Wheeler has a good word on mediumship in his letter from Neshaminy in another column: "The best instruments of the Spirit-world are made the victims of terrible and dangerous abuse, equally from the dense ignorance of the bigoted 'investigator' and cruel and careless defamer, and from the absurd sentimentalism and flattery of over-weening and misjudging friendship."

On obsession, Dr. Hayward of Boston, gives both sides of the case in a fair way, and then his own opinion. Without entering on that subject this suggestion may serve its purpose. This world's people and the people in the higher life are much alike, only that they average wiser and better over there; yet some of them are "poor in spirit" no doubt. In this daily life weak and ignorant people are obsessed and controlled by bad men to bad ends, but those trained to self-reliance, to the exercise of reason and to obedience to the "voice within" are fairly safe, able to hold in the upward path, and

if they stray, to learn wisdom by their experience. So the morally and mentally weak are "obsessed," if any body is, by these "bad spirits." Keep up high and clean thinking, keep in good company, cultivate the will-power and self-reliance and fidelity to the light within, and we shall be safe from all obsession, and receptive of spiritual wisdom and light.

Henry Slade—Alleged Fraud at East Saginaw.

Mr. Slade has visited East Saginaw, Mich., and the Evening News, in a column article gives its verdict, of which these paragraphs are a part.

"Dr. Slade has long been regarded as in some respects the most wonderful medium in the world. Mr. Epes Sargent's 'Scientific Basis of Spiritualism' would not have been written, in all probability, but for the astonishing performances therein ascribed to Slade, and the same statement is true with regard to the still more wonderful book of Professor Zollner, of Germany. . . . All of his accordion playing is very simple trickery. The instrument employed is easily worked, and sounds may be produced upon it when in sight of the 'sitter' by concealing the fingers of the medium's hand in the folds of the flexible sides and working them backward and forward; or by holding the accordion so that it will draw out by its own weight, and thus produce sounds. . . . Nine-tenths of Slade's famous slata messages were written by Slade while holding the slata upon his knee, the sound of the pencil being obscured by coughing or some other noise, and the attention of the visitor being drawn away, if possible, from what he is doing, by muscular contortions, conversation, and various other devices. . . . His elevation of the table was effected by sitting close to the table and contracting the muscles of the abdomen and upper leg, assisting himself when necessary by his knee. The table dropped again and again when a visitor presumed to look under it, but it did not drop soon enough to hide the deception. Slade's painted cheeks aid in this performance, as the paint conceals the flush attending the muscular effort. . . . We pronounce no judgment upon Slade's doings elsewhere, or the alleged facts given by Sargent and Zollner, or upon mediumistic manifestations in general, or upon the philosophy or beliefs of Spiritualists. Spiritualism may be true, but Dr. Slade is a rank humbug, unworthy the countenance of any self-respecting Spiritualist, or any other honest man."

Such is this editor's experience. Per contra. We have seen the accordion played in full sight, with only the edge grasped by Slade's fingers, the fingers in full sight and motionless, and good tunes well played.

We have held the slata ourselves, Slade touching a corner, all in daylight and we cleaning the same slata a moment before and it not going out of our hands, and had messages, intelligent and ample.

We saw a table rise up a foot in the air once, Slade and three others touching it with their fingers and we seeing him in full daylight, from head to feet, and knowing he was perfectly motionless. Instead of any flush he became very pale. A man weighing one hundred and sixty pounds sat on the middle of the table and was lifted with it. All were quietly watchful. A volume of like facts, under test conditions, certified by persons second to none for capacity and critical care, could be compiled. Mr. Slade's conduct, with us, was fair and manly, with no unwillingness to submit to close yet fair tests. For years, among the best people in England and Europe, no charges were brought against him, save in the effort for a trial by Lankester, a bigoted London scientist, which was dismissed by an English judge, and after which Mr. Slade offered to give Lankester several sittings free, at such place and with such apparatus as the Englishman and a committee might decide, if he (Slade) could be guaranteed against prosecution. This offer Lankester lacked the honor to accept.

Of the medium powers of Mr. Slade there can be no doubt to many who have long and carefully examined: Zollner had scores of sittings with him, at his own house, with his own tables, slates, chairs, etc., and with such results as he carefully gives. Each séance, like each scientific experiment of a chemist in his laboratory, must stand by itself as successful or not, and the testimony of persons who make repeated and systematic investigations, for months and years, is of far more value than that of transient and fragmentary investigators, however honest they may be.

But the past career of Mr. Slade is one thing, his present acts another. Rowland Conner, Unitarian and Free Religious clergyman at East Saginaw, writes us of the Evening News article: "For its essential correctness I can personally vouch. I was myself a witness of most of the tricks therein mentioned. . . . Whatever Slade may have been, he is certainly, to-day, taking money on false pretences." Mr. Conner is not a Spiritualist, but is a man of ability who aims at honesty and fairness, and is highly esteemed by some of the Spiritualists at Saginaw. A lady in that city, a Spiritualist for twenty years, an active and generous worker, steadfast and true, gives us her grave doubts as to the integrity of Mr. Slade. In view of all this we feel bound to give these statements, for only cowardice or crookedness will aim to conceal such charges. Statements of this Saginaw case in vindication of Mr. Slade will, of course, have due place in our columns.

W. H. Terry writes from Melbourne, Australia: "I have just seen your critique of The Harbinger; thanks for your kindly wishes. I am doing all I can for the advance of rational Spiritualism, and the exclusion of its follies and frauds."

J. M. Peebles is giving lectures on Travels, etc., at Windom, Worthington and vicinity, in Minnesota.

Sincere Inquiries.

A gentleman lately interested in Spiritualism wrote from his home, in a western city, not long since for some books, and made an inquiry which was answered. Again he writes and we give the leading parts of his letter, and make reply, as his intelligence and earnestness may interest many readers:

"It gratifies me to know that you do not accept the theory of A. B. Child's 'soul affinity.' As I more clearly understand the principles underlying the matter of spirit communication, I can discover how difficult it must be to procure from the spirits the pure truth. The obstacles now interposing, may, I presume, with the progress of time, become less formidable and the truth of all that pertains to these matters be more easily arrived at. I feel that I know little as yet. I am thoroughly engrossed in the subject. It has opened up to me a new field of thought. Its contemplations are to me filled with beauty and grandeur, and the sweet peace it has spoken to my bereaved heart, I can never convey to you. The matter that gives me the most trouble is the contradictions of your teachers. It renders it exceedingly difficult for a new student to determine which he should accept. Dr. Crowell, for instance, maintains that memory of the things pertaining to this life becomes a sealed volume in the following one, while Hudson Tuttle declares that every impression received upon the brain must live for ever. I do not know it to be so, but have gained the impression that these gentlemen are recognized as two of your best teachers. Here are statements (coming as I suppose from the spirit land) so widely different that one is somewhat staggered in an attempt at reconciliation. There cannot well be a halfway ground in this matter, and the question being one as to the retention or loss of a faculty, it would seem as though it ought not to be so difficult of correct solution through reliable mediums. It is not because this matter is of such great importance (and yet who would not so regard it) as because of the dazed condition in which the student finds himself when in possession of what are presented as facts by recognized teachers. May I ask you to state who are regarded the reliable teachers of Spiritualism? I have Judge Edmonds's works, two or three of A. J. Davis's, one or more of Dr. Crowell's and Hudson Tuttle's. I can not determine myself which are the best to study and accept. May error be found in all of them? It requires a good deal of time to go through Davis's 'Great Harmonia,' and I would like to know whether there are other authors or teachers who in your opinion, are more reliable. I ask this question, not meaning to intimate a doubt as to the reliability of Davis, but desiring to utilize the time spent in this study, to the best advantage.

