Ernth Genrs no Mask, Cows at no Juman Shrine, Seeks neither Place nor Applause: She only Isks a Bearing.

JOHN C. BUNDY, EDITOR AND L

CHICAGO, AUGUST 13, 1881.

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Biographical Sketch of Daniel Dunglass Home.

BY HUDSON TUTTLE

Nearly twenty years ago the Springfield Republican, in a candid notice of the career of Mr. Home, made the following reflec-

"Hardly anything to be found in the pages of romance has more of the marvellous in it than the singular career of Daniel Dunglass Home. When we remember that, but a few years ago, he was utterly poor and unknown, and that he has now a worldwide notoriety; that he has been associat ed with crowned heads and nobles—the rich and titled and learned; and that he has just led to the altar a woman in a for-eign country, of high position and immense wealth, we have a respectable romance already. But when, further than this, we recall the fact that he has won wealth, notoriety and a rich wife alike, by a power associated with spiritual existences: that he is regarded by multitudes of the high and low as little short of a miracle-worker, we have a romance beyond the scope of

any of the world's literary dreamers."

The story of his life is, indeed, a strange one and too improbable to have ever been woven into fiction. The two volumes, "Incidents in My Life," are not only remarkable for their contents, but for the beautiful, unaffected style in which they are written. The very manner in which he tells his story carries conviction of his honesty and truthfulness. Almost from the beginning he has moved in the circles of the wealthy educated and aristocratic classes, and his mission has emphatically been with them, and it may be said that it is mainly through the influence of his mediumship that nearly all the crowned heads of Europe have been convinced of the truths of Spiritualism. Further, it may be remarked that he has never asked or taken a single dollar for his mediumship. Those who received communications which overwhelmed them by their conclusiveness and were convinced that they conversed with their spirit friends, have given him what they pleased. His outer life lost in his interior against little for the above of the convinced that they are the they are the they are the they are they are the they are the they state, caring little for the physical things of life; the same kind power which has used him. for its great purpose has cared for him, and while he sought nothing, it has bestowed all that he could desire; everything but health, and it seems that there is incorporatibility between the latter than the could be the incompatibility between his health and the manifestations. The vital energies of the system are used up faster than they could be recuperated, and often for a time his health compelled the suspension of com-

Mr. Home was born near Edinburgh, Scotland, in March, 1833. When about a year old he was adopted by an aunt and at the age of nine, he accompanied her and her husband to America. He was of a very delicate paragraphs. delicate nervous temperament, so much so that it was thought he could not be reared. His aunt says that even when in the cradle he was subject to the strange influences which have since made him so famous, his oradle being often rocked by unseen hands.
At the early age of four years he had a vision foretelling the death of his little

cousin.

His mother was a seer through life. She passed from earth at the age of forty-two. She possessed the faculty called in Scotland, second sight. A strong sympathy existed between the wonderfully sensitive child and his mother. This second sight was a family inheritance, as Colin Urquanat, his mother's great uncle, and Mr. Machart, he was a really were also seers. consin. kenzie, her uncle, were also seers.

His aunt was superstitious and when shortly after the death of his mother, the raps with other manifestations came, she cried out loudly against them as the work of the devil. She called in the then clergy-men of the place for consultation, but they miserably failed either to exorcise the influence or to account for it.

fluence or to account for it.

From this time on he may be said to have become a citizen of the world, and the remarkable career to have fully opened before him. He found a home with those noble friends, Mr. and Mrs. Rufus Elmer, at Springfield, Mass., and their house for the time became a modern Mecca for eager investigators. The most crucial tests were instituted, and constantly the manifestations became more wonderful and convincing. The integrity of Mr. Home remained, as it has done to this day, unimpeached. The spirit-power also performed a great many cures of what appeared to be incurable cases. This "gift" has always accompanied him and been constantly exercised. In August, while in New York, he visited Mr. Cheney of South Manchester, Conn.

ed Mr. Cheney of South Manchester, Conn., and at his house first experienced the manifestation of being lifted into the air. In the words of a gentleman present:

"Suddenly, and without any expectation on the part of the company, Mr. Home was taken up in the air. I had hold of his hand at the time and I and others felt his feet they were lifted a foot from the floor! He palpitated from head to foot, apparently with the contending emotions of joy and fear which checked his utterance. Again and again he was taken from the floor, and the third time he was carried to the lofty celling of the apartment, with which his hand and head came in gentle contact."

Of this phenomenon, Mr. Home says: "During these elevations and levitations, I usually experience in my body no par-ticular sensations save what I can only de-scribe as an electrical fullness about the feet. I feel no hands supporting me, and never felt fear, though should I have fallen from the ceilings of some rooms to which I have been raised, I could not have escap-ed serious injury. I am generally lifted up perpendicularly; my arms frequently be-come rigid and drawn above my head, as if I were grasping the unseen power which slowly raises me from the floor. At times when I reach the ceiling, my feet are brought on a level with my face, and I am, as it were, in a reclining position. I have frequently been kept so suspended four or five minutes....I have been lifted in the light of day upon only one occasion, and that in America. I have been lifted in a room in Sloane Street, London, with four gas-lights brightly burning, with five gentlemen present, who are willing to testify to what they saw, if need be, beyond the many testimonies I shall hereafter adduce."

He visited Boston and resided for a time during the summer, at Newburg on the Hudson, returning to New York in autumn to begin a course of medical studies with the veteran Dr. Grey. A chain of circumstances strangely linked together, thwarted this undertaking.

The winter of 1851 was unusually severe and the cough which had long troubled Mr. Home became so aggravated that the consulting physicians said the only hope for him was a visit to Europe.

He, however, did not cease holding seances, and the manifestations were of the most surprising and varied character. The following passage from the report of the "New York Conference," is introduced as a description common to a great class of manifestations received since that time. It refers to a materialized hand, writing independently:

"The quire of paper was taken from the floor, slowly lifted up and placed upon the table. Sitting at the end of the table when this was done, I was enabled to see the whole of this proceeding. The quire of paper was placed upon the edge of the table and so near my hand as to touch it This was done slowly and deliberately, and this time, at least, I was permitted to see plainly and clearly the hand that had hold of it. It was evidently a lady's hand-very thin, very pale and remarkably attenuated. The conformation of this hand was peculiar. The fingers were of an almost preternatural length and seemed to the conformation. al length and seemed to be set wide apart. The extreme pallor of the entire hand was The extreme pallor of the entire hand was also remarkable. But, perhaps, the most noticeable thing about it was the shape of the fingers, which, in addition to their length and thinness were unusually pointed at the ends; they tapered rapidly and evenly towards the tips. The hand also narrowed from the lower knuckles to the wrist, where it ended. All this could be seen by such light as was in the room, while the hand was for a few moments holding the paper upon the edge of the table. It suddenly disappeared, and in a moment a suddenly disappeared, and in a moment a pencil was thrown from some quarter and fell upon the table, when the hand again appeared, took it up and began to write. This was in plain sight, being only shaded by one of the circle, who was sitting between the paper on the table and the fire. The hands of each one present were upon the table, in full view, so that it could not have been one of the next who was thus have been one of the party who was thus writing. Being the nearest one to the hand, I bent close to it as it wrote to see the whole of it. It extended no farther than the wrist. With a feeling of curiosity natural under the circumstances, I brought my face close to it in the endeavor to see exactly what it was, and in so doing, prob-

ably destroyed the electric or magnetic influences by which it was working; for the pencil dropped and the hand vanished. The pencil dropped and the hand vanished. The writing was afterwards examined and proved to be the name, in her own proper handwriting, of a relative and intimate lady friend of one of the circle, who passed away some years since. Other marks were also made, and the word, 'Dear,' had been written just as the pencil dropped. This writing has been preserved, and remains as an evidence of the reality of the fact. That it was produced by no hand of any one bodily in that room, I know and affirm.

"The hand afterwards came and shook hands with each one present. I felt it minutely. It was tolerably well and symmetrically made, though not perfect; and it was soft and slightly warm. It ended at the wrist."

the wrist?

On the 31st of March, 1854, he sailed for Europe, and after nine days heard the sig-nal cannon as they neared the shores of

England. He says:

"I never can forget my feelings as I looked around me, and saw only joy beaming on the faces of my fellow passengers; some there were who were about to reach their homes, and the thought of kind friends waiting to welcome them brought the smile of joy on their countenances; others were travelers who saw the Old World with all her art transpires arread before their and travelers who saw the Old World with all her art treasures spread before them, and the monotony of a sea voyage so near its termination. I stood there alone, with not one friend to welcome me, broken down in health, and my hopes and fairest dreams of youth, all, as I thought, forever fied. The only prospect I had was that of a few months suffering, and then to pass from earth... A sense of utter loneliness crept over me, until my heart seemed too heavy for me to bear up against it. I sought my cabin and prayed to God to vouchsafe one ray of hope to cheer me. In a few moments I felt a sense of joy come over me, and I felt a sense of joy come over me, and when I rose I was happy as the happiest

In England he soon became known, and almost his first scance was given to Lord Brougham and Sir David Brewster. The latter from fear dared not come out and fairly state the results, and to save him, Lord Brougham remained silent. This however, created a heated discussion, and Mr. Home's time was fully occupied in giv-ing scances, mostly to distinguished personages, and the manifestations were of the most convincing and astonishing character. During his stay in England hundreds and thousands were convinced, and the seeds of Spiritualism planted for the har-

In early autumn of 1855, he went to Florence. The manifestations there were even stronger than in England. Here he met a Polish nobleman, and on pressing invitation, consented to travel with him a year No sooner had he promised this than his controlling spirit told him that all his power would leave him for a year. Feeling that the invitation grew out of his strange powers more than himself, he wrote to this nobleman stating the facts and wishing to be excused. To this the nobleman would not hear, and he went with him to Naples: Here, although he was not now a medium he developed that faculty in others, and at a scance at the residence of R. D. Owen one of the Royal Princes being the medium he met that remarkable man, who then was first convinced.

No longer communing with spirits, he sought relief in books, and read with in-tense eagerness those relating to the doctrines of the Romish Church. He found them so well coinciding with his own experience, he thought that if he could be received into that church he would gain rest. In this manner he became a Catholic; but it is not true, as was reported, that he promised the Pope not to have any more manifestations.

In 1856 he went to Parls, in order to acquire the language, but fell sick, with his old lung difficulty. Here it was that the end of the year came, and with it a renewal of the manifestations. This brought him in conflict with some of the Catholic priests and caused him much trouble.

It was while in Paris he received a letter from Madame Mavoisin de Cardonne, stating that she had a dream in which she had seen both her own and Mr. Home's mother, and been told that he could cure her son of deafness, with which he had been afflicted for four years since an attack of typhoid fever. She came with her son, and while relating his history, Mr. Home—to use his own words—"had unwittingly thrown my left arm about the boy and drawn him towards me, so that the boy's head rested on my shoulder. Whilst in this position, and Madame was telling some of the most painful particulars, I passed my hand caressingly over the boy's head, upon which he, partly lifting his head, suddenly overlained in a voice transling with denly exclaimed in a voice trembling with emotion, 'Mamma, je t'entends!' (Mamma, I hear you!) The mother fixed on him a look of astonishment and said, 'Emile.' the boy's name, and he replied, 'Quoi?' (What?) She then seeing that the child had heard her question, fainted with emotion, and on her recovery the scene was a most thrilling her recovery the scene was a most thrilling one—the poor mother asking questions continually for the pleasure of hearing her boy speak. The boy was able to resume his studies and has continued to hear perfectly up to the present time."

Home next went to America for his sister, whom he loved with a true brotherly devotion. At this period the press, both of

Europe and America, circulated a series of most unblushing falsehoods about him and his mediumship, falsehoods that had not even a shadow of foundation. On his return to Paris the manifestations increased in strength

in strength.

At Rome he became acquainted with the sister of the wife of Count de Koucheleff and soon became engaged. She was a noble self-sacrificing woman. The marriage was to take place at St. Petersburg, and Alex. Dumas made the long journey from Paris to get as godfather. An amusing account bumas made the long journey from Paris to act as godfather. An amusing account of this journey he has given in a book "De Paris a Astrachan." The necessary papers did not arrive, and it seemed that the marriage would have to be postponed when the Czar interfered and removed all difficulties. This was certainly a strange event in the life of one who but a few years before land-ed on the shores of Europe a stranger desolate in heart. Their honey-moon was spent visiting the estates of his brother-in-law, on the Crimean coast. On the 8th of May a son was born, who has now nearly reach-ed man's estate and exhibits great artistic

The four short years of their wedded life were passed in the aristocratic circles of the chief cities of Europe, and filled with a succession of remarkable occurrences and manifestations.

Mrs. Home had become a medium almost as remarkable as her husband, and almost daily conversed with her departed friends. When first told that her lungs indicated consumption and that she had only a short time to live, she received the tidings as of

a journey, and while desiring to live here with those she loved, death had no terrors. Mr. Home in his narrative feelingly writes "On the 20th of February, 1862, we left England for the Chateau Laroche, near Periqueux, the residence in the South of

France of my brother-in-law. I need not go through again the scenes of those last days on earth of the dear one whom it has pleased God to take away in the spring-time of her life, to the bright morning land. It is well with her there, and she is more than ever my hope and beaming guiding star.

My good guardian angel, watching over My good guardian angel, watching over her dear child and me, her husband—separated but not lost-in spirit more than

ever present."

Mary Howitt in a beautiful tribute to the memory of Mrs. Home, whom she fenderly loved, speaks of her perfect resignation:

"She was a deeply-believing Spiritualist Like all experienced Spiritualists, she knew that the outward life be it longer or short er is but a school in which God wills to train the immortal being to a higher knowl edge. She knew that in that other state of existence though unclothed by the body, and apparently separated from the beloved on earth, she might yet be permitted to watch over and love them as their guardian angel, and to be in close companionship of those who had gone before—of those living and glorified spirits who should lead her to the throne of grace and love ineffable .. During that short but interesting time of her declining health in London, her remarkable unselfishness became another endearing characteristic to all her friends ... In the earlier stages of her disease, her spiritual perception began to open and she commenced and throughout her illness continued to see and converse with the deni zens of the spiritual world....Frequently also, during the first three months and the last two of her illness, not only she, but all those about her, heard delicious strains of spirit music, sounding like a perfect harmony of vocal sounds. During the last months, also, the words were most distinctly heard, and were recognized as the chants for the dying used in the Russian church.

....At her funeral, the service of which was performed by the Vicar-General of the Diocese, four of the men servants of her sister asked to lead a horse of the hearse to the burial ground, saying that they could not allow hired persons to be near the dear body of her who had ever had a kind word and a loving look for all. The peasantry instead of, as is customary, throwing earth upon the coffin, first covered it with flowers —fittest for her last garment, and fittest for the expression of their love."

After this terrible ordeal, terrible even with all the consolation of Spiritualism, Mr. Home went to England, where he constantly gaye scances. Believing that he had a genius for sculpture, he went in 1863 to Rome and began his studies.

It was then that he was ordered by the church authorities to leave the city on account of his spiritual manifestations, and by no means could he avert the order. He retired to Naples, from whence he proceed ed to Paris and England, and from thence visited his old friends in America. While here he gave public readings with marked success. In 1865 he returned to England and from thence by way of France to Rus-

In the early part of 1866 Mr. Home lectured on Spiritualism in London, and towards the close of that year several dis-tinguished gentlemen and ladies founded the "Spiritual Atheneum," where Spiritualists could always have a railying point, become acquainted, and mediums have their powers advertised. Mr. Home was appointed resident Secretary.

The manifestations which were now given were of a still more startling order. To levitation was added elongation, and com-pression, and handling are with impunity. These manifestations were witnessed by great numbers of reliable witnesses. Mr. Home's hand was first laid on paper and carefully marked around with a pencil. The elongated hand was also marked around and a remarkable difference was observed. Copies of these drawings were published at the time and called forth a great deal of attention.

Since Mr. Home's marriage with Mrs. Julie Gloumerline, a lady of rare talent and sweetness of character, they have divided their time between St. Peters burg and Nice, with visits to England, Paris, Rome and

with visits to England, Paris, Rome and Naples. Wherever he goes those who are fortunate enough to witness the manifestations through him, become convinced. In 1877 he published simultaneously in England and America, a work on which he had been long engaged, "Lights and Shadows of Spiritualism." He hesitated about giving it to the world, but was urged to do so by his snirit ordes. This hook was a so by his spirit guides. This book was a caustic effort to show the rascality and credulity connected with Spiritualism and cast them off. Occupying the position he did before the world, this effort exposed him to the flippant charge of envy and jealousy. He was accused of being an enemy to Spiritualism, and strange to say, while the spiritual journals never for a moment denied a single statement he had made, they mercilessly assailed him. The RELIGIO-PHILOSOPHICAL JOURNAL WAS the only paper that dared boldly to express an opinion on the merits of the book. It regarded it as marking an era in Spiritualism, where the shams and frauds and fanaticisms should be subjected to just criticism, and the cause be no longer burdened with their dead weight. In the preface he

"For the evil has assumed gigantic proportions. Dishonesty, and its natural ally, darkness, are arrayed against honesty and light. It is with pleasure that I see signs of an organized attempt to abate the nuisance. Certain enlightened Spiritualists, and a few (alas! a very Tew) select mediesty, can afford to encounter fearlessly investigation and the sneer, are banding themselves against those children of the night, who affect carefully darkened rooms and seances from which all opportunity for inquiry is excluded. To aid in this noble work of putting down imposture and destroying abuse my present volume is writ-

True, Mr. Home tells many unpleasant truths. He furnishes, as his critics well say, 'a magazine for the enemy," but the worst enemy of truth, is the truth suppressed. He has made the shadows terribly deep. The atmosphere must be cleared of the fætid vapor, that a purer air may be inhaled.

Mr. Home saw the great necessity for op-posing the further progress of fanaticism on the one hand and deception on the other. His whole being was repelled by what he saw, and he wrote with an iron pen. He demanded test conditions, which since have been found to be absolutely essential both for the welfare of Spiritualism and for the maintenance of the character of the medi-

. Mr. Home is still in the prime of life and although suffering in health, it is to be hop-ed will remain for many years in this sphere where he has accomplished so much by his rare mediumship.

"Spiritualism\not Proven."

To the Editor of the Religio-Philosophical Journal:

Mr. Goodrich's article published in the Journal of July 23rd, headed as above, is a very high compliment to the ethics of Spiritualists and Spiritualism. The compliment is well deserved, well earned. But Mr. G., it seems, cannot find proof suited to his mind that the phenomena, out of which those ethics have grown, have their origin with spirits. The constant assertion made by the phenomena that they are from spirits, is not, in his view, any evidence. He ventures on an assertion. He says:

"The world is powerless of help or redress from crimes committed and shipwrecks with loss of life) because it don't know, while the Spirit-world, that is bound to know, and is equally bound to tell, is as silent and still as the tombs."

Friend Goodrich does not inform us what is proof in his judgment; but I submit that the spirit origin, of the phenomena called spiritual, is at least as clearly proved as his assertion (which is the stumbling block to him, that "spirits are bound to tell." I deny that they are bound to tell what they do know further than their own sense of propriety dictates. Mr. Goodrich, perhaps, believes in some supreme or other power. Is the Divine Architect of the universe "bound to tell" all He knows? Not at all. Sense of propriety, according to one's own highest and best judgment, is the measure of duty in all spheres, angelic as well as human. When friend Goodrich has proved that the spirits are "bound to tell," he can find occasion to prove his other assertion, viz., that they "are bound to know." I don't believe spirits are bound to know about shipwrecks, murder, etc.

People who are not satisfied with the proofs of spirit communion, would do well to see to it that their own points are well secured by "proof," while they insist on that measure for Spiritualism. Spiritualism gives proof as fully as does any other topic presented to humanity, and much more than friend Goodrich.

BRONSON MURRAY.

Odell, Ill.

Another serious obstacle to our success has

Mr Manefield's Mediumehip.

BY WM. EMMRTTE COLEMAN.

* In the JOURNAL of July 2nd, Mr. Henry Kiddle speaks of my review of Mr. Mansfield's mediumship in the following terms: "In this article Dr. Mansfield's character for honesty and truthfulness is severely condemned without extenuation: and the error and failures that occurred in the answers given by him to the inquiries contained in sealed letters are represented as due to his own personal dishonest contrivance, and not the result of influences or circumstances due to the exercise of his mediumship, and the action of general laws governing all mediumship."

Mr. Kiddle here charges me with saying directly opposite to what I did say. I really defended Mr. Mansfield from the very thing am here charged with attributing to him. My language was clear and explicit on this point and I am astonished that a cultured gentleman like Mr. Kiddle could so utterly misconstrue the plain positive language used by me. How it can be tortured into meaning exactly the contrary to what it says as plainly as words can express it, I fail to see. Here is what I did say. Speaking of the unreliable answers to sealed letters given by Mr. Mansfield, I say: "Are we to consider these answers....as due to deliberate fraud on his part, as Mr. Snow's correspondent was inclined to think? Does he in some manner open the letters and thus is enabled to answer them? This would be unjust to Mr. Mansfield; for there is no doubt that he possesses the power to answer letters without their being opened, and the power of thus answering them seems independent of any conscious mental effort on his part. He and the other mediums for answering sealed letters undoubtedly possess a peculiar power, the rationale of which is but dimly understood." Contrast this with the statement of Mr. Kiddle that I had charged that the answers to letters were due to "his own personal dishonest contrivance," independent of the influences attending the exercise of mediumship and the laws governing mediumship. The term me-diumship is generally used as covering all phases of psychic phenomena,—clairvoyance, double consciousness, trance, automatic writing, etc.,-which 'are, in my opinion sometimes due to direct spirit influence and sometimes to the exercise of innate spiritual power resident in the medium or psychic. I think the term mediumship should be restricted to cases where direct spirit action is involved, and the term psychism, or something analogous, applied to the other phases; but as yet they are both called mediumship, and I certainly did not call in question the fact that Mr. Mansfield answered letters in accordance with the "general law of mediumship," but expressly stated that they were so answered. Did I not say he answered letters without any "conscious mental effort on his part?" Did not say that these answers, when not directly coming from a spirit, were "exhibitions of his own peculiar abnormal powers of clairvoy-ance and automatic writing?" Is this equiv-alent to saying that they are due to "his own personal dishonest contrivance," independent of the laws of mediumship? Certainly not. It is by virtue of these laws of mediumship -using this word in its general sense—that the letters are answered. So far as I know, Mr. Mansfield's "contrivance," honest or dishonest, has nothing to do with it. Mr. Mansfield sits at a table with a scaled letter before him; without opening it his hand is moved automatically, while his mind seemingly is engaged on other matters, carrying on conversation, etc., and an answer indited corresponding to the sealed letter. How can this be called a "dishonest contrivance" of Mr. Mansfield? How can "automatic writing," "with out any conscious mental effort on his part, be called a "dishonest contrivance?" I never remotely alluded to any "contrivance" whatever on Mr. M's part.

Mr. Kiddle perhaps bases his statement as above on my remarks explanatory of the sources whence the "tests" in many of Mr. M's answers are derived. I said that things known to Mr. Manefield or which had been contained in previous sealed letters sent to Mr. Mansfield, were "apt to appear" in his answers to letters. Perhaps Mr. Kiddle construed this as meaning that Mr. M. consciously and fraudulently inserted these in his replies; and, had not the rationale of this been explained further on in my critique, such interpretation would have been legitimate. But, after specifying the defects of the answers, and the proof of their non spiritual origin, I then say, "Now what is the philosophy of the whole matter? Is...their answerdue to deliberate fraud on his part?...This would be unjust to Mr. Mansfield; for there is no doubt that he possesses the power to answer letters without their being opened, and the power of thus answering them seems independent of any conscious mental effort on his part." Now, if as I distinctly said, his answers are "without any conscious mental effort on his part," he certainly could not consciously and fraudulently insert in the answer information from former letters never read by him normally, or information known to him then or in past

times from other sources. That there may be no possible misconstruc tion of my position I will now restate it plainly and clearly. Mr. Mansfield is both medium and sensitive or psychic; and as both he possesses remarkable power. Most of his answers to letters are due to the exercise of his natural gifts of psychism -clairvoyance double consciousness, unconscious cerebration and automatic writing. In these respects he is remarkably gifted; such phenomena manifested in his presence are as a rule, genuine, not fraudulent nor due to 'dishonest contrivance." It is a proof, not of intentional fraud, but of the peculiar psychological power possessed by Mr. Mansfield, that facts, names, etc, which have at any past time been a part of his consciousness, either in its normal or abnormal relations, are reproduced in his answers to letters. His mind, in its abnormal condition, at some past time became cognizant of certain intelligence in a sealed letter sent him; at a future time, becoming abnormally cognizant of the contents of another sealed letter whose contents have a bearing near or remote, on those of the former letter, the contents of the former letter are revived in his abnormal consciousness, and remarks based thereupon are apt to appear in his reply. These facts, so far from indicating "dishonest contrivance" on his part, in truth indicate the wonderful capacities of the human mind under certain dimly understood conditions.