Neither spirits in the body, or out of the mortal form, are infallible; to accept their infallibility would revive and intensify the old superstition and dogmatism, which are, fortunately, fading away. Let us use our own reason and intuition. The spirits beyond are akin to the spirits in us, and truth and reason are the same here or there. Dr. Crowell gives what his medium gets; Mr. Tuttle is helped, to a higher use of his own powers, and is a medium also. Both are honest men giving these things for the common good, to be weighed, accepted or put aside, as we judge best. Touching the memory of this life in the next we should hold with Tuttle, as would most Spiritualists.

The books you have are from honorable and able men, not infallible but valuable. Epes Sargent's 'Scientific Basis of Spiritualism,' and 'Proof Palpable of Immortality' are also excellent, as are more we cannot name.

The jar and clash, the conflict and contradictions of opposing opinions in the hundreds of creeds and preachers, make Spiritualism, comparatively, a consistent harmony. From the Bible itself, by varied views, men get Trinity and Unity, free grace and election, eternal hell and universal salvation, etc., etc.

Free from dogmatism, seeking reverently for truth, following the "light within" we learn much from Spiritualism, and shall never lose the great privilege of learning more. It is not a finality but an onward and upward help opening to wide realms of philosophy and natural religion, and feeding, too, as nothing else can, the heart-hunger, the soul's reaching out to meet the dear departed as they come again.

Materialism Inadequate.

In Man, a New York journal of the materialistic, or agnostic, school, is the following striking admission:

"It cannot be said that materialism, or the doctrine that life and force originate from causes inherent in matter, is making progress correspondent to the advance of science in other ways. As long ago as 1868; Prof. Huxley, in an address delivered in Edinburgh on 'The Physical Basis of Life,' said, 'All vital action may be said to be the result of the molecular force of the protoplasm which displays it,' and hoped we 'should soon be able to understand the cause of life from discovering the properties of the elements of protoplasm,' but twelve years have now elapsed and not even an hypothesis has been suggested to supply the deficiency.

The mere assertion, often made without corroborative proof, that matter has within itself the cause of life, can have no weight until we show what that cause may be, and how it acts.

Believing with Prof. Huxley, that "the order of nature is ascertainable by our faculties to an extent which is practically unlimited," we have endeavored, by a new channel of thought and reasoning, to reach whatever seemed to evade us by any other. The hope of the world long rested on the microscope, and it was universally felt that if life ever was discovered it would be through its means. But it is now admitted that the powers of the instrument have a limit. It may reduce the particles of matter to an infinitesimal size, but the only lesson it teaches us is, that our imagination may reduce the atom as far beyond the ken of the microscope as the latter reduces it beyond the power of the eye. That our imagination, indeed, properly used is the microscope of the senses."

"Not even an hypothesis" in twelve years, and no prospect of one to come! Not an encouraging outlook for materialistic science. That even "an hypothesis," an intangible and invisible theory, of which the agnostic is bound to say, "I don't know," would be caught at as a drowning man catches at a straw, is not inspiring to those who profess that they want only solid and tangible facts. Take in the idea of man the microcosm, linked and related to all of matter and mind in the universe, for "imagination" read "intuition," and instead of "the microscope of the senses," make that intuition the telescope of the soul, the spiritual and supersensuous power to discover truth, and let the senses verify and map out what the soul discovers and we get a fair start. In Martinus Scriblerus we are told that "As the jack had a meat-roasting quality, so had the body a thinking quality." The shallow old pedant would be a materialist to-day, and would wag his poor head and say: "I don't know," as sagely as any agnostic.

The Position of Thousands.

We publish the following extract from a private letter from a lady, a gifted author and editor of an able journal, as a sample of many others we receive reiterating the same thoughts in regard to the public aspect of mediumship and the avowal of belief in Spiritualism:

"The class of mediums usually met with in public, has brought reproach upon it long enough. It is time for thoughtful, intelligent people to openly espouse the cause they have secretly so long embraced. Spiritualism will be the cause of saving our country from the wave of infidelity sweeping down upon it from New England. For years we have held communion with those of our family who have passed to the other side, and it has helped us to bear sorrows that would otherwise have overwhelmed us. By the bedside of my brother we received assurance that our father and five brothers and sisters were waiting to lovingly receive him on the other side. We do not patronize public séances, in fact, never attended but once, many years ago, any thing of the kind. Our communications are held directly through ourselves with our friends. No acquaintances are admitted, save occasionally a neighbor, who having been a skeptic, from study and research has become a firm believer in immortality and a Supreme Being. Thus having brought peace to our troubled soul, I feel that we have not lived altogether in vain. I do not hope or desire to force my views and belief upon any one, knowing well that each requires the evidence of his own senses. Consequently I rarely mention it unless I meet a hungry soul, but I do wish all believed the grand truth and had the consolation in their sorrows."

If all Spiritualists would publicly announce their belief, the cause would stand strong and respected before the world. As it is, a great many refuse to be identified with it because, as they allege like this lady, its mediums and advocates bring reproach upon it; and so they rest content, as she does or tries to do, with their private circles.

Two questions come up: How can they be content to rest quiet and make no effort for a waiting and wanting world to share their blessing? If, as they allege, the public advocacy by mediums, etc., brings such reproach, why do not such persons give the weight of their ability and influence to bring a better condition of things in mediumship and teaching? We may learn from suggestions like those of this lady, the difficulties our imperfections bring upon the spiritual movement, but they had better step forward and bear their share of the pioneer burthens and so lessen ours.

Camp and Grove Meetings.

These assemblies, "in God's free temple," multiply so fast it is not easy to keep them all in mind. At the East are Neshaminy, Onset Bay and Lake Pleasant, all in full tide of successful operation with thousands in attendance. Good speaking, varied and instructive mediumship, and, what is especially worth recording, good order and good behavior. A way up among the great mountains of New Hampshire, the Sunapee Lake camp is to open, and near the lovely Lake George and the Adirondacks, a camp gathering opens in September. In the West, Solomon Valley in Kansas, Battle Creek in Michigan, and Cresco in Iowa, will each call a host together, and the good people will behave well in all these places, for freedom and decent order and clean living go hand in hand.

Midway between East and West, in New York, the lovely forest on Cassadaga Lake will hold its thousands at their excellent camp meeting, August 5th to 25th.

Grove meetings at Antwerp and Cleveland, O., at Fowler and Lawrence, Mich., and other places, will have large attendance. Freedom, order, fellowship, light! May all go home strong and wise, and inspired for daily work and growth!

PURIFICATION OF SELF for best mediumship. A good lesson. The Harbinger of Light says: "A Queensland correspondent referring to Mr. Spriggs' materializing séances, reported in this paper says: 'How very few of your readers can really believe in these extraordinary phenomena. The thought wells up from the dark corners of their mind, impossible. Allow me to assure such that it is not impossible, for I have stood face to face and held converse with the bright beings from the other side, in the way you are doing now in Melbourne. All that needs to be done to obtain such glorious results is the purification of self, so that a spiritual influx may take place.'"



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Human Progress.

BY MARTHA J. ANDERSON.