The wonderful experiences of Andrew Jackson Davis, give us a clew to the nature of such abnormal mental phenomena as are exemplified by Mansfield, Foster, Mrs. Richmond, Mr. Colville and many others. The difference between the two is this: Mr. Davis discriminates between his clairvoyant or inspirational, and his mediumistic experiences, while the others and Spiritualists generally claim that all their experiences are mediumistic per se. As Mr. Davis's inspiration is mostly due to his own natural spiritual faculties (the development of which, however, was assisted by direct spiritual agency, as see the Magic Staff.) but at times he acts as a medium per se in conscious communion with

spirits in the second sphere; so are the phenomena manifested through Mansfield, Foster, Richmond, etc., mostly due to their own natural power in an exalted or abnormal condition, but at times they act as true mediums under direct spirit influence.

There is such a thing as "unconscious cerebration," and kept within its proper limits it is a scientific and rational explanation of much that passes for direct spirit action. Extremists on one side, like Dr. Carpenter, attribute all genuine abnormal mental phenomena of the class referred to, to unconscious cerebration, etc.; while extremists on the other side, among whom are Mr. Kiddle and most of the Spiritualists, attribute all such phenomena to "spirits," ignoring unconscious cerebration, etc. The wise and careful investigator steers clear of these two extremes, and separates the two classes of phenomena so far as possible, on many points confessing his ignorance and awaiting more light. The maxim of the wise student of psychical phenomena is this: Never attribute to the action of spirits that which can be rationally accounted for on the

basis of mundane agencies, Mr. Kiddle says: "Mr. Coleman does not say that Mr. M. never succeeds in writing a genu-ine test communication, but he seems desirous of giving impressions that such is the case." Contrast this with what I did say and note the difference. So far from implying that Mr. M. never gave any genuine test spirit communi-cation, I distinctly stated that in my opinion he did sometimes give such communications. Here are my words: "Those phenomena giving proof of the action of disembodied spirits should be so attributed; and of this character are some of the cases of answering sealed letters; ballot tests, etc. I think that occasionally the psychic powers of Mr. Mans-field and other sensitives are used by spirits in giving convincing proofs of their identity and continued existence. ... That they are occasionally met with I think there is suffi-cient proof to establish." And yet Mr. Kiddle says I wrote to give the impression that Mr. Mansfield never gave an undoubted spirit test -that is, that he is no medium at all! Now, either Mr. Kiddle read my article so carelessly that he did not notice that I said some of Mr. Mansfield's answers were genuine spiritual productions, or else, reading it, when he charges me with trying to make Mr. Mansfield a fraud throughout, he must intend that, in his opinion, I deliberately falsified when I said I believed some of his phenomena due to spirits. I prefer to think that Mr. Kiddle read my remarks hurriedly, and thereby obtained a wrong impression of their purport. I hardly think he would either charge me with wilful falsehood or that he would intentionally misrepresent me; for I regard Mr. Kiddle as an honorable gentleman, however much I may differ in opinion with him on certain moot points. I can assure him that if I did think none of Mr. Mansfield's answers due to spiritual power, I would say so unequivocally. I certainly would not lie about it, and say I thought differently. I invariably state my honest convictions, no matter how unpopular they may be or how much slander and misrepresentation they may entail upon me therefor. I always write what I conscientiously believe: I never use evasion, equivocation, or policy, but state facts, or what I regard as facts. Not being infallible, I am liable to be mistaken, like any one else, and when so I am always glad to be corrected. Mr. Kiddle has, however, presented nothing to show that I am mistaken as regards Mr. Mansfield. I am familiar with the theories he presents concerning evil spirits writing deceptive messages. That point was fully met in my first article on Mr. M. I am confident it is entirely devoid of truth; it won't stand the test of an analytical examination; in fact. the closer we examine it the more absurd it Science and common sense rule appears. that theory out entirely. Those desirous of swallowing such a self-evident fallacy can do so; the time cometh when they will grow wiser. If lying spirits are liable to come in and answer your letter through Mr. Mansfield. what guaranty have you, if you send him a letter, that it may not be answered thus instead of by the party addressed? If they do, away goes your three dollars and four threecent stamps, thrown away for nothing. Mr. Mansfield has been that much benefited, but what good have you received? The result probably is disgust at Mr. Mansfield and Spiritualism generally.—the whole thing de-nounced as a fraud. How obliging these evil spirits are in assisting Mr. Mansfield to make money by writing bogus messages for him! Believe such transparent nonsense who can; I never can stultify my common sense by ac-

Mr. Kiddle asks how I know the character of the thousands of letters answered by Mr. M. Those I have not seen are judged by those I have seen and heard of. For sixteen years I have been reading Mr. M's. answers in print. In books and papers I have seen many published, and published mostly as being wontierful tests; accounts also are often published of personal sittings with Mansfield in his office, in which the narrators speak of "marvelous tests," etc. Now, certainly, taking all the phenomena manifested in these published statements, extending over twenty five years, (some books contain his answers to letters over twenty-five years ago), in conjunction with my own experience, and that of friends and correspondents in various parts of the country, all to the same purport, these certainly warrant the conclusion that the general character of his answers correspond to that of those published. I have seen specimens of his letters written during a period of 25 years or more, most of them heralded as "marvelous" proofs of spirit action. It is from these so-called "marvelous" answers that I derive my information of the general character of his answers. Now, these wonderful letters and test scances in his office, when scientificatly analyzed, very rarely give any proof of the presence of the spirit purporting to communicate; but they do evidence the existence of wonderful psychical power in Mr. Mansfield; and these remarkable psychical powers are embraced within the purview of the spiritual philosophy and deserve to be scientifically studied and analyzed for the sake of truth and a rational Spiritualism. In science we always reason from the seen to the unseen, from the known to the unknown; and it is perfectly legitimate to judge of the character of the hundreds of thousands of letters I have not seen by the character of the numerous charac téristic ones full of "marvelous tests," that l have seen. I have seen published two auswers of Mr. M. in foreign languages, Chinese and Gaelic, which I do not class in the general category of his writings, and I read and heard of one or two, which so far as I could gather, indicated the action of something more than his own unaided spiritual power; but the large majority of cases give no proof at all of spirit

cepting such absurdity.

What I did blame Mr. Mansfield for was this: Having had such long experience in these phenomens, and having been so often informed of the untrustworthiness of his replies, a man of his intelligence, it seems to me must know that spirits are not the producing cause of the phenomena manifested through him, and that in truth the answers are in most cases based solely upon the intelligence in the seal ed letter or otherwise present in his conscious

control.

ness. The total unreliability of his answers has been many times plainly pointed out to him; he knows the widespread dissatisfaction existing all over the country concerning his mediumship; and yet he ignores it all and continues to advertise to answer letters addressed to spirits, -said answers always purporting to come from spirits when, as I fully believe, he must know that they do not thus come. A scrupulously conscientious man would not continue to propagate a delusion like this to his own enrichment. I have not charged Mr. M. with simulating phenomena or manufacturing fraudulent phenomena (though some claim to have proof of even this), but I do claim that he allows his own abnormal powers to be used in sustaining a glgantic delusion, by which he increases his pecuniary wealth. This is a patent fact, and I know it to be a fact. As I said in my former article, it is possible he is "self-deluded and honestly believes all the answers to be written through him by spirits;" but it is barely possible, that is all; it is certainly not probable.

I also blame him for not returning the money when proof is given him of the unreliability of the answer. Many of his answers are the most transparent frauds imaginable, so far as any proof of spirit agency is concerned all guess work, and some of it very poor guess work at that. If parties are dissatisfied with the answer, let Mr. M. call on them for a full explanation of the causes of dissatisfaction; let such be weighed impartially, and if palpable errors, etc., have been committed. demonstrative of its untrustworthiness, then it is his duty to return the money. This is the duty of a strictly honorable, conscientious man, and until mediums become scrupulously just in their business relations, Spiritualism will be deservedly condemned.

According to Mr. Kiddle's argument Mr. Mansfield cannot be a "pure, truthful, and spiritual" medium. He tells us that evil, mischievous spirits write the unsatisfactory letters of Mr. Mansfield. Very well, then. He also says: "I believe, however, that a medium who is doing an important work for the good of mankind, and is pure, truthful and spiritual, is ever guarded, so effectually as not to be interfered with by these mischievous spirits. Low, debased mediums admit low debased spirits." Now, as according to Mr. Kiddle, Mr. Mansfield is interfered with by these mischievous spirits. Mr. M. cannot be doing an important work for the good of mankind, and cannot be pure, truthful, and spiritual. Mr. Kiddle, therefore, has virtually said as much (or more), in derogation of Mr. Mansfield's probity and purity, as I ever have.

I have never written anything reflecting

upon the moral character of any one unless I had positive evidence of its truth. I have spoken in plain terms, as they merited, of certain swindling materializing mediums, etc., and when I know fraud and knavery are practiced I shall ever do so. Where parties are obtaining money from the public by mediumship under suspicious circumstances, or when good ground for fraud exists, then it is perfectly legitimate to discuss their private characters; it is right that they should be shown to be liars, thieves, bigamists, free-lovers, etc. for if they are, the public ought to know to whom they are paying their money,—what kind of persons they are who are charging one or more dollars to show spirits in a room almost completely dark. But in cases of others, unless occupying important represen-tative positions and certain peculiar circumstances demand it, an exposition of defects in private character is not called for; yet such malevolent attacks on the private characters of the lovers of honesty and purity in Spirit-ualism are continually being made by the practicers and defenders of fraud, free-love, and moral corruption. As illustrativ of this I have recently been informed be a well-known fraudulent medium, who has just started an advertising magazine edited by himself (though he can scarcely rite a sentence grammatically, and whos orthography steadfastly refuses to be tramm ed by the restrictions of Webster and Wo. cester), that in the next number of his periodical (if it ever reaches a second number) he will make an onslaught on my private character,-will publish certain statements concerning me which he knows to be lies. He will publish me as a free-lover! And with whom, think you, am I to be charged with holding free-love relations? It is my own wife!! This man, (who has been himself indicted for bigamy and swindling) actually will have it that my wife is not my wife, but that we are free-lovers unmarried All this despite the fact that I and my wife have each a copy of our marriage certificate that our marriage is duly recorded in the Clerk's office of the county court, that I published in the Banner of Light a notice of it at the time of its occurrence, and that, even had no ceremony ever been solemnized, having lived in New York State several years as man and wife, by the judicial decisions of that State we are legally married. The whole story is an infamous falsehood manufactured but of whole cloth, and this soi disant editor knows it. While he is at it he ought not to stop at free-lovism; why not charge me with other high crimes and misdemeanors, such as arson highway robbery, rape, burglary, counterfeit ing, and the like? If he stops at a little freelovism with my own wife, I shall be grievously disappointed. I insist on something a little stronger. Such disgraceful conduct indicates the desperate character of the vampires falsely calling themselves Spiritualists and mediums who are upheld and supported

by a portion of the spiritual public.

I had intended to introduce herein some of the additional evidences of the truth of my conclusions regarding Mr. Mansfield's mediumship, received since publication of my former article, but the length of this precludes. It must be reserved for a separate article. It includes some rather startling evidence against Mr. M., more damaging than aught I have ever said. We want the facts, no matter what they are. Let truth and error grapple.

Presidio of San Francisco, Cal.

Coffee or Toddy.—The First Best.

The coffee house movement in New York, with Dr. J. G. Holland at its head, seems likely to prove a practical success. A company has been formed with a capital of \$100,000. The object is to furnish a substitute for the grog shops—the so-called "saloons." It is not wholly an experiment. In Great Britain coffee houses have become an institution, and for some five or six years have made headway as one of the most effective measures of reform. The New York company has decided to construct a building for its purposes. Besides refreshments, it will aupply reading matter, lectures and concests.

Ben Franklin's mother-in-law hesitated about permitting her daughter to marry a printer, as there were already two printing offices in the United States, and she was uncertain whether the country would support a third.—Indiana News

If thou wouldst conquer thy weakness, thou must never gratify it. No man is compelled to evil; his consent only makes it his. It is no sin to be tempted, but to be overcome.—William Penn.

Spiritual Jottings from the Northwest.— Camp Meeting Associations, Industrial Schools, Bennettism, Etc.

To the Editor of the Heligio-Philosophical Journal:

Those who have attended our camp meetings for the last three years, have looked in vain for the announcement of the fourth, but if they will be patient, will probably yet be gratified before the season is passed. Our friends, unwilling to forego their annual spiritual feast, are trying to effect a permanent organization, and propose to hold a camp meeting at Cresco, commencing September 7th and closing the 11th. The address of the secretary is, Ira Eldridge, Cresco, Howard County, Iowa. Cresco is eight miles southeast of the site of the old camp ground at Seneca Park.

I have worked for two objects First, to help spread the knowledge of Spiritualism, not as understood by the ignorant who have seen a few wonders and hence believe in spirit return, but as taught by our most cultivated seers and philosophers, and by wise and good spirits through our best mediums. Second, to advance a system of education that, as far as possible, is designed to be in accordance with the new modes of thought that come with a more enlightened and scientific study of the laws that relate to the growth and destiny of the human spirit. In furthering the first object I have assumed almost the entire responsibility of three camp meetings, being to nearly all the trouble and paying at least one, third of all the expenses myself. We have had at those meetings Hudson Tuttle, Drs. Watson, Kayner and Peebles, and Prof Niles. I think our philosophy has been ably present ed by all of them, and much good has been done

We have kept up developing circles most of the time for several years, and since we gave up holding any more camp meetings in Seneca Park, have paid more attention to developing scances than ever. Two mediums, who went out from our circle a few weeks ago, are now doing missionary work, and report their time fully occupied in giving scances and healing the sick. There is constantly more and more demand for good mediums. Last winter while in Chicago I visited Mrs Bishop, Mrs. Nichols, Mrs. DeWolf and Mrs. Dole, and had hard work to get a scance with either of them their time being so occupied with of them, their time being so occupied with those seeking spiritual light and comfort Those in the Spirit-world are always eager for good mediums, and we must either admit that good mediumship is a blessing to the world or else conclude that our spirit friends are becoming demented and depraved, wilfully leading their followers into trouble and suffer ing. The obstacles in the way of perfect spirit control are many, but we are always cautioned not to receive anything unless it is in accordance with our own reason, a caution we should be careful to observe. While I have heard a great deal of nonsense from trance mediums, I have also heard nothing but the highest morality, charity and purity of life advocated, and sometimes not only the most beautiful language, but also the highest words of wisdom that I have ever heard from

any source. We have had several small grove meetings and conferences this summer and shall continue them. Three weeks ago Dr. Samuel Maxwell spoke in our grove through the mediumship of George P. Colby; and all who heard were very much delighted with the good sense manifested in his remarks. He has promised to speak again for us the first Suning in September. He is constantly engaged in missionary work and is not able to respond to half the calls that are made for scances and lectures. We have kept up our Industrial school experiment during the last year with varying success. At present our students are entirely the children of Spiritualists. We have never had more than twelve to fifteen at one time. While our experience has confirmed the opinion that useful labor is essential to the well being of every student, it has also established the fact that it is impossible, for us at least, to make it profitable on a small scale, and that children till they are fifteen years old will not generally earn much more than enough to pay for the trouble of looking after their work. An Industrial school, to be suc-cessful, needs to have buildings to accommodate from fifty to one hundred students, with competent teachers and superintendents to take charge of every department. A reasonable number of hours should be devoted to work and study and when these are well done. there should be abundant opportunity for rest and amusement There should be complete system and discipline in every department. Unless under very wise management, I do not think such a school could be sustained unless students could pay 1/3 or 1/2 of their expenses in money, which most would prefer doing. A great many have spoken very highly of our school plans. Our spirit friends through nearly every medium that I ever met, and I have seen many of the best in the country, have urged and implored us to keep on with our experiment, saying our system was more like the schools in spirit life than any that has ever yet been proposed. Yet, with the exception of four volumes of Dr. Watson's publications and one of Hudson Tuttle's, presented by them while here, we have never received a dollar of aid from any source. Thus far our school has been a source of expense, and have about concluded that our code of morals is too strict for most students. I think most of my theories are in accordance with the teachings of our best physiologists and educators, and will generally be approved by intelligent spirits.

I claim no infallibility, but endeavor to carry out the conclusions that I have reached after thirty years spent in teaching, and in studying the laws that govern the development of man as a physical, intellectual and moral being. There is no greater fallacy than the idea too common among young people, that there cannot be much enjoyment unless some of the well established proprieties of life are violated; something done that wise and good people would disapprove. Instead, I recommend a life of temperance, industry and intellectual activity. I would cultivate the love for music and the beautiful everywhere, and discourage vulgarity, swearing and all rough language. Though I forsook ortho dox ways at the age of 17, I could never see any refinement or manliness in the use of profane language, and do not wish to have it, in our school. I am opposed to the daily use of stimulants, such as fermented drinks, tobacco, tea and coffee. We do not furnish tea, coffee and fat pork for the children's table. I do not use them myself or recommend them to studious people, but our table for the grown has always been supplied with them. Boys have read these views in our circulars, come a long distance to our school and then complain bit terly because they were not allowed to swear run off to town nights, and do as they pleased generally. Those who wish to do such things should go to other schools. Our school was planned for the benefit of those who wish to ead a more refined, spiritual and intellectual life. If we cannot find such students then we had better seek some other field of usefulness.

been the difficulty we have experienced in obtaining good women's help for the various departments, which has sometimes almost compelled us to suspend operations entirely. Spiritualism is different from any other system, in that it shows the necessity of each one becoming learned and wise for himself, and that no one can get to heaven on the merits of another; consequently we find people who have never learned the difference between botany and chemistry, or physiology and astronomy striking out boldly to reason and give opinions on all sorts of subjects. They will gabble nonsensical stuff by the hour. and say they know it to be true because their reason teaches them that it is so, whereas they have never cultivated their reason, and if they had it would be of no use unless their conclusions were based upon the established facts of science, which can only be learned by hard study and close application. Spiritualism can furnish no "royal road to knowledge," though it is doing a great deal to throw light upon many subjects. With Spiritualism as with any other system, there is need for those who are not enlightened to let their reason lean against some strong mind a little till it is able to take a few feeble steps alone. There is only one way to become educated and intelligent and that is by using the powers of the mind in the proper manner. As a mental discipline nothing is better than actual hard study of mathematics and the natural sciences. I place these before the languages because I consider the discipline equally good, while the knowledge gained is more valuable giving broader and more comprehensive views. I consider it glad tidings when our ranks are re-inforced by such trained minds as Profs. Corson and Kiddle.

A good deal of fault has been found by some with the criticisms of the Journal. Now I like them. Dark spots occasionally come to the surface of this agitated sea of Spiritualism that need to have a two edged sword thrust into them. Perhaps some criticisms have been a little severe. When we know we are right we can stand a great deal of criticism. There is nothing about true Spiritualism that the most fastidious should fear to avow in any place. It goes hand in hand with all science, with morality and purity, but there are things which go under the cloak of Spiritualism that have made most of us feel ashamed to own that we had ever been called Spiritualists. 1 see no harm in Col. Bundy's trying to publish a sensible and decent paper, or to free Spiritualism from some of its humbug and filth. I have been accused of not being a Spiritualist because I will not shut my eyes and believe what every medium says, but insist on having opinions of my own. I think I have been a good friend to all good mediums, but I do not encourage any one to become a medium unless I think they are honest and will do more good than harm. We want no more tricksters. All Spiritualists would do well to keep their eves open and look well to character in their support of mediums.

I find many Spiritualists who take the Truth Seeker, but I prefer to take my Spiritualism without the Bennett improvement. I have always felt that there was need of his exposure. For a man who could stoop to write the letters that he acknowledged as his, to set himself up for a leader of liberalism. I consider a disgrace to the cause. Complaint has been made because the exposure was made when he was in jail and could not help himself, but it was also made at a time when Spiritualists all over the country were being importuned to raise money to get him out of trouble that he got into by his own wilfulness in sending a flishy free love book through the mails when every dollar so raised could have been put to much better uses. I want nothing to do with the philosophy that is found in his paper. A great many do not agree with me on the social question. I am foolish enough to believe in the old fashioned home with father, mother and children, in the sacredness of the marriage relation; that every child needs to be brought up under the loving care of both father and mother; that no woman ever found any higher mission than fulfilling the duties of wife and mother: no man anything nobler than being a true and loving husband and father; that no persons should enter the marriage relation unless they intend to make the happiness and welfare of their respective partners the first aim of their lives through all time, helping to lift them up to a higher and purer life instead of dragging them down, and when unknown faults are discovered, as they surely will be, bearing them with all possible patience instead of rushing into new alliance with the first affinity hunter that comes along. In my opinion there are few more despicable crimes than gaining a person's affection and then wantonly forsaking them, and when children are to suffer by it, the crime becomes doubly hideous. This free love theory that a person who was loved yesterday cannot be loved to day, and that people should not be held responsible for their likes and dislikes, I consider all bosh. The atfections need to be under the control and guidance of reason and conscience just as much as any other part of our nature. Do people fail to love their children because they have this or that peculiarity? The most unfortunately oranized are often loved most. We can not work sincerely for the happiness of any one without forming a strong attachment for them. The trouble with the marriage system is the ignorance and depravity of those who make the failure. There can be no perfect marriage without perfect men and women. We can only approximate to a true ideal. Spiritual. ism has shown some of the abuses of the orthodox system of marriage, especially the ides that the husband should rule over the wife. It has done much to improve the condition of woman. It shows that she is just as much a human being as man, and should have all the rights and privileges that he has, and that neither should rule over the other, but that they should be a mutual help to each other. If some weak minds have been led into foolishness; a great many others have lived happier married lives from having become Spiritualists. Bennettism has nothing in common with Spiritualism as I understand it. and I am glad the Journal refuses to be a mouthpiece for any such cesspool of filthiness.

There is no reason why Spiritualists should not use good common sense and be respected for their honesty, virtue and intelligence, and as a class I think they do compare favorably with any other. If Spiritualism is iconoclastic, it is also building wiser than many of us have ever dreamed. I know of none of its teachings that any one need be ashamed to have known of all men. It shows that the spirit has its origin in the grossness of the earth life; that through its many trials, struggles and disappointments, its joys, loves and successes, it becomes educated, refined and prepared for the glorious unfoldment that awaits us in the Summer-land. It teaches that life is worth all that its trials and sorrows cost, and there will be a final compensation that in its grandeur, beauty and purity will cause us to look back upon our earth life as a mere speck upon the infinity of time that will be given us to unfold in love and wisdom.

G. W. WEBSTER. Bonair, Howard Co., Iowa...

Woman and the Household.

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

If we sit down at set of sun. And count the things that we have done, And, counting fit d One self-der ying act, one word That eased the heart ofhim who heard; One glance most kind, That fell like sunshine where it went, Then we may count the day well spent.

But, if through all the livelong day We've cased no heart by yea or nay; If through it all We've nothing done that we can trace, That brought the surshine to a face; No act, most small, That helped some soul, at d nothing cost, Then court that day is worse than lost. Sarah Pugh

INSTANCES OF BRAVERY.

The Courier-Journal tells of a girl of Louisville, Ky., who is a second Grace Darling-Katy Mulkerns, though only a little body of fifteen years of age, has saved the lives of eight boys and girls, who have fallen into the river during the past three years.

MRS. IDA LEWIS WILSON

has received the good Life Saving medal, awarded by the Secretary of the Treasury in recognition of her services in rescuing a number of persons from drowning since the passage of the act authorizing such rewards. Most of these rescues were made under circumstances which called for heroic daring and involved the risk of Mrs. Wilson's life. The total numher whom she has saved during twenty-five years, is thirteen, and but in two cases have her dangers been shared by an other. Her last achievement was the rescue, last February, of two soldiers who were passing over the ice near Lime Rock Lighthouse—where Ida Lewis is keeper-when the ice gave way and they were saved by her at great risk. Her heroism has won many private and official expressions of admiration.

COOLNESS OF A YOUNG GIRL.

A lady of Syracuse, N. Y., a short time since, while passing along the street with her daughter, only fourteen years of age, was followed by a pet spaniel. All at once the dog showed symptoms of hydrophobia—snapping and frothing at the mouth. The lady tried to seize the animal, who attempted to bite her, when the brave girl caught the dog by the neck and held it fast, calling to her mother to get help to kill it speedily. The mother did so but was sometime in finding assistance. When she returned with a friend, she found the daughter, with flushed face and flashing eyes, hanging on to the mad creature, which was making desperate efforts to bite. He was quickly dispatched without injury to any one, owing to the presence of mind of a gentle girl. HOW A TRAIN WAS SAVED.

About the middle of July, a fearful storm occurred in the night on and near the Des Moines river. Kate Shelley, a girl 15 years old, living with her mother near the railroad upon which her father was killed some time since, heard a fearful plunge, and knew some accident had happened to the train which had just passed. Taking a lantern, she started for the wreck. The light soon went out, but she felt her way through fallen trees to the edge of the bridge which had been swept away, when she heard the voice of the engineer who had caught in a tree top. She knew the night express was soon due, and she alone could avert another terrible catastrophe. The nearest telegraph office was at Moingona, a mile distant, but between her and that place was the river, which could only be crossed by a railroad bridge fifty feet high and four hundred feet long, with nothing but the ties and rails between her and the mad, swollen stream below. The brave child hesitated not a moment to do what many men would not have dared to undertake in that terrible gale. She gathered about her her flowing skirts and crawled over the long bridge from tie to tie, on hands and knees. With the blood flowing from her lacerated limbs she reached the shore, ran half a mile to the telegraph office, told her story and fainted with reaction from her exertion. But noble Kate Shelley had saved a terrible disaster.