Wake! pulseless muse, to throbbing life again, 'Till quickened currents course through every vein. And inspiration thrills the heart and brain, With glowing thoughts of fire. Thy voice seems woe to winter's icy streams, Thy wings lie folded in oblivious dreams; Wake! and ascend amid the glittering beams, And tuneth heavenly lyre.

Touch the deep chords that thrill the inner soul, Swell the grand song that brings complete control, 'Till symphonies in rapturous waves shall roll, Uplifting hearts to heaven. Lo! while time's lengthened shadows fall apace, The history of past and present days we trace Behold, how men of every-clime and race For life divine have striven!

Religion, latent in the human heart, Has of its life forever been a part; Not fashioned by the skillful hand of art, Immortal germ so fair! Like precious seed the husbandman hath sown, Who patient waits until the harvest's gown, So doth the Father all His vantage own, And nurtures it with care.

The good sown broadcast by His bounteous hand, From Asia's desert to Columbia's strand, Hath born abundant fruit in every land, Where cultured soil was found. The swelling song of immortality, Hath rolled from mountain, vale and restless sea; From hearts of bondmen, and from spirits free, The circling globe around.

Old are the scenes that first gave life and birth To seed, that people's now this glorious earth; Seed, that contained the growth of highest worth, Grand possibilities! In man's crude state, and undeveloped sphere, Strange thoughts of God in stranger forms appear; The mirrored objects of His awe and fear. He worshipped, but to please.

God works through laws for man's eternal good; His laws are love—when rightly understood; They lead from idol forms of stone and wood, To worship that is real. Up through progressive steps in every age, Earth's perfect seed produced the seer and sage; A war with cherished sins of times to wage, And teach truth's high ideal.

The opening mind by slow degrees is taught, By forms objective to its senses brought; And thus expands in loftier realms of thought, By education's rule. Experience gathered in the ages past Is through the sense of fair things passed, And nobler types of manhood are recast, As teachers in life's school.

Thus darkened glances of error's blight, The reign of ignorance and error's night, Will by the glory of the truth be bright, Like a sun like a funeral pile. And poor religion struggling for its life, Shall rise above dissension, feud and strife, With blessed fruits of summer harvest rife, Dispensing good to all.

O prophet martyrs! ye who lived of yore, And gleamed as signals on time's rocky shore, While tempest, storm and surge, ye bravely bore! Your light shone not in vain. The truth has sped its way through currents strong, By rocks and quicksands of opposing wrong; And still pursues its sure and steady gain, With sure and steady gain.

Material science to its place assigned, Philosophy, the intellectual sphere of mind, With intuition's inner sense combined; Whence nation's counsel meet. These are to man the body, spirit, soul; Which form in truth, the grand and perfect whole, The balance force, that holds in full control. The varied powers of life.

And man by man in labor shall be blessed, No man by wild deeds of hate oppressed, But all his wrongs by love shall be redressed, In true equality. For freedom rises in her sacred might; To break earth's shackles, and proclaim the right; To rend the veil that screens the glorious light Of heaven-born liberty.

Lo! words of peace are passed from shore to shore, Beneath old ocean's waves and billows roar; Hushed by the discordant sounds forevermore, Whence nation's counsel meet. And as the years of swift revolving time, Bring to our land the gifts of every clime, May all mankind blend in the hallowed chime, Of brotherhood complete.

—Shaker Manifesto, Mt. Lebanon, N. Y.

The Rev. Samuel Watson writes as follows from Memphis, Tenn.: From the letters I am receiving asking for our Constitution and By-Laws, I am of the opinion there will be a move towards a local organization to a far greater extent than there has been. Those who want them should write me forthwith, as I shall leave in about two weeks for my Western trip, to be gone over a month. I enclose a letter received yesterday, which I think would be well for you to publish. The writer has some good thoughts on organization, which I think is the most important matter now for the success of our glorious heaven-born philosophy.

LETTER FROM DR. J. L. BRAFFETT. BRO. S. WATSON, Dear Sir: I saw an article from you in the RELIGIO-PHILOSOPHICAL JOURNAL, in relation to the organization of a spiritual church at Atlanta, and that you had copies of charter, constitution, by-laws, etc., etc. to supply those that desired the same. You will please send me a few copies to my address. I feel that there are no classes of persons who have got any more or better material to build or organize a spiritual church with than the Spirit world has organized on progress; that duty in not giving a reasonable expression of its inherent uses in some form that will embrace an invoice of the spiritual substance, and place it in orderly form before a hungry and starving world, in some formulated manner that will be impressive, instructive, orderly, kind and loving. A spiritual church organized on progress; that duty in not giving a reasonable expression of its inherent uses in some form that will embrace an invoice of the spiritual substance, and place it in orderly form before a hungry and starving world, in some formulated manner that will be impressive, instructive, orderly, kind and loving.

My sympathies and prayers are with you in the work you are engaged in, hoping you may be successful in scattering much seed on the Western plains. DR. J. L. BRAFFETT. New Paris, Preble Co., Ohio. Love without esteem cannot reach far, nor rise very high; it is an angel with but one wing.—A. Demos. Mrs. C. Walcott writes: Please find \$2.50 to my subscription for the best paper in the world.

Communication from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

The question is often asked, "What is the good of Spiritualism?" Though fact after fact has been presented to the world showing its vast good to mankind, yet many of these facts have been presented in years past, and are not now immediately accessible to the young and rising generation. Spiritualists should not overlook this truth, and instead of occupying their time on long, theoretical dissertations, which the majority of people seldom find time to read, should seek to give us morsels of the phenomenal facts and personal experiences which occur to themselves, or to their friends and neighbors who may be too modest to chronicle the facts, yet have no objection that others do it for them. I take the liberty to relate a few facts in Spiritualism; though they happened many years ago, they were the means of bringing lasting good to at least two families.

Friend Coats, a venerable Quaker, who for half a century has worked in all the reforms that aimed at the freedom and elevation of man, was very frequently the confederate of the First Association where, on a recent occasion, he related the following: Many years ago, a relative of mine, also a Quaker, living in the vicinity of Norristown, had a little trouble in his family. He had a son who fell in love with a young girl outside the Society, and on other grounds the parents took the liberty to object to the match. The girl and her father remonstrated with their son who became angry, married the girl and determined to go away where his parents and friends should never again hear from him.

Years passed away and no tidings were heard of the son; age came on, and in due time death was given. The father was settled (Friend Coats being the executor), the money divided and the absent son's share was deposited in the Norristown bank, where he or his heirs might get it, should any ever turn up. Spiritualism came along. Friend Coats had heard considerable about it. True to his Quaker instincts he thought it fit to try. When it comes to the individual and not to the chosen few. With this in view he one evening gathered his family around a little table; they had not to wait long before the tiny raps were heard. Questions were asked and satisfactory answers were given. The name of the spirit was demanded. When, in the absence of the father, he said: "When did you die?" "In the town of — State of Louisiana, so long ago." The number of children in the family and other facts were given. Friend Coats said that he felt surprised, but did not know what any thing about it was true; yet he felt that it was his duty to write to the widow, if such she might be, to inform her of her husband's death. He did so, and within a week or two received a reply from the widow confirming every word the spirit husband had given. The husband's estate was duly forwarded and the widow and orphan children were blessed thereby.

Friend Coats further said that a dear friend of his, also a Quaker, had a son who gave the family much trouble by his love for the intoxicating cup. When the civil war of this country broke out, this son had a great desire to enter the ranks of our brave soldiers; his parents interposed no objections, hoping in the providence of God that the strict military discipline of the army might make him a sober and industrious man. He did so, and on an occasional letter reached the parents, giving his whereabouts and general health; soon all tidings of him were lost. The very last information had about him was that he was seen running crazy in the streets of New Orleans. Nothing more definite could be ascertained until his father wrote to him, informing him of his condition, and that his father had died. He immediately wrote to the proprietor of the hotel in New Orleans. In reply he wrote that he had come and that he had no such man having died at his house during the war. The parents wrote again, kindly asking him to inquire of the servants as to the knowledge they may have of such a man having died in his place. The next reply was that the servants did find such a man, knew him in the war, but his condition, pined him, took him in and nursed him, where he soon died. They took charge of the body and had it privately and decently interred. On returning home she related the affair to her parents, who immediately wrote to the proprietor of the hotel in New Orleans. In reply he wrote that he had come and that he had no such man having died at his house during the war. The parents wrote again, kindly asking him to inquire of the servants as to the knowledge they may have of such a man having died in his place. The next reply was that the servants did find such a man, knew him in the war, but his condition, pined him, took him in and nursed him, where he soon died. They took charge of the body and had it privately and decently interred. On returning home she related the affair to her parents, who immediately wrote to the proprietor of the hotel in New Orleans. In reply he wrote that he had come and that he had no such man having died at his house during the war.

Sunday, July 17th, was the grand opening day for the Camp Meeting of the First Association at Neshaminy Falls Grove. The day was one of the most beautiful that could be had in midsummer. There were about 4,000 people present. J. W. Fletcher gave the morning lecture. It was an improvement before and after the meeting. It has ample accommodations for camp meeting purposes. There is but one large field sloping to the east without sheds or shade for the accommodation of the valuable horses that are brought there by the farmers and people from adjacent towns and villages. Farmers love their horses almost as part of themselves, and it is a rare sight to see a man of ninety to one hundred years old on a sloping hill for half a day, would be to them an unmerciful thing; besides cruelty to animals might be successfully urged, and dear Mr. Bergh could find a wide field for operations here.

Though the camp has a good choir, progress does not seem to have been made. "Morn amid the Mountains" was the opening hymn for Sunday morning. This hymn and tune has been dragged along by our singers for years until it is completely worn out. Mr. Lansing having resigned as President of the First Association, Mr. Wood, the Vice-President, was obliged to officiate. Though fully capable, in consequence of his age, his voice is entirely too weak for a camp meeting rostrum.

A great many inquire for Mr. Champion, President of last year, and feel sadly disappointed at his absence. Mrs. Watson is also spoken of as one who should be present. Bro. Samuel Watson, Dr. Peabody and others are kind and hearty, and there are but few bad elements on the ground. Mrs. Patterson, of Pittsburgh, is here and doing excellent work by independent slate-writing. Mr. Ackery, of Brooklyn, is on the ground. He announced a physical test séance, Sunday 23d. He was stopped by the authorities as against the law to exhibit on the Sabbath. Mr. George, a good test medium of our city, also present, these are all the mediums at this writing; others may come yet. All things considered we bespeak a happy and prosperous season for the Third Annual Camp Meeting at Neshaminy Falls Grove. The clouds that have gathered in consequence of a little inharmonious action, or perhaps better said, imprudent action on the part of those who represent the First Association, will soon be scattered, and we shall then float along in the sweet sunshine of peace and harmony, but this is ambiguous; I ought to say what I mean. Well, "The Fletcher Scandal" was much talked of on the ground throughout the day, and many found great fault with it. It should be kindly charged upon the editor of the day to help this matter on a very scathing editorial was given on the subject in the Philadelphia Daily Record a few days ago, but the people will soon forgive and forget. JOHN A. HOOPER. Philadelphia, July 19.

E. Raymond writes: I am an old man, almost seventy-eight, and my hand is so palsied and unsteady that it is hard to use a pen. I like the JOURNAL still, and shall patronize it while I live and am able to pay for it, and it takes the same course in the future as it has in the past.

Dr. John O. Wynn writes: I desire to express my hearty appreciation of the honest and able manner in which your JOURNAL is conducted, and I consider it the very best of the many spiritualistic papers of the day. To me it has become indispensable.

Report from Neshaminy Falls Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

Several beautiful days have passed away since on the 15th inst., the third annual camp meeting of the First Association of Spiritualists of Philadelphia was begun at this ancient Indian haunt and camp. It becomes my pleasant duty to communicate a few items of interest, which, may, perhaps, serve to interest your readers, as significant indications of the nature of the work of liberal and spiritualistic progress in this section, as part of the universal advance in the development of our age.

Thus to a matter of common interest, may be added the good effect of encouragement to all who are active and earnest workers on the cause of common education, in all that pertains to the evolution of the higher nature of our race. Of Neshaminy Falls, you have heard for several seasons past, and never were its waters more blue and full of purest air, than since we have this year been here. The accommodations in the way of "tents" and improvements of several kinds, too numerous to note at present. The "tents" are of wood, except the roof, which is of canvas from ten feet by twelve, to fourteen by sixteen feet in size. Beside a hall and ladies dormitory, twenty by forty feet in size, there is a hall and a comfortable addition to the accommodations in the way of "tents" and improvements of several kinds, too numerous to note at present. The "tents" are of wood, except the roof, which is of canvas from ten feet by twelve, to fourteen by sixteen feet in size. Beside a hall and ladies dormitory, twenty by forty feet in size, there is a hall and a comfortable addition to the accommodations in the way of "tents" and improvements of several kinds, too numerous to note at present.

We have about the same order of exercises as in former years; lectures, dances, social parties, concerts and other entertainments, some of them the regular order of exercises as per programme, and others quite as enjoyable and, perhaps, more so, as profitable, as the above-mentioned order of exercises. We combining their varied musical, oratorical and other talents, of which our company comprehends more than the full usual proportion, produce artistic results of the most creditable character.

By night the grove is a scene of brilliancy, the torches and lanterns being among the trees, so that at ten o'clock, P. M., I am making these notes out of doors under one of the trees aforesaid. As I write, the strains of De Barth's band float on the cool evening air from the distant pavilion, and glancing down the broad well swept walk, I see scores of graceful forms moving in the pleasing groups, as the happy workers of the spirit world, and the friends and ladies of the country round us have met there together, and hilarity and harmony rule the passing hour.

To music as a refining and harmonizing influence, we owe much of our pleasure and doubtless much of the extreme good order which now so ever characterizes the fair proceedings of the camp. In this respect, we are indebted to the ground J. William Fletcher, Mrs. R. Shepard, Lillie, W. J. Colville, and Cephas B. Lynn, and as per programme, the writer of these lines, Mr. Fletcher, Mrs. Lillie and W. J. Colville have thus far spoken.

The lectures of Mr. Fletcher have been well received. Mrs. Lillie is the more popularly popular among the people of this region. Beside his platform work, Mr. Fletcher has given evidence, in a number of interesting séances, of a mediumship of the highest order of development. His personal affairs have been made the occasion of considerable debate in the secular papers here, and in the journals of the city and of the surrounding country, all of which, however they are, are quite content to continue their confidence in him, and sincerely hope that whatever of error or misfortune may have been experienced, may in the end merely serve to chasten and improve the man while still enlarging the scope of his development in the future.