Probably any of these young women would start at the sight of a spider and run from a mouse; yet, confronted with real danger, the soul braced itself, controlled bodily terrors, and conquered. Bravery and heroism are dependent neither upon-sex or bodily strength: they inhere in the soul itself, and can be developed by will and effort. The resultant selfpossession is the greatest of all possessions, and he is poor who is devoid of that.

MRS. CAMPBELL ON HEREDITY. Mrs. Helen Campbell's recent book, "Unto the Third and Fourth Generation," turns upon the power of heredity over character and life. It is also a powerful and realistic picture of the effects of a literal belief in biblical threats of God's merciless wrath for the wrong doer. The young husband of Patty, the heroine, a wild but generous, loving young fellow, in a sudden quarrel was supposed to have killed a neighbor who was found dead. Robert was tried and executed, and Patty, taking her infant boy and her deaf and dumb brother, sought a western wilderness where her child, accursed by God's word, was reared in utter seclusion, free from all human association. The Calvinistic belief in the power of evil and its torturing supremacy over the soul and of God's relentless curse upon its victims is vividly portrayed. On the other hand, the overmastering power Love, and the beauty of goodness, with their ultimate and inherent power to conquer evil, is the animus of the book. The joyousness of childhood seemed to Patty an outrage; she acted as those must who are sincerely Calvinistic Here is an account of the struggle between the unspoiled intuition and a false

"God is angry with the wicked every day." were the first Bible words taught him by his mother, long before any meaning could enter into them, and as his baby lips repeated the hard saying, Patty's look of satisfaction, that the time of positive training had at last begun; staid with him. He asked one day: "What made God make the wicked, if he is

so angry with them? Are you wicked?" "Yes, child," Patty answered, after a moment's strange look, "we are both very wicked; we deserve to go to hell and burn forever: and we shall if we do not repent."

"To burn forever," the child repeated. "Is that what God does to people?"

"Then God is wickeder than every body. I hate God and I won't think about Him." There was a horrified pause. Then Patty said: "You are wickeder than I thought, Rob-

ert. You must love God."
"I hate him," the child repeated, decisively. Patty stood looking at him. So the curse had begun to work already and the battle with positive evil had begun. To her troubled mind the defiance in the child's dark eyes seemed the outlook of an actual demon to be cast out at any cost to herself or him Three days the struggle went on Patty determined to conquer and force some expression of sorrow, and Robert setting all his baby strength against it.

Neither whipping nor starvation brought anything but the one answer. What remained but to confess herself beaten and let the predestined fate work itself out."

This predestined fate Mrs. Campbell shows to be the laws of heredity, which can be ameliorated or overcome by persistent effort and the power of love; God fighting with, instead of against, the descendant, through eter-

nal, inherent and beautiful laws. The boy Robert is driven into the world by this horrible doctrine so sternly lived out by his mother, and meets with a friend who also suffers under a hereditary curse, but who has learned to live above it. This friend says: "I know the power of heredity. But I-look at it, not as God's curse, but as God's school for his world. The time is coming when every law that governs it will be so understood that idiots, lunatics and hopeless cripples cannot be born even if legislative enactment does not hinder it—and it will in extreme cases,—men and women will come to such knowledge that their own common sense will be law sufflcient. The world is struggling up into light. Each generation has a little more wisdom than the last; each generation is approaching, no matter how faintly, the day of purer man-ners, nobler laws. The whole creation groaneth and travaileth together, but the end is deliverance from pain and a glorious new life. We, have glimpses of it now. Every noble thought, every true life, is the promise of better things to come."

. It will be seen that Mrs. Campbell is a woman of elevated thought and progressive tendencies, and as such eminently fitted for her practical work in establishing cooking schools and lecturing upon Domestic Science. For the households need at their head, well developed brains, strong bodies, enlarged views practical common sense, and withal, a deep abiding sense of that Divinity in humanity which should have opportunity to make beffer lives, sweeter homes, and happier societies, based upon justice and ordered by love.

THE HARMONIAL ASSOCIATION, it will be remembered by the readers of the JOURNAL, had resolutions presented to them, not long ago by the lecturer. Mr. Davis, foreshadowing the attempt to influence the public mind in regard to laws affecting heredity. Mrs. Campbell's at ention has evidently been directed to the same subject, and many other lovers of humanity agree that the time is coming when well marked diseases shall not be allowed to multiply and blight the earth. Science will be the handmaid of religion in this most important matter.

THE UNITED STATES MEDICAL COLLEGE OF THE CITY OF NEW YORK,

an Eclectic institution, open to both sexes, enters on its fourth session the 28th of next Sept., with most encouraging prospects. During the last year in a large class of students, six teen women were enrolled among the matriculants, five of whom were graduated. This college has a full corps of able professors, who are tolerant and receptive to new thoughts, while maintaining a high education al standard. One unique féature, which originated as the readers of the Journal, will re member, in action taken by the Harmonial Association, is described in the announcement of the Col'ege, in the following manner:

"'Psychologic Science and Medical Therapeutics' has been constituted a permanent chair in the college and will be filled as heretofore by Prof. Alex. Wilder. · No department of science is more fascinating than psychological medicine and when we add to this the inquiry into the therapeutic value of animal magnetism, we open a field of investigation aced in the curriculum of medical college. Those who have impartially examined this subject must admit that animal magnetism is not all a delusion as some of our would be sciencists claim; and it is in the province of Prof. Wilder to direct the student how to distinguish between error and truth in this long-neglected department of science."

Emma Hardinge Britten to her Friends and Co-workers in the Spiritual Movement.

For many years past I have been collecting materials for a compendious history of the great modern Spiritual Movement, as it has transpired all over the world in the 19th century. This work I have been requested to undertake—no matter what other publications of a kindred character might be issued-by those beloved spirit friends who have never deceived me, or failed to inspire me for good. Those who are most thoroughly acquainted with me will remember how often I have stated that I only follow the advice of spirits when my own judgment sanctions their commands, especially when these concern the movement of which they alone are the authors and promoters. The present occasion is one which fully meets this position. Wise and good spirits desire to give to the age through my instrumentality a thoroughly exhaustive record of the work they have accomplished in the 19th century, and the reasons they have alleged for this charge, and the methods prescribed for its accomplishment, having appealed forcibly to my best judgment, I have as above stated, employed the last few years of my wide wanderings, in gathering up from every available and authentic source, the necessary materials.

As it has also been made plain to me that the present time has been especially designed the commencement of my great task, I would now solicit from those who may be interested in it, such literary contributions of a personal or local character, as each one may feel impressed to send. I do not promise to make use of all that I may thus receive, be cause the ultimate selection of matter for publication must necessarily exclude at least ninety per cent of the vast mass I have to select from. Still I should be glad to avail myself of the widest possible fields of information on this deeply momentous subject, especially as I propose to add to the history of the move-ment, a large number of brief hiographical sketches of such personages, as have been prominently and usefully connected with it. Trusting that the many friends of Spiritualism will aid me as far as possible in accomplishing a work, which gratitude to the spiritual authors of the great movement, and justice to posterity imperatively demand, I am ever,

reverently and faithfully,
The servant of God and the angels. EMMA HARDINGE-BRITTEN. P. S. Prepaid postal matter can be addressed to my residence, The Limes, Humphrey St., Cheetham Hill, Manchester, England, Foreign Journals please copy.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio Phil-OBOPHICAL JOURNAL.)

LIGHT AND LIFE. New hymns and tunes for Sunday schools, revivals, etc. Edited by R. M. McIntosh, Ditson & Co., and Lyon & Healey, Chicago, publishers; price 35 cents.

A hundred and fifty pages of good music set to orthodox words, and coming from pub. lishers of wide repute.

THE EARL OF MAYFIELD, by Thomas P. May. Philadelphia: T. B. Peterson & Brothers; paper cover, price 75 cents.

Seven editions of the book have been exhausted, and the eighth, revised by the author. is now ready. It is the story of a young sugar planter, who in the course of his journey in life, falls in love with a charming woman. The plot is carefully and skillfully developed. The dialogue is excellent, the descriptions are vivid and the characters are happily conceived, graphically drawn, and delineated with a master hand. The opening scenes transpire in our own sunny South. From this country the scene shifts to Italy, with which lovely region of Europe the writer is familiar. The events in the closing chapters transpire in England, and an English home is described with peculiar beauty. The nobleman whose title gives name to the work, is a private in the Confederate cavalry, with many noble and attractive qualities, and the manner in which he discovers his noble birth and wins Mary Stuart, at length attaining his inheritance, to the surprise of his young bride, we leave for the perusal of the reader.

THE PREACHER, by Ralph Waldo Emerson.

In 1867 Emerson read this as a parlor lecture to some divinity students, and in 1879 it was enlarged and given in the Cambridge chapel G. H. Ellis, of Boston prints it, from the Unitarian Review, in a pamphlet, Its ideal of the preacher is far above the common

notion. Its closing paragraph is suggestive:
"There are two pairs of eyes in man; and it is requisite that the pair which are beneath be closed when the pair that are above them perceive; and that when the pair above are closed, those beneath are opened. The lower eyes see only surfaces and efforts, the upper eyes behold causes and the connection of things......The open secret of the world is the art of subliming a private soul with inspirations from the great and public and di vine soul from which we live "

AMERICAN JUVENILE SPEAKER AND SONG STER, for Schools, Socials, etc. By G. A. Fyke. Published by F. W. Helmick, Ciccinrati, Ohio, mus'e publisher. Price 40 cents, or \$4.20 per dozen.

Here are 127 pages, made up of simple songs set to music; choice poems for children; choice thoughts in brief prose or verse to memorize; dialogues to interest and amuse; four depart ments of selections made up with taste and care and judgment, with as little secturianism as can be expected. A good and useful work for educating the young.

THE RED HILL TRAGEDY; by E. D. N. South-werth—Saveli's Explation; translated from the Freech of H. Greville, by Mery Neal Sherwood. Philadelphia: Peterson Brothers, publishers.

The tragedy is one of the many books of this prolific and well known author. Saveli's Expiation takes us to Russia, in thedays of serfdom and gives glimpses of life under despotism, and of love amidst the trials of Russian society, in graphic French style.

HISTORY OF A PARISIENNE by Octave Feuillet.
Translated by O. Ripley. Price 10 cents.
NANA'S DAUGHTER, a Sequel to Zola's "Nana," Ly Sirven and Leverdier. Price 75 cents, paper. Philadelphia: T. B. Peterson & B. others, pub-

Here are two more of the fascinating French stories published by this house whose books are numberless and whose readers are everywhere.

Scientific Investigator, a monthly eightpage journal, by Investigator Publishing Co. Portland, Oregon. This sheet is in its first year and is one of the many journals which the spread of free thought and the zeal of its advocates, have called in o being. We hope its owners may not learn to their cost the lesson so many have learned, of the hazard of starting newspapers without solid capital or large and sure support. This sheet is liberal in tone, not over careful in criticism, and indefinite (without bad intent) as to its position on Spiritualism and materialism, but with tendencies toward the latter Its article on The Bible Explained by Prof. Chaney, is not up to the latest standard of criticism. The Development of the earth, on its first page, is a clear and able article. Success to its efforts in putting aside the false and building up the true

REMARKS OF EDWIN LEE BROWN, of Chicago, President American Humane Association, at a meeting in Philadelphia. Nov., 1880, on The Transportation of living animals on Railways, with appendices containing certain articles of agreement and orders by shippers and railway officers at Chicago, and testimony of

G. A. Martin, Esq., of Buffalo

This pamphlet gives useful facts on the humane, and inhuman, treatment of dumb beasts, and shows that our railway officials begin to see that humanity pulys -financially as well as morally.

ILLUSTRATED SCIENTIFIC NEWS, by Munn & Co., 36 Park Row, New York, monthly, 30 pages, \$1.50 per year. Its publishers are well known, and its pages are well filled. Ornamental work, vases, old and new art, natural history, mechanism, etc., are described and

Magazines for August,

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Jay Gould; The Phrenological Commentator; Studies in Comparative Phrenology; The Puritan Child; Teachers in the Summer School of Christian Philosophy; The Old Orchard; The Cause of Somnambulism; Young Folks of Cherry Avenue; The Injurious Effect of Tobacco; Inebrity in offspring; A new bathing machine; Spoiling vs. Cooking in Diet: Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Poetry, etc.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: Our Common Slight Ailments; Influence of Tobacco on the Functions of the Brain; Wheatmeal vs. Editire Flour, minus Hull; Dry Cellars; Our Des sert Table; Topics of the Month; Studies in Hygiene for Women; Current Literature.