W. J. Colville speaks the 21st of July and the 27th of the same month. On the 24th we are to give J. Frank Baxter who is to speak also on the 26th, 28th and 31st of this month. On July 29th Mrs. Lillie will give a lecture at Neshaminy Falls. On August 2nd and 14th the platform will be occupied by Ed. S. Wheeler, Mrs. Cora L. V. Richmond speaks August 3d, 7th and 9th, and Mrs. Clara Field August 10th, 12th and 14th. Some of these speakers may be heard often and there will probably be additions to the list during the meeting.

We were more than forty cottage tents standing, beside the hall pavilion, auditorium pavilion, dining hall, refreshment stands, etc., etc., and there is a demand for more room than we can supply. In consequence the building of tents has not yet ended. Our meeting has attracted much attention from the journals of the city and of the surrounding country, all of which, however they are, are quite content to continue their confidence in him, and sincerely hope that whatever of error or misfortune may have been experienced, may in the end merely serve to chasten and improve the man while still enlarging the scope of his development in the future.

As to our special Spiritualist journals, we have Cephas B. Lynn as the reviewer of the veteran Banner of Light, that young man having turned his talents very decidedly to journalism of late. The RELIGIO-PHILOSOPHICAL JOURNAL is also inquired after, and we can but regret the state of health which keeps the editor of the same from repeating the pleasant visit he gave us in a former year. We fully realize that the platform and the press are the twin motive powers to the cause of human progress and mean in all cases to extend as far as our means allow, support to every worthy representative of either.

Another paragraph if you please, and this upon a vital theme, that of mediumship. We have a number of mediums of various phases of development in camp, notably Mrs. McCahan of the city and the late Mrs. George of the city and of the city of New York; Mrs. Mary Jones of Philadelphia; Mrs. Townsend, formerly Mrs. Sydam, "the fire test medium," and others more privately sojourning the demonstration of an immortal life and the soul's destiny, not to mention again Mr. Fletcher, who is, however, as conspicuously useful as a medium as any other way. All these good souls have done much good in their special phases of manifestation elsewhere, as well as here and now.

Of mediums and their relations to the mundane and supermundane, the spiritual, the most profound questions of to-day are continually asked and in consequence of the gross lack of science in the medium of the human mind, the Spiritualist world are made the victims of terrible and dangerous abuse, equally from the dense ignorance of the bigoted "investigator" and cruel and careless defamer, and from the absurd sentimentalism and flattery of an overweening and misjudging friendship. The facts of Spiritualism are the basis of the scientific life and the history of the soul in its infinite relations. It is true that the elevation of moral character is most desirable in those by whom we hope to receive fresh proof of the verities which ever revivify the religious faith of age after age. However, I am unable to see how and wherein truth is any more of a necessity in the medium of the human mind, than it is in the investigator, the hearer or reader. But I am open to instruction and so remain yours truly, ED. S. WHEELER, Cor. Sec'y. The 1st Association of Spiritualists of Philadelphia.

Sir Philip Crampton and the "\$100 Bank Note." BY SIR CHARLES ISHAM BART, IN THE LONDON SPIRITUALIST.

The story of the \$100 bank note, which the late Sir Philip Crampton published to the world that he had lodged in Ball's Bank, Dublin, some thirty years ago, to become the property of the person who would describe it, is being still continually raked up as full and sufficient evidence of the insufficiency of clairvoyance. The gentleman yesterday during an interview with the author of the Spirit world, the bank derives its name, and whom I have known many years of ascertaining, by word of mouth, the accuracy of the said challenge; from which I learn that he was present at the opening of said envelope, when, instead of the bank note, there was nothing but a piece of paper, which coincided with the description of Dr. Elliotson, in the Zola, who added that some clairvoyant boy, I forget who, in England, revealed this fact; but as it appeared so improbable he was woke up without further investigation, and no more notice was taken of the statement until after the period of the test had expired, when the fact came to light. Ross, France, July 4th, 1881.

A PSYCHOLOGICAL WONDER.

Strange Condition of a Young Lady in Nevada—Predicting Her Own Afflictions—Remarkable Clairvoyance.

(From the Virginia City Enterprise.)

There is in this city a young lady whose case is not only the most striking imaginable, but which also is most curious and a puzzle for physicians and all who are acquainted with her condition and the peculiar circumstances attendant upon and connected therewith. The young lady is a Miss Mary Kennedy, aged about eighteen years, who resides on the eighth floor of the building which was a pupil in Professor Flinn's school, where she was distinguished for her close application to her studies and her quiet and ladylike deportment. She was ambitious to become a teacher, and studied very hard in order to be able to pass an examination. Some six weeks ago Miss Kennedy told her mother and the other friends her illness was soon to befall her, that she would be stricken blind, deaf and dumb. In making this announcement she was much distressed and wept bitterly. It was in vain that her friends tried to comfort her; she said it was a thing that must come. A few days later, while on her way home from school, she was suddenly struck by a great calamity, which was soon to befall her. She would be stricken blind, deaf and dumb. In making this announcement she was much distressed and wept bitterly. It was in vain that her friends tried to comfort her; she said it was a thing that must come. A few days later, while on her way home from school, she was suddenly struck by a great calamity, which was soon to befall her.

Her disease appears to be of the nature of paralysis, and this had yesterday extended to her legs and the lower part of her body. For some days she has had but little use of her hands, and then only under certain conditions. The most curious feature of her case, however, is that at this time she has been able to communicate with all around her, though bereft of all her senses. This she has done in writing. In asking her a question it was necessary to do so in writing, her hand being laid on that of the questioner during the time she was writing. This being done she at once wrote out the answer in writing. For several days past she has been unable to hear, see or speak.

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The Aztec Mysteries.

A correspondent of the Boston Herald, writing from Fort Wingate, New Mexico, gives some interesting details of the work pursued in unravelling the mysteries attached to the Zuni tribes of New Mexico and Arizona. By the courtesy of the Smithsonian Institute of Washington, he was sent out about two years ago to investigate in the Pueblos of New Mexico the customs and history of the natives. Mr. Cushing finally selected Zuni as the seat of his researches. The Zuni Indians, a nation of about 4,000 people, speak the Shonavi language, and their name in their native tongue were the principal Pueblo or town Indians with whom Coronado came in contact on his famous march, and may be regarded as the lineal descendants of the ancient Aztecs. There is a popular impression that all the Pueblo Indians of New Mexico and Arizona, speaking the same language, and that their tongues are widely varied. Often Pueblos widely apart, like Taos and Isleta, will speak the same tongue with Pueblos of other languages intertongue. The Zuni, being isolated from the outer world—Zuni is in the extreme western part of New Mexico, about thirty miles south of Fort Wingate—have about the most primitive of their customs and live to day, in all essential particulars, just as their ancestors have lived for centuries and centuries. Only a very few of them know a word or two of broken Spanish, and they have preserved their native tongue in all its purity. Like about all the other Pueblos, they have been called on to accept of Christianity, whether by Catholics or Protestants, and they practice today their strange old religious rites.