The Western Magazine. (Western Maga zine Co., Chicago.) Contents for June:-Our excursion to the Lakes; Beatrice; Among the Prairie Flowers in Texas; Consolation: A Friendship; How the Judge fixed the Boys: The Pioncer's Wife; The Club; Table Talk Calendar of Events; Editorial; Publishers Department.

The Punsy. (D. Lothrop & Co., Boston, Mass.) A Pictorial weekly paper for young people, edited by Mrs G. R. Alden, ("Pansy") containing short stories and sketches.

Golden Days. (James Elverson, Philadel-phia, Pa.) An Illustrated Weekly for boys and girls.

Andrews' Bazar. (Queen Publishing Co. New York and Cincinnati.) Devoted to Fash. ion, Art, Literature and Society Matters.

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN AD-VANCE.

The Concord School of Philosophy.—Spiritual Thinking.

The five weeks' daily sessions of this school are drawing to a close. A. B. Alcott -a veteran of over eighty, yet serene and clear in his thought and healthful in body, a reward of a clean and well-ordered life,is a friend and long associate of Emerson. and the starting of the plan of a month's daily lectures and free! discussions was largely Mr. Alcott's device. It was to be a school of philosophy, keeping close to a discussion of methods of thought, and not going into matters of science. This is good, and needed in this day.

hue, the dim haze, or the perplexing and illusive glamour through which we see life and the world about us.

It makes up our life indeed, and the great Asiatic saint and sage Buddha well and truly said: "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts." In a day when inductive science emphasizes facts, and throws ideas in the shade as fleeting and secondary, it is well to revive and emphasize the ideal, the interior and permanent, and so keep the balance and open the way for a coming philosophy and method of thought which shall include both, yet make the interior and spiritual the greater.

For a month choice assemblies of fifty to a hundred men and women bave met in a quiet room in beautiful old Concord, listened to some fifty lectures, and had fair and frank expression of assent or dissent in the hours set for that purpose. Newspapers have reported them and many far and near. have watched their sayings. We do not accept or believe all that has been said there, and need not to approve their effort for truth. A noteworthy fact is the emphasizing of a spiritual philosophy. Plato, Hegel and other great thinkers have been discussed, and largely approved—spiritual thinkers one and all; not Spiritualists in the mere technical sense, but using the spiritual methods of thought, starting from the soul. All that helps spiritual thinking helps to meet the world's highest need, and leads toward the truths of Spiritualism.

Another noteworthy fact is that two western men should have such prominence. Mr. W. T. Harris is now in New York, but his long residence in St. Louis, and his eminent services there as school superintendent rank him as of the West.

Dr. H. K. Jones, of Jacksonville, Illinois, has found time amidst his professional life to study the Greek idealist so well that his Concord lectures on Plato are highly commended, as are those of Mr. Harris on Hegel. The West has thinking men, and New England, in this case, appreciates them.

Still another noteworthy fact is the recognition of woman's equality, and of the need of her presence and counsel to round out and perfect their philosophy. Mrs. Julia Ward Howe, Mrs. E. D. Cheney and others have borne well their womanly part in these meetings.

A fitly chosen place for this annual gathering is the pleasant town; rich in historic associations; rich in the intelligence and wise living of its people. By the grassy road side, just on the borders of the village, stands the simple and comfortably tasteful house of Ralph Waldo Emerson, who is drawing serenely toward the close of his earthly life. Just at the end of a wooden bridge over a narrow stream, at the oppo- were sensible and wise.

site side of the town, is the battle monument on the spot of the first fight in the days of 1776. On a pedestal some five feet high stands the simple and manly figure of a farmer, one hand on the plow handle beside him, the other grasping his musket as he starts to save his country and help the freedom of man. Chizeled on the stone beneath is Emerson's verse:

"By the rude bridge that arched the flood, Their flag to April's breeze unfurled; Here the embattled farmer stood, And fired the shot heard round the world."

The Toronto Daily Mail.

From the managing director, Mr. C. W. Bunting, comes a copy of this journal-a great sixteen-page sheet full of news from far and near, and giving proofs of vigor and ability in editorials and contributors. We fancy our Canadian neighbors rather dull in the newspaper line, but this sheet would pass well in Chicago as a first-class specimen, and that is high praise. The Mail was started in 1872, with \$200,000 in a stock company, as the organ of the "Conservatives," but they and the "Liberals" in Canadian politics hardly occupy positions such as their names indicate to us. .

In 1877 the company broke up. Mr. John Riordon became owner, more money was invested, a splendid building (of which this sheet has a view) erected, the best presses put in, arrangements made with the New York Herald for their news, and for Associated Press telegrams, all to put the Mail at the front in circulation and ability. It advocates the development of the resources of Canada, on the farm and in the mines and factories, as "the hope of the country" and says that "all industrial movements may count on its encouragement" and "the adoption of a tariff policy specially" to protect and build up Canadian industry it favors. An editorial on "Biblical Criticism,"-suggested by the case of Professor Robertson Smith of Scotland, now under ban by the more rigid Presbyterians for his liberal views of Bible authority-is ably written in the spirit of the Liberal Conservatism of modern theologians, as these extracts show:

"In an age when the most determined efforts are being made to raze the very foun-dations of religious faith it is not surprising that Christians are impatient of any thing which seems of an unsettling nature even when put forth by members of the Church. The conservative spirit, usually a safe guide, is apt to grow intolerant and unreasoning to so fatal an extent as to refuse a hearing even to men who are quite as zealous for spiritual truth as the stiffest of their conservative brethren. There is surely a great admixture of timidity and doubt in the faith of those who fear inves-tigation, however rigid and searching, of the bases or the outworks of the Christian We go so far as to assert that it is not the agnosticism or rationalism of the time so much as the moral cowardice of professing believers which proves its feebleness in sturdy confidence. There are two tendencies in the theological world, both of which are of sinister omen. On the one hand, there is a craven sort of apologetic spirit which appears quite ready to yield point after point at the first assault. ark of the Lord is within the wall of Jeri cho nowadays, and the besieged tremble at every blast of the trumpet materialistic and every roll of the drum agnostic. The ramparts will not obey the summons, and fall of their own accord. Yet some of the garrison are impatiently busied with the task of dismantling them. There is also another tendency quite as unfavorable to spiritual growth, and perhaps, in the long run, more deadly in its effects. It peculiar ly influences the professional theologians, some of whom do, and many of whom ought to, know better. It is the direct out-

Professor Robertson Smith, a distinguished Oriental scholar, has come to the conclusion that the dates assigned to many of the Old Testament writings cannot be justified after candid and searching examination. Now, this is a mere question of fact, which the superior learning of the present day should be able to solve. Principal Bainy, his chief opponent, ventures to question the correctness of his views. He did not ask; Are they true? but are they not unsettling in their nature, and at variance with the opinions hitherto held by theologians? In other words, "use and wont" were to come first, truth being a bad second in the

come of the dogmatic, as contrasted with

the spiritual, conception of religion.

This ample sheet, issued the day after the fourteenth anniversary of the Dominion establishment, the joining of the Provinces under one government, surely proves that-Toronto has a great newspaper.

Good Work-Lectures, etc.,-Interesting Interview.

J. L. Potter of Wonewoc, Juneau county, Wisconsin, has held grove meetings at Sugar Island (Chebanse) Iroquois county, Ill., five Sundays and at Martinton, ten miles east, two Sundays with audiences averaging over a thousand each day. He is now on his way to Dayton, Wisconsin, to speak there two or three weeks and then return to his home, where he has spoken five years to a good society of Spiritualists' organized under the State law, owning their own hall, and with audiences usually larger than those in the neighboring churches. This work he will continue. Mr. Potter is a trance speaker, sometimes conscious, but influenced and helped, as he feels, by spirit guides. He lives regularly, using very little meat and aiming at "temperance in all things," clean living and clean thinking; and so, as he says, only good spirits will control or guide him for good ends. If he found he was being impelled to evil deeds or false teachings, he would push aside all such influences, whatever they claimed to be. His views of mediumship, and of his work, as given to us in an hour's interview.

"Onset Bay Dot"-Camp Deings.

The Dot is a neat sheet issued weekly at Unset during the Camp Meeting and edited by our friend, E. Gerry Brown. Three numbers are before us from which items. are gleaned as follows:

More people registered as arriving in June and July than ever before.

A portrait of the brave spiritual pioneer, Dr. H. F. Gardner, hangs at the speaker's stand. Col. Crockett, President of the Association, and others paying the cost.

Twenty-three cottages erected the past year, and twenty thousand dollars spent in improvements of roads and grounds.

An old-time circle at "Old Pan Cottage" -W. W. Currier's-Mrs. Cushman present,

raps, guitar music, etc., all excellent.
Phillips, of New York, slate-writer; Dr.
T. Crockett, healer; Dr. A. N. Starr, Mrs.
Moliere of Detroit, and others are at "Medium's Home" cottage.

Mrs. Lita Barney Sayles is at the Glen

Yacht races, oyster parties, dances, and rowing on the fine bay are amusements. Dr. H. B. Storer opened the lecture course by an address on "The Human Element in Spiritualism," to which a large audience listened with close attention and undivided

Mrs. Smith, of Barnstable, has good people from "The Cape" at her cottage. Dr. James Mack, of London, spent a Sun-

day at Onset. Miss Mamie Hosmer caught a five pound

"tautog" in the bay.

Mrs. Taylor and Mrs. Smith and children of Chicago, were at the Camp a few days. The Sunday meeting, July 22nd, was at tended by a larger audience than that of the previous week. The speakers were ex-Rev. Mr. Chainey, a Materialist; and Mrs. Anna Middlebrook Twiss. The lecture of the former was an attempt to make something out of nothing and succeeded as well as could be expected. It was not a strong lecture. Many persons, while liberal enough to hear any views that might be presented could not forbear the expression of the opinion that so long as there were able and needy Spiritualist lecturers and mediums, the Association should find a better use for its money than appropriating it for a Materialist lecturer, who might amuse and tickle some few in an audience, but could not instruct the many who sought advancement in spirituality and the ultimate good of Spiritualism.

Wednesday, July 27th, was a memorable day, and unlooked for results came from the afternoon meeting. The Rev. Dr. Simons after delivering his lecture was approached by Mrs. Stiles, who taking the platform was controlled by an intelligence who an-nounced himself as Rev. Thos. Starr King, and proceeded to demonstrate his identity to Mr. Simons. He acknowledged the tests given. The method of delivery was very impressive to the audience.

Mrs. Stiles, of Worcester, is a good medium and a true woman.

Coming daily are more visitors, cottages full social life pleasant, meetings largely

Illness of J. J. Morse-England.

hope Mr. Morse may recover his health, and be a "discerner of spirits," good or 'bad, in | the Lord would "remove out of the way" the body or out:

"DEAR MR. BURNS,—Will you please say in the next Medium that my husband is confined to his bed with a very serious illness which will keep him to his room at least a month. He asks the indulgence of his cor-respondents and begs to say that he will have to cancel all lecturing engagements until the autumn, by which time he hopes to be well and strong again.—Yours truly, M. A. Morse."

53. Sigdon Road, Hackney Downs, London, E., July 5.

In the same issue are the following items: "Mr. Corner, from Sydney, N.S.W., has paid us a visit. He has been a worker in the cause of progress from the beginning of the movement. He assisted Mr. Tyerman in his first efforts and latterly took an active part in the Children's Lyceum....Miss Caroline Corner is at present on a visit to Baroness Adelma von Vay, in Austria She will return to London by the end of the month in time for her annual autumn sojourn to Yorkshire. Miss Corner is enjoying her visit very much. Her hostess is a celebrated medium, and has written a number of profound books."

D. McLennan, of San Francisco, has for some time been doing a thriving trade in that city as a materializing medium. Accounts of the wonderful manifestations have been heralded to the public through our Boston contemporary. That he could have gone on thus for an indefinite period is certain, but he took it into his head one day to move. An examination of the house he had left, disclosed his materializing methods completely.

We have received a detailed account of his swindle, accompanied by a carefully prepared diagram of the house; but as the JOURNAL has never given currency to his claims, and the Banner, strange to say, having admitted that the fellow is a fraud, we are relieved much to our satisfaction of the necessity of publishing the evidence.

Snow in the White Mountains.

A Boston Herald correspondent writes

from Fabyan House, N. H., July 30th: "The snow still lingers in the great gulf at the base of Mt. Clay and in Tuckerman's ravine. In the latter there is still a drift 400 feet long and 200 feet wide. Underneath is the great snow arch, the wonder of all. It is 10 feet high, 20 feet wide in places and 200 feet long. A wild-rushing stream goes down the ravine under the arch, lesping over rocks in its downward course toward Hermit Lake, and as one sits beside the stream under this fairy cave of snow, he cannot even dream of the August weather so near at hand. Outside, only a few feet away, wild flowers are in full bloom, and here spring and winter are united in midsummer.

Cool to think of, with the mercury above

"An Uareliable Sheet."