In the pursuit of his researches Mr. Cushing joined the Zunis, was favorably adopted by them, learned their language, adopted their dress and modes of life, and has passed his time among them. Gradually gaining influence among them, he was admitted into their most secret councils, and made one of their chiefs, the second man of influence in their city, standing next to their Governor in authority. Mr. Cushing has, in the study of the Zuni religion, found for certainty that the worship and traditions of Montezuma—so long accepted in all accounts of the Aztecs—have no foundation in fact, and that the name of Montezuma never heard of. But he has discovered a mine of mythological lore, beliefs and superstitions, gods and spirits, that throw the full light of day on the mysteries of the Aztec religion. Among other things is the existence of twelve sacred orders, with their priests, and their secret rites as carefully guarded as the secret canon of the Colorado. In these almost inaccessible depths they are said to have beautiful peach orchards and cultivated gardens and extensive flocks of sheep. Only three or four white men have entered there, and but meagre accounts have been given of the place. Mr. Cushing, however, is famed as the Southern Indian, and has been called on to visit the spread wonderfully fast among the Indians—and as there are constant interchanges of visits among all the Pueblos, this distant, unknown folk has extended an invitation for "the Washington Zuni"—as he is universally called among the Indians—to make them a visit. The place where these people live is called "the Zuni" or "Zuni" Creek. They are known as the Java-Supals.

Mr. Cushing hopes to be able to bring four or five of the principal men of Zuni East with him when he returns to Washington, and show them the homes of what they regard as the loftiest and most perfect type of man—the Eastern American, the men of the rising sun.—Philadelphia Record.

Japanese Skepticism.

The following item appears in one of our religious exchanges: "The upper classes in Japan are drifting rapidly into skepticism. Every one of the six hundred young men in the University of Tokio is an Atheist. The great middle class, however, is more accessible. Of the Scriptures, sixty-six thousand volumes were sold during 1880." It is not always apparent what is meant by "skepticism" when the word is used by orthodox people. Nor has the more definite word "atheism" always possessed a uniform significance in religious history. Still it is not inconceivable that both of these words, in this instance, are intended to imply the renunciation of all religious beliefs, not even the circulation of the Bible in those eastern countries, will very much accelerate the advances of this truer faith. Indeed, such methods are more likely to operate as an impediment to it; to become the fruitful source of the skepticism and atheism which orthodox explorers, and which very probably should not consider the perfection of life or thinking.—Free Religious Index.

W. Given writes: I am much pleased with the JOURNAL and think each number better than the last. I take great pleasure in showing it to my orthodox friends, who, can't but admit its impartial fairness. Joseph Brandle writes: I can't do without the JOURNAL. Notes and Extracts. Great men are born for the times in which they live. Our remedies oft in ourselves do lie which we ascribe to heaven.—Shakespeare. The sweet scent of flowers is lost on the breeze, but the fragrance of virtue endures forever. Christians keep Sunday as their Sabbath, Jews observe Saturday, and Mohammedans Friday. The time has gone by when either men or women will submit to be the slaves of a religious fanatic. We don't know whether God ever issued any special decrees regarding us, or not; we have no evidence that he did. What value is there in purchased friendship? The man who sells his smiles to you to-day, will sell them to another to-morrow. A love of popularity, a desire to see and be seen, is not religion in any sense; it is simply a diseased condition of the mind. All changes from old to new must meet with opposition, but after the dross has been separated, the pure gold will be prized all the more. There is very little of the gospel of Jesus taught in the church to-day. It would be too unpopular for the fashionable butterflies of society. Words are good, but there is something better. The best is not to be explained by words. The spirit in which we act is the chief matter.—Goethe. Spiritualism is the sieve through which religions must pass. We shall find a little pure gold, but we must expect to find a large amount of dross. Nature teaches that there is a power in the universe that keeps it in motion. We have been taught to call this power God. That is all we know about it. Nature teaches us there is nothing lost in the realm of matter. If the tree dies, it is worked over again, and the same is true in reference to our physical bodies. Suppose a father wanted a code of morals written for the guidance of his children, would he select such men as Moses and Abraham to write such a standard of moral ethics? Some men will not believe what they cannot see, and yet not a man lives but believes in and recognizes every day the existence of powers they have never seen nor expect to see. Spiritualism is to-day on the highway to victory. The child that was born, like Jesus, in a humble cot, is growing to the estate of manhood. Its progress has been through difficulties. One of the brightest gems in the crown of Spiritualism is the rejection of all impure Bible doctrine; and if it be necessary, to cast the accredited author of religious obscenity overboard. If a person has inherited strong animal propensities, religious professions will not eradicate the evil; it is only by patient and steady growth that the ally can be overcome, and the higher powers finally made triumphant. What does this revision of the Bible prove? Simply this: that man has progressed beyond the boundaries of what was considered infallibility; even the word of God has had to be revised to meet the pressing demands of the age. The subject of Spiritualism is one that has attracted the attention of the world for about thirty years, but like all other departures from crystallized customs, its most earnest opposers are found in the various churches. The body may grow old, the limbs lose their vigor, and the mind seem to become impaired, but when death comes, the mind renews its former activity, and what was supposed to be lost reappears again, with all the vivacity of youth. A little knowledge is in all cases valuable; it becomes a stepping-stone to something new and better, and one of the chief aims of Spiritualism is to impart the kind of information that will prove of value in the time of greatest need. We find that Spiritualists, as a class, are reverential and devoted to the God and principles they recognize, as the most devout Christians; the difference between them is the difference between faith and knowledge—between fiction and fact. The weakness of the church is the result of inactive members; too many men prefer to pay for having their thinking done for them, rather than to think for themselves; this class will denounce Spiritualists, liberals, free and independent thinkers of all classes. When Spiritualism is fully understood, it will be welcomed as Christianity has never been, because it gives freedom to the mind; and in place of blind faith, it says to every one, reason is the guide, and reason will lead us near to the fountain of all truth. A truly great man can become so identified with his truth, so lost to self in some great principle, that all he cares about is the triumph of the truth he labors to proclaim. That such men have lived, and such heroes and heroines in our midst at this hour we need not doubt; they count not their lives dear unto them so that they may enlighten mankind! The basis of all religions is supposed to be charity, benevolence, and a desire to benefit each other. But we find very little of either of these elements manifesting themselves; barriers have been set up, dividing the rich from the poor, the cultured from the less cultured, and it is difficult to determine to what extent these cases of society would have been carried, had it not been for Spiritualism.



Continued from First Page.
Lecture field, and for years she appeared in public only at intervals.
Spiritualists will rejoice that Mrs. Bullene has been induced to again take the field, and she has spoken in the last few months in several places with great acceptance.

REMARKABLE SLATE-WRITING AT NESHAMINY.

The Spirit of Horace Greeley says President Garfield will Recover and Declares That Conkling's Defeat will Benefit the Republican Party.

(Philadelphia Times.)

The late Horace Greeley, the late Henry J. Raymond and the late Albert D. Richardson were prominent visitors at the Neshaminy Grove Spiritualists' Camp Meeting yesterday. The lady who introduced the distinguished guests to the public was Mrs. S. E. Patterson, independent slate-medium. Mrs. Patterson is a tall, brown-eyed, plain-looking woman, about forty years of age, and hails from Pittsburgh. Her husband is a river pilot there and disapproves of her making a medium of herself, but she gains his consent annually to come with her children to Philadelphia during the camp meeting season to visit her brother-in-law and sister, Mr. and Mrs. Winner, who are Spiritualists and have a tent at Neshaminy, which Mrs. Patterson shares with them and conducts her manifestations in a tent next door.

"Alfred D. Richardson," shouted an investigator, getting the first name wrong; "Greeley's famous war correspondent."
"No," said the medium, nodding her head; "he is behind your chair, and he shakes his head and says that isn't his name. He says it's Albert D. Richardson."

"Sure enough, it is," said several voices.
"His name," continued Mrs. Patterson, looking at a particular point of the wall, "something about a book across the corner."