The Banner of Light with the desire for "harmony" so characteristic of that paper, waits for years until the editor of the Jour-NAL is away from his post and out of the country, before it ventures to talk back. Many letters from different parts of the country and from some of the best known Spiritualists have been received at this office, deprecating such transparent cowardice and broadly affirming it to be evidence of weakness and guilt. However that may be we will not say, but let our readers judge for themselves. We only wish to say that when a paper which fraternizes with Moses Hull, James A. Bliss and a whole horde of free-lovers and frauds, as does our Boston contemporary, assumes to pronounce the JOURNAL "an unreliable sheet," as the Banner has done of late, we take it as a compliment. Such a charge made by the special advocate of "Susie" Webster Willis Fletcher and other disreputable characters only establishes the JOURNAL more firmly in the good will of all reputable, well-informed people. Call the Journal unreliable some more, Brother Colby. Do, please!

The editor of the Banner of Light republishes from the JOURNAL the letter of Mr. D. D. Home, in which the latter asserts that the two attended a seance together, and that upon his denouncing the affair as a barefaced imposition, Mr. Colby said: "Bettersay nothing about it." The editor of the Banner denies point blank everything Mr. Home affirms. Each person interested can, therefore choose which of the two he thinks tells the truth. Whatever may be the truth in this particular instance, every observant reader of the Banner knows the policy of that paper has been in harmony with the sentiment which Mr. Home asserts was advanced by Mr. Colby. The editor of the JOURNAL, in discussing with Mr. Colby the subject of fraudulent exhibitions, has heard the veteran editor use almost the identical words attributed to him by Mr. Home, and there are no doubt, many others who have heard from him substantially the same statement.

Prayer for an Infidel's Death! .

The Inter-Ocean says:

"There was a troublesome infidel at Orion, Neb., who annoyed the religious people of the town beyond all patience, and the Methodist clergyman prayed that, if he could not be silenced otherwise, he might be removed by death. The following evening the infidel was stricken down with some thing like heart disease, and died in a few hours. An astonished community wonders if his death was in answer to preyer."

This Methodist priest must be a kinsman In the Medium and Daybreak of July 8th, of the orthodox priests who prayed, at a ublic meeting in Park street church in Boston some thirty years ago or more, that that arch heretic Theodore Parker. Of all such we can say, as Whittier said of the clerical defenders of slavery:

> "Their glory and their might Shall perish: And their very names shall be Vile before all the people, in the light Of the world's liberty!"

National Arbitration League of the United States of America.

A tract giving the constitution, etc., of this new league at Washington, states its object as follows:

"The object of this association, in accordance with the declaration of principles, is to promote peace and good will among men of all nations, and by endeavoring to estab-lish the principle of arbitration in the settlement of all national and international difficulties, to prevent the necessity of armed conflicts and thus to abolish the causes and customs of war."

Its officers are, as this list states: President, Hon. Fred. P. Stanton; 1st Vice President, Bernard T. Janney; 2nd Vice President, Edwin V. Wright; Corresponding Secretary, J. Weed Corey; Recording Secretary, Simpson P. Morari, S. Mor retary, Simpson P. Moses; Treasurer, Jas. M. Blanchard; Executive Committee, Hon. Fred. P. Stanton, Bernard T. Janney, Simp. son P. Moses, John Bowles, Belva A. Lockwood, Jacob M. Troth, Samuel M. Baldwin. Representatives Abroad, James M. Peebles and William H. Swartwout.

A good object truly.

A Voice from Indiana State Prison.

Abner Horton writes from Michigan City: 'It is my misfortune to be a life-time prisoner here. I assure you it is not my fault. I must discontinue your valuable Journal. I like your course as to frauds wilfully committed by pretended Spiritualists, and hope you may succeed." If any one chooses to remit the cash to send our paper to cheer the lonely hours of this prisoner, we will acknowledge its receipt and send him the

President Garfield on Divorce of Church and State.

In a speech in Congress, June 22nd, 1874, James A. Garfield, now President of the United States, said: "The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or the Nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a church tax upon the whole commun-

G. W. Webster's excellent letter from Bonair, Iowa, in another column, is worth reading.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Cable telegrams to Europe are decreased in price.

LIGHT IN EGYPT. The Khedive of that African kingdom will soon decree the total

abolition of slavery in his kingdom. Bishop A. Beals holds a Sunday Grove Meeting at Byron Center, N. Y., the 7th

and 14th of this month. Bogus diplomas from the "Wisconsin Dental College" at Delayan, are exposed in the Inter-Ocean. Verily a sheepskin is the true sign of merit.

H. L. Barter, of Wheatland, Iowa, will renew the publication of the Liberal Press about the first of September. We hope he will meet with success this time.

Sunapee Lake Camp Meeting, Aug. 18th to Sept. 5th, up among the everlasting hills of the "Old Granite State!" George A. Fuller, President and Secretary.

Mrs. W. T. Major, of Bloomington, Ill., celebrated her 89th birth-day August 1st. the eldest daughter of each of five generations being present.

Valentine Nicholson's postoffice address is wanted by a JOURNAL correspondent. If he, or any one, will send it to this office. it will be held a special favor.

The wife of ex-Senator T.O. Howe, of Wisconsin, died at Washington at the home of her daughter, Mrs. Totten. Mrs. Howe was a motherly and excellent woman.

A New York letter writer says that Mr. Smalley, a Tribune editor, is to marry a widow, that he is a new convert to Spiritualism, visits a medium and gets messages on paper that he carries with him.

Warren Sumner Barlow writes from St. Louis, Mich: "The magnetic springs are doing wife and myself good. I hope Mr. Bundy will take fresh courage to battle for the truth, while taking needed rest."

Liberal encampment, Forest Park, Ottowa, Kansas, Aug. 18th to 25th. Mrs. Mattie P. Krekel, Rev. Samuel Watson, Rev. J. L. Jones, Rev. C. G. Howland, J. E. Remsburg and others to speak to thousands in the fine grove.

P. A. Field will be at Newton, Iowa, Sept. 2nd to 4th, at a Grove Meeting. Leaving Solomon Grove Camp about Aug. 25th, he can speak at points on Chicago, Burlington & Quincy Railroad, from Hopkins, Mo., to Chicago.

J. H. Palmeter, of Racine, Wis., called last week on his way East with his wife, to renew his subscription and express their approval of our course. Mrs. Palmeter is a medium of twenty years standing, not for the public, but with her friends.

THE COSMIAN SOCIETY at Florence, Mass., have invited W. H. Spencer and Mrs. Anna G. Spencer, his gifted wife, to be their preachers for the coming year. A part of the time others will be asked to their broad platform which stands solid through twenty-

W. E. Copeland of Omaha, formerly of Lincoln, has gone to the Colorado mountains to escape malarial fever. He is a hard working man, a Free Religious preacher. who is ever hospitable to Spiritualists, as to others. May he gain health among the

There is a project for holding an international exhibition in Shanghai in 1882. Already 22,000 applications are reported from European and American manufacturers for space. It is believed the Chinese authorities will be favorable to the exhibition.

BAPTIST DEACONESSES.—Mrs. Eveleen Mason of Milwaukee, wife of Rev. Mr. Mason, writes the Alpha, at Washington, D. C., that their church have just chosen three deaconesses-herself one of the number. Mrs. Mason is a gifted and true woman eminently fit for any holy office.

The editor of Unity, our good neighbor, has suddenly gone-

"Folded his tent like an Arab

And silently stolen away." (see "revised" American poetry). He is "in the woods," not to be heard of this month. May he come back refreshed in body and renewed in spirit for his work!

In Russia and Germany the Jaws are shamefully persecuted, both by government and people; the smothered fires of old Christian bigotry breaking out with their ancient fierceness. In Catholic Spain, their king, Alfonso, in a better spirit says: "We must repair the mistakes of our ancestors. and we must repair a cruel act of injustice and of intolerance. Let the Hebrews come back to their old fatherland, whose language they yet speak in its old dialect in the East."

Hon. Charles Bradlaugh, M. P., the atheist, elected to the British Parliament, but who refuses to take the oath, without reservation, as it implies a religious belief he cannot honestly profess, tried to enter the Parliament House last week, and was forcibly ejected by the police, while a shameful debate was going on inside on his case. Mr. Bradlaugh may, or may not, be wise in his course, but he is fairly a member of Parliament and should be admitted without violation of his conscience. He will win in the end, for himself or for some one else, and so help the divorce of Church and State.

George W. Smalley has been the able London correspondent of the New York Tribune for years, and holds high rank for ability and reliability; higher in the last respect than M. D. Conway, London correspondent of the Cincinnati Commercial. whose mean and bigoted treatment of Spiritualism in England Mr. Smalley has never stooped to imitate.

A lady writes from Minnesota: "I have been called a good medium. Clear the ranks of all mediums who are frauds, or To the Editor of the Religio-Philosophical Journal: whose morals are not good. No one can be a true Spiritualist who is not pure in person and habits; all others are but blots on our cause. May the God of Nature and the good spirits guide you in your good work, and keep the JOURNAL good."

THE GREAT AMERICAN BOOK, "Waite's History of the Christian Church in the two first Centuries." This able work, by a leading lawyer in Chicago, makes a stir in the Dead Sea of old theology and gets wide sale. Biornson, a noted Norwegian scholar, says he has planned for its translation in Norway, and that it will be translated in many countries. Copies sent from this office, free per mail or express; \$2.50, cloth, or \$3.50, sheep.

From New England a gentleman writes: "Some folks who know nothing of Mr. Bundy, or of the JOURNAL, thump him on general principles. I do not cease to believe that your paper is doing more than all other spiritualistic papers together to make Spiritualism respectable. That must stand or fall on its truth or falsehood: How necessary it is to get rid of prejudice, to look beyond the narrowness of personal look beyond the narrowness of personal ing to do so. We met him, and oh! how ideas, to learn to be charitable toward all who are striving for knowledge from the fountains of truth." fountains of truth."

THE CHATAUQUA ASSEMBLY opened August 1st on the two hundred acres on the shores of that beantiful lake, where are hotels, cottages, tents, boarding houses to meet the wants of thousands who will visit the place. It is a camp meeting under orthodox control, with lectures on religion and science by able men, all meant to make it a centre of influence. Its location in southwest New York, is fine, and it is well to note the ability of the speakers, and the general skill in management.

Rev. James Freeman Clarke of Boston, has lately been preaching that Christ was the type of the coming man, whose psychological and moral developments will qualify him to work the same or equal wonders attributed to the founder of Christianity.

This Unitarian divine is gaining. Perhaps he may see, and say, that the "coming man" is here, healing the sick by healthy magnetism, and showing clairvoyant and medium powers as the Nazarene did. To treat Jesus as a natural man beautiful in spiritual gifts is progress.

THE VOICES, by W. S. Barlow, is a brilliant, wise and sensible volume of poems, full of insight and inspiration. His pamphlets: "Orthodox Hash, with change of diet," and "If, then and When," are sparkling but not frothy-pure indeed. "Hash" opens

"In Eden's fair garden Where all was delight, The hope of all ages But flashed in the night."

Price of The Voices \$1, or gilt \$1.25; the pamphlets 10 cents each. We mail either pamphlet free with the book for \$1.

The Great Wheat Fields.

People travelling to the Northwest, will be gratified at learning that the "Great Rock Island Route" opens a new line from Chicago to Minneapolis and St. Paul, July 17th running two through daily trains, leaving Chicago at 12.05 and 9.80 P. M. This new line is to be known as the "Albert Lea Route," and passes through the very best sections of the States of Illinois, Iowa and Minnesota, affording travelers a view of the great harvest fields of our country, and a section peopled by the most progressive and prosperous of our Northwestern inhabitants.

We understand that round trip excursion tickets to points in the great wheat region of the Red River of the North, and Missouri river valleys, will be put immediately on sale, good for 40 days from date of issue. This will enable Eastern farmers to visit the greatest wheat country on the globe, and see harvesting done on the most gigantic scale.

Surely no one that really desires to see the West, will forego this opportunity to do so, by ticketing over any other than the "Albert Lea Route," via West Liberty. The Great Rock Island Depot is the most central of any in Chicago, being in the very heart of the city, close to the great hotels, postoffice and leading mercantile houses.

Chicago Natatoria.

These excellent and ample swimming schools-corner Michigan Avenue and Jackson street, and at 504 and 506 West Madison street-are getting something of the patronage they deserve. Once it was thought that only boys should know how to swim; now we see that girls also should learn, for health, natural grace of motion, and safety. Hours are set spart for ladies, and other hours for gentlemen; some of the best swimmers and divers are among the girls, and the unfettered movement of a healthy foot in pure water may help to banish the Chinese cramping in tight shoes which prevails among us. Under the care of Mr. Kadish, the presiding genius, all are well served, and expert women, at home in the deep water of these flowing reservoirs, attend to the safety of ladies. Luxury and health for old and young combine at the Natatorium.