"Across the Continent?" exclaimed a voice eagerly; "why, that's the name of the book he wrote about Pike's Peak and the great West before the war," said one.
The medium nodded. "That's it. He says it was written by him." At this time the writing began and a moment later and the slate was brought up with the pencil on top and unlocked. This was Horace Greeley's answer:

The result of the Albany contest is favorable to the Republican party, which otherwise would have been broken up in New York.

What Mr. Richardson meant by saying that did not understand his position will perhaps never be known, for at this moment some one proposed sending a message to Henry J. Raymond. But Mrs. Patterson broke in. She was intently looking at the same spot behind the chair of the one who sat opposite, and said:

"Richardson is talking. I must hear what he is saying. He says something about a son—Le—Le."

"Leander P. Richardson is his son and he is a newspaper man in New York," said one.

"That's it," said Mrs. Patterson, nodding and smiling with satisfaction. "Leander P. Richardson is the name and he says that his son is going to make a mark in the world that will not be easily rubbed out."

The man who had a message for Henry J. Raymond now came up again. The message was as follows:

HENRY J. RAYMOND: How will the defeat of Conkling affect New York? Will President Garfield recover?

The answer to this was a good while coming, and the spirits taking control of Mrs. Patterson's fingers impelled her to write on paper with a lead pencil while she held the slate under the table as follows:

This person never received a message in this way before, and that is why he cannot answer right away.

This spirit, it was explained, was that of a Pittsburgh broker, a friend of Mrs. Patterson's family, recently deceased. But now the writing began and the message came as follows:

Conkling's defeat will have a good effect on the public interest, not only of New York, but of the whole country. Garfield will recover.

With this dispatch the most interesting "sitting" that has ever been held on Neshaminy's ground came to an end and the distinguished guests went back to the land of shades.

The Institute of Heredity.

A CORRECTION.

To the Editor of the Religio-Philosophical Journal:
In your issue of July 16th, 1881, you publish an article on "Heredity" by Sara E. Somerby, M. D., which contains several valuable suggestions, one in particular in regard to legislative interference with the marriage of criminals and persons with incompatible temperaments.

The Institute of Heredity has already drawn up a petition to our State legislature, for laws prohibiting the marriage, not only of lunatics and idiots, but of habitual drunkards and confirmed criminals. But, as stopping here, might, and would, result in their doing against law, that which they were barred from doing with it, we shall have to advance another very important step.

And now, suffer me to set your correspondent right in regard to the origin of this new movement. She says: "I am glad that the Boston Moral Education Society has taken this matter up, and established the Institute of Heredity. As it is better to start right in this matter, historically, than to start wrong, it is due to truth and the facts of a very brief history, to state that the Boston Moral Education Society had nothing whatever to do with 'taking this matter up' and establishing the Institute of Heredity."

That society, has never had any, not the least connection with the Institute. Not that there is any unfriendly feeling between the two, so far as I know; they are simply separate and independent associations; the conception and formation of the Institute of Heredity is wholly due to its present secretary; having been organized after issuing several circulars and appeals, wholly among those who gave him written or oral expressions of sympathy with the project, before the Institute was organized, letters of hearty approval having been received from Minnesota to Texas, and from Maine to California and Oregon. Indeed this movement cannot be the offshoot from any mere local, or minor association, as it comprehends in its essence and scope, all the aims and purposes of all other reforms; only it seeks to secure those ends and purposes by the most natural, legitimate and effective way.

The Institute of Heredity is the legitimate and necessary outgrowth of the progressive spirit of the age, and it fell to my lot, to strike the keynote, or sound the reveille, and organize the volunteer force. And as it grows and expands, it will vacate the need of moral education and all other reform societies. I send you the first and other circulars, and will send the same to your correspondent, Dr. Somerby, if she will send her address to me.

LORING MOODY,
35 Pembroke Sq., Boston, Mass.

"Obsession," "Evil Spirits"

To the Editor of the Religio-Philosophical Journal:
When writers and lecturers on modern Spiritualism differ in their views so widely concerning what is termed obsession of sensitives by "evil spirits," it is not strange to me that many persons are confused in knowing what Spiritualists believe as to the power of evil spirits to control and cause innocent sensitive victims to do many unbecoming acts.

A. J. Davis in his book entitled, "The Temple," page 62, makes use of the following language: "Since the advent of modern Spiritualism, no intelligent mind can reasonably be pardoned for advocating the very ancient doctrine of the existence of invisible malignant spirits, commonly called 'devils' and 'demons'."

Page 71, he says: "In short, the unthinking Spiritualists of the first, like their counterparts in the churches of the nineteenth century, adopted in the fulness of its unadvised simplicity, the (apparently) supernatural explanation rather than the truly scientific."

Page 72, he writes thus: "Interpreted in the light of unchangeable principles insanity is no more caused by the infestation of individualized demons, than is dyspepsia caused by the sting of a fly or epilepsy by the perpetual flow of Niagara Falls."

Page 104, he states as follows: "There is now prevailing a widespread absurdity regarding the predatory and lawless habits of man's spirit; that it is so organized that it can slip in and slip out of the physical organization at any time, and roam boundlessly on the tireless wings of its own private will; but no scientific philosopher can be induced to adopt a theory so utterly without foundation in the unchangeable constitution of things."

Page 170, he writes: "Henceforth let no man deny that he is 'possessed' with adequate will power, by which he can intelligently control the tempest of his personal life."

Page 180, he writes thus: "The harmonial philosophy teaches my mind and the world to derive very widely different conclusions from the case of Winnemore—namely, that although he was fitfully and emotionally meditative, and was sometimes adequately susceptible to complete psychological intercourse with spirits, yet the facts in his case fill me with sorrow, because I am made to realize that practical intercourse with the citizens of the other world is very rarely enjoyed; that, if the prisoner had in reality been under the 'control' of any person from beyond death, the horrible deed of murder or the commission of any other crime, would have been an absolute impossibility. Believe me, the police and philanthropic arrangement for the prevention of crime and for the care and curing of the great army of criminals and unfortunates constantly marching round earth, are infinitely more perfect and effective in the Summerland than is even yet foreshadowed in best terrestrial institutions."

But according to some non-scientific reviewers of mediumistic phenomena, it would seem that at least half of earth's criminals and libertines are but insensible and involuntary 'mediums' for the gratification of vindictive and lustful characters now in the 'Spirit-world,' who in spite of every divine law and moral and social restraint there known, and therefore without permission, but inspired independently and unrestrainedly by their own evil passions and wills, take possession of impressionable persons on earth, and thus satiate for the time their selfish and diabolical propensities."

Page 182, in speaking of the case of Winnemore, he says: "The witnesses who testified to his having it, said he would sometimes have thirty or forty a day. Of late years, his brother said, he professed to be able to see the dead as plainly as he saw the living. At times he imagined himself to be an Indian chief, and would talk the Indian language," etc.

Mr. Davis gives the impression that he does not recognize that sensitives can be controlled by spirits of a low order. Mrs. M. M. King in her writings, draws the same conclusions as advanced by Mr. Davis. Other prominent advocates of Spiritualism write and speak in the same line of thought.

On the other side of the question a host of our prominent spiritual writers and lecturers take the opposite ground. If evil or undeveloped spirits return and influence sensitives, it is a fact in the nature of things governed by the universal laws of the universe. I adopted the views of the latter class when I first was convinced that spirits held their identity in the Spirit-world, the higher classes of spirits, good, bad and indifferent. I cannot harmonize the philosophy of Spiritualism in any other conclusion.

It seems strange to me that any intelligent Spiritualists can come to any other conclusion than that all grades of spirits inhabit the spirit spheres, and the law of spirit control allows all spirits to return and influence and control sensitives when suitable conditions can be obtained. The effect and works of the spirits by and through the different mediums, show the reliability of the spirit controlling or influencing. I would not be understood that I believe that good true spirits do not influence mediums on a low plane of development at times, and on the other hand I am confident that many true honest mediums become victims to a controlling intelligence much beyond their growth, development, and they are made to do wrong acts. A. J. Davis's book entitled, "The Diakia," harmonizes with this conclusion, if I understand it correctly, and this conclusion harmonizes the ancient history with what is occurring to-day in all parts of the world, wherein it speaks of evil spirits being exercised or caused to depart from their victims. Let us as Spiritualists be willing to admit facts, even if they do conflict with our former views, but let us state our belief and knowledge in a way that the general public will understand that we have a philosophy based on the eternal laws of the universe, that neither belief nor unbelief can change.

A. S. HAYWARD,
Boston, Mass.

Among the other excellencies of man, this is one, that he can form an idea of perfection much beyond what he has experience of in himself, and is not limited in his conception of wisdom and virtue.—Hume.

A Testament Reviser's Opinion.

The eminent author, Prof. A. C. Kendrick, D. D., LL. D., who is Professor of Hebrew, Latin and Greek in the University of Rochester, and was one of the revisers of the New Testament, in general conversation with a number of gentlemen, a short time since, said: "I have received from the use of Warner's Safe Kidney and Liver Cure very marked benefit, and I can most cordially recommend it to others."

SOCIAL SCIENCE PAPERS.

Man's Relation to Nature.
BY REV. WM. TUCKER, D. D.

Man's relation to nature and nature's adaptation to man, is the basis of social science. There is a wonderful adjustment and harmony between the material and the spiritual inhabitant of this palace, temple and workshop. It is the home in which man lives, the temple in which man worships, and the workshop in which man toils. As student, artisan, inventor, discoverer, creator, mechanic, philosopher, scientist, and worshiper, the universe is most wisely adapted to his nature, wants, necessities, capacities and powers.

It supplies him with a local habitation and presents the necessary conditions for the building of a home of comfort, beauty and elegance. It ministers to his sensuous, animal, intellectual, rational, social, moral and religious nature. In its material, forces, organized forms, are presented the necessary conditions of productive labor and all creative art.

In the material universe man finds light for the eye, music for the ear, air for the lungs, food for his sustenance, water to slake his thirst, soil for tillage, material for mechanical arts, problems for study, facts for scientific investigation, medicines to heal disease, beauty for his taste and forces to drive his machinery.

The soil, climate, wood, stone, mineral, vegetable and animal productions of the earth, are all suited to man as an agriculturist, grazer, mechanic and manufacturer. The earth is a farm, workshop, laboratory, factory, schoolroom and home for man. Every man receives the helping hand and fostering care of nature in prosecuting his industrial enterprises. Nature becomes a co-worker with man in all productive labor. Without her aid and co-operation he would be helpless, and no amount of genius, skill, enterprise and energy would make him a successful producer. To succeed man must become a co-worker with nature—working when she works or in harmony with her seasons—as she works or in harmony with her laws, because she works in harmony with the plans and purposes of the author of nature.

The successful worker must become a student of nature, a practical scientist, learning and applying the lessons she teaches—going from her the hidden secrets of success—solving the problems of matter, life and mind.

The universe by its wonderful and perfect adaptation to the nature, wants and necessities of man, makes social science possible. It presents all the conditions which are most favorable to its origin, growth and perfection. The evolution of social science under other circumstances, would have been impossible. Nature has made a large contribution to our social advancement and commercial prosperity, and we have been and are still dependent upon natural conditions of soil, climate, seasons, light, heat, air, water, electricity and sunshine for our material progress.

The deposits of coal, limestone, marl and animal and vegetable manures, which we have found in the earth, have contributed largely to our growth in agriculture, mechanics, manufactures, commerce, and individual and national prosperity. These furnish the conditions of wealth, and wealth presents the conditions of culture, education and refinement, and upon the presence of these in society depends our growth in civilization.

The material and the spiritual, the natural and the supernatural, the universe and man, all combine as important factors in the building up of a rational and progressive social science. In the study of social phenomena, we will never reach the truth if we ignore personal force, intelligent and rational mind, or material, impersonal and necessary nature. Both these elements belong to the problem and must be recognized if we would reach a true solution.

Any system of social science that fails to do this, is imperfect; its investigations are too narrow; its reasoning is illogical and its conclusions erroneous.

Camden, Ohio.

"A Whisk Magnetic."

In our last reputable physician took up a club and went for one of the magnetic healers, now engaged in work in this city—Dr. Dickson. The regular medic took up his club because of a somewhat high flown notice by the Doctor of the magnetic sort, wherein there was much of the bluish adopted by some of these "regular" traveling doctors, who propose to almost reach into the grave and render the promised resurrection an unnecessary thing. The fact is, too many of these doctors are flattered with the pure essence of brag. The public knows this, and newspapers best of all. But bragging aside, it is the real work that must stand the test of criticism and examination. The plain proposition is, does magnetic healing heal? Does it give relief, and permanency to that relief—that is about the size of the conundrum. If it does give relief, it should be recognized to that extent; if it heals and cures permanently, then let the acknowledgment of its merit be as frank and as strong as it deserves.

From rather close observation and inquiry, we cannot fairly come to any other conclusion than this: that there are dozens and dozens of cases in the immediate neighborhood which testify to the relieving and curative powers of magnetic healing. We do not believe that any one cares to deny that. The witnesses are too many, the cases and diseases too varied to permit any doubting on the part of an unprejudiced mind. We believe that it is all nonsense to attribute anything supernatural to the work. It is worse than nonsense to present it in that light. It is a natural gift enjoyed by a few; constitutional, and of different degrees of power. Its operation upon disease is different in different patients. Some will be almost instantly relieved—others are not until after long treatment, and some not at all. In several cases recently this magnetic power has been displayed to a wonderful degree. Take the case of little Alma Honey—a grandchild of Mrs. Johnson's. It was sick a long time; splendidly treated by a competent doctor, but the little one was given up. Dr. Dickson was called in. There seemed to be a prompt assumption of magnetic power with the remnant of vitality left—and the child is to-day a picture of health. This case can be examined by any one. The people are well known, and only too happy to tell the story as it is. There is another case here: the wife of a prominent citizen of Des Moines has for years been a dropsical patient. The best medical skill of that city have had charge of the case, and all medication failed. She came to be treated by

Dr. Fardun, and now, after three weeks the dropsical deposit has been removed—by the quarts and gallons—in a natural way, and the lady, after years of confirmed invalid condition, walks our streets with vigor, and is daily growing better. Now, let "Physicians," and all others understand that these statements are not made for the purpose of advertisement. We started out frankly, some weeks ago, to find out something about this magnetic business, and we have state that which we believe to be solid and unassailable fact. We are always ready to note any masterly surgical operation, or other action of any physician showing skill in relieving humanity of its ills and pains. It is a real pleasure to do it. But we shall not sit quietly by and see praiseworthy work, performed in another way, coughed down, and ridiculed, without at least calling attention to living facts—people made whole by magnetic treatment. In this little world of ours "you pay your money and take your choice" of the different systems of medication and cure.—Oskaloosa (Ia.) Herald.

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