"How a Life was Saved."

Those suffering from kidney disease or other affections of urinary organs, should send one postage stamp for a little book, with above title, giving a history of many wonderful cures of kidney and bladder affections. Address DAY KIDNEY PAD Co., Buffalo, N. Y.

"It is True! It is True!! It is True!!!"

"It is true! It is true!! It is true!!!" So spoke the Rev. T. B. Surratt, the stationed preacher of the Central Methodist Church, a few hours after he passed over. He left his charge a few weeks since on account of ill health, for Corinth, Miss. He died on Friday night. Saturday evening about sunset, Mrs. Hawks said to us that she was going to be controlled, and must go to the library soon. After we were seated, she saw Bro. Surratt come in, and after speak-ing to us, as he had been in the habit of doing, he uttered the language at the head of this article. He had been the stationed preacher at this church, several years since, and was very much interested in regard to Spiritualism. He like hundreds of others, was afraid to avow his sentiments publicwas arraid to avow his sentiments publicly, but was an anxious inquirer after truth. There were quite a number of persons with him, among them Rev. S. W. Moore, who died last fall, while pastor of the same church, and Rev. E. C. Slater who was pastor there some years since. The scance was one of much interest to us all. Mrs. Hawks was not the only one who saw (clairvoyantly) those who were present on that interest. ly) those who were present on that interest ing occasion, which was indorsed subsequent ly by my spirit wife through another me-dium, through whom she wrote thus:

"You have a dear friend, and a recent one, whom we know by association with you. It is Bro Surratt. He will not be able to communicate now, but is endeavoris very desirous that his wife attend the service; it will be a profitable occasion to

Saturday night being our regular time for sitting, we received the following from Dr. Slater:

"BRO. WATSON:-The invoking state of your mind, and the happyfying influence brought to us, has drawn me to you again; not only this, but my dear fellow associate Bro. Surratt, desires me to come with him. He is anxious to be able to communicate with you all. He tells me that the former associations were of great value and benefit to him; that he loves to visit you again in the familiar and accustomed library where not only he, but many of us have enjoyed hours of heart communion. He comes in and goes out, as he used to do, but as a departed spirit. He tells me to look at the picture on the wall, and I will see his condition at death. [The picture referred to is "Transition or the Spirit's Birth," with a quotation from Longfellow:

"There is no death; what seems so is transition, This life of mortal breath, is but a suburb of the life elysian, Whose portal we call death."I

"He is still feeble, and impaired, but he expects to gain strength to talk freely some

"I have taken my brother in charge, and am helping him on. He needs my assistance. I never saw any one who so recently left the earthly state, so auxious to make himself known; he will not linger in the material plane very long.

"We expect to be present on the occasion of memorial service. He says that it will be more demonstrative than he deserves, and he hopes to be able to exert a good influence over all present. He is very humble, and wants to be useful now as ever. He thinks the field has become much wider, and that his ideas now can be freely ex-

"Bro. Watson, when we compare the two conditions, we can see how much time we lost, and yet we can see what amount of usefulness we have accomplished. We can readily discover the degree of joy imparted to the ones who desire the fruits of a Christian course. Now the question comes up, What employment have the spirits? We answer: many would engage in work for answer: many would engage in work for their friends on earth, while many work for themselves. We came to-night to obtain information. We must help each other. We Your friend, E. C. SLATER." can't write more.

The memorial services referred to will be to-morrow at the church of which Bro. Surratt was pastor. We expect to hear from the other side again to-morrow evening in regard to the exercises. I am afraid that preachers and church members will be more disappointed when they pass over the river of life than most persons. They will find the Spirit-world is one of ceaseless activity for those who wish to advance; and that in proportion to their helping others, will be their own development. The local heaven with a personal God, a great white throne and happiness to be enjoyed in bow-ing down and worshiping God, is a theory too childish to require refutation. There have been quite a number of Methodist preachers who used to meet with us here in our quiet library séances, who meet us still, and all tell us the Spirit-world is one of glorious activity, where they can express their views freely without fear of being os-SAMUEL WATSON. tracized. Memphis, Tenn.

Professor E. Z. Franklin was at the mediums' meeting at the West End Opera House last Sunday, and all were interested in his explanation of his spiritual system of

phrenology. He will be there next Sunday,

the 14th, with fine plates and charts, and

many will like to hear him.

Dr. Pierce's " pellets"-little liver pills (sugar coated)-purify the blood, speedily correct all disorders of the liver, stomach and bowels. By druggists.

Business Antices.

DR. PRICE'S Perfumes are as fresh and sweet as the freshly-gathered flowers.

Canvassers make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay Street, New York. Send for Catalogue and terms.

The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement.

TROSE who wish to make their delicacies enjoyable, will make use of Dr. Price's Special Flavoring Extracts—Vanilla, Orange, etc.

Dr. KAYWER has closed his office in Chicago and will spend the summer in Colorado. His ad-dress will be Antelope Springs, Colorado.

THE WONDERFUL HEALER AND CLAIRVOYANT.—
Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2519 Boston, Mass.

Dr. PRICE's Cream Baking Powder and Fisvor-ings are used by the most careful physicians and chemists in their own families.

SEALED LETTERS answered by R. W. Flint, No 1837 Broadway, N. T. Terms: \$2 and three 8 cent postage stamps. Money refunded if not an-swered. Send for explanatory circular. \$1.28tf

CLAIRVOYANT EXAMINATIONS FROM LOCK OF Harr.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES.

Grove Meeting in Ohio.

There will be an Annual Grove Meeting, held August 20th and 31st, in Daniel Wentworth's Grove, near Ant

erp, Onio.
Speakers: A. B. French and Mrs. M. C. Gale.
A. J. CHAMPION, Secretary.

Spiritual Meeting at Lake George, N. Y.

The Lake George Spiritualist Camp Meeting Association will commence their Meetings August 13th and close September 4th. By Order of Committee.
HENRY J. NEWTON, President.
A. A. WHEELOCK, Secretary.

Spiritual Meeting at Minneapolis, Minn.

Yourself, and any friends you may be pleased to notify, are cordially invited to attend a Mass Convention of Spiritualists, to be held in Minneapolis, at Harrison's Hall, from Sept. 2nd to 5th inclusive. Object, to have a glorious time, and to form a new State organization of Spiritualists Good apeakers and test mediums are expected to be present, whose names will be announced hereafter, through the papers. Efforts are being made with the railroads to return those who attend the convention, at one fifth the regular fare. We cannot promise free entertainment for all, but shall do thelbest we can to provide for those who come. Please inform any friends of the cause you may know. Come! and let us have a grand re-union and a good time. Speakers engaged, Rev. Samuel Watson and A. B. French.

SUSIE M. JOHNSON,

Per Order of Committee.

Minneapolis, July 20th, 1881.

Spiritual Meeting at Cresco, lowa.

The Northern Iowa and Southern Minnesota Association of Spiritualists will hold their Annual Camp Meeting at Beadle's Grove, in Cresco, Howard Co., Iowa, commencing on Wednesday, September 7th and continuing over Sunday, the 11th. Several prominent speakers will be engaged to address the Meeting.

Mediums of various phases of spirit power will be present, affording an opportunity of testing the facts and truths of Spiritualism.

Beadle's Grove is but a few minutes walk from the depot, and we expect to make arrangements with the M. & St. Paul Railroad for a reduction of fare.

Committee of Arrangements: John Nichols, R. Franshaw, G. W. Webster and H. Arnold.

IRA ELDRIDGE, Secretary, Cresco, Iowa.

Michigan Camp Meeting.

The State Association of Spiritualists and Liberalists, will open their Second Annual Camp Meeting on the beautiful camping grounds of Goguac Lake, 1½ miles from Main Street, City of Battle Creek, Mich., August 13th, ending August. 22nd, 1881. A full line of able speakers have been engaged.

Sunday, Aug. 14th, J. H. Burnham, Saginaw City, Mich.; A. B. French, Clyde, O.; Mrs. L. A. Pearsall, Disco, Mich.

August 15th, Geo, H Geer of Minn, and Mrs. L. A. Pearsall.

August 16th, Mrs. M. C. Gale, Lansing, Mich., and A. August 17th, J. H. Bornham and Geo. H. Geer. August 18th, M. Babcock of St. Johns, Mich., and

A. B. French.
August 19th, Dr. A. B. Spinney of Detroit, Mich.;
Geo. H. Geer, and G. B. Stebbins of Chicago.
August 20th, Mrs. M. C. Gale, G. B. Stebbins and M.
Bebeerk. Babcock. Sunday, Aug. 21st. Dr. A. B. Spinney, J. H. Burn-

Sunday, Aug. 21st, Dr. A. B. Spinney, J. H. Burnham and G. B. Stebbins.

August \$2nd, 10 o'clock A. M., General Conference and Business Meeting.

Appropriate singing accompanied by instrumental music, will be a feature of the entire Meeting.

The forencon of each week day will be devoted expressly to mediums. A majority of those present shall say how the time shall be spent.

Many excellent mediums have signified their intention to be present and hold seances. The mediums' tent will be in order on the grounds.

All rail roads mentioned below will sell round trip tickets at two cents per mile each way, from Aug. 11th to \$2nd, good to return the \$2nd; Chicago & Grand Trunk R. R., without a certificate.

N. B.—Mich. Central R. R., Grand Rapids & Ind. R. R., Detroit, Lansing & Northern R. R., and Detroit, Grand Haven & Milwaukee R. R. requires a certificate to be presented to the ticket agent in order to obtain reduced

presented to the ticket agent in order to obtain reduced Certificates can be had by enclosing an addressed Certificates can be had by enclosing an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich. For full particulars see bill. General Supervisor of grounds, tents, privileges, etc., R. B. Cummins, Battle Creek, Mich. Directors, B. F. Stamn, Detroit; Hon. J. H. White, Port Huron; and Mrs. G. Merrill, Lansing. Treasurer, Mrs. R. A. Shaffer, South Haven L. S. BURDICK, President, Box B Kalamazoo, Mich. E, I. WARNER, Secretary, Paw Paw, Mich.

Grove Meeting.

The Spiritualists of the Solomon Valley will hold their Annual State Grove Meeting at Idlewild Grove, near Cawker City, Mitchell County, Kan., on August

the to 18th inclusive.

Able speakers from abroad are expected. A good test medium from Chicago will be in attendance during the meeting. Good music, vocal, instrumental and martial, and perfect arrangements for dancing.

A large boarding house. Board, \$3.50 per week or 25 cents per meal. Supplies of all kinds furnished on the ground at reasonable rates. Carriages run from the ground at reasonable rates. Carriages run from the ground to connect with all trains. Reduced rates over the Missouri Pacific and connecting lines. For further particulars address the Committee on Arrangements: J. Dunton, Salem, Jewell Co., Kan.; George Skinner, Çawker City, Mitchell Co., Kan.; George Skinner,

Lake Fleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Campmeeting; Sunday July Sist, Mrs. J. T. Lillie; Wednesday, Aug. Srd. Alfred Denton Cridge; Thursday, the 8th, Mrs. J. T. Lillie; Friday, the 5th, Geo. A. Fuller; Saturday, the 6th, Mrs. Rellie J. T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyser, Battimore.

Tuesday, Aug. 8th, Cephas B. Lynn; Wednesday, the 10th Dr. J. R. Buchanan; Thursday, the 1th, Mrs. Ers. F. O. Hyser; Friday, the 12th; J. W. Fletcher; Saturday, the 18th, Cephas B. Lynn; Bunday, the 18th, Mrs. Cora L. V. Richmond Chicago, and Henry Kiddle, of New York; Treaday, the 16th, Cago, and Henry Kiddle, of New York; Treaday, the 16th, Dr. S. B. Brittan, Editor-at-Large; Friday, the 18th, Pr. S. B. Brittan, Editor-at-Large; Friday, the 18th, Dr. S. B. Brittan, Editor-at-Large; Friday, the 18th, Dr. S. B. Brittan, Editor-at-Large; Friday, the 18th, Dr. S. B. Brittan, Editor-at-Large; Friday, the 18th, Pr. G. B. G. Koeles, Brooklyn; Saturday, the 28th, and 28th, Prof. R. G. Kooles, Brooklyn; Saturday, the 28th, Prof. R. G. Kooles, Saturday, the 28th, Fannie Davis Smith, Wednesday, the Sit, Fannie B. Hagan.

Thursday, September 1st, W. J. Colville; Friday, the 28th, Baxtor; Sunday, the 4th, R. B. Storer; Sunday, the 4th, W. J. Colville, and J. Frank Baxtor; With this array of speakers and the engagement of the

Storer, Sunday, the sta, w. s. coveres, and s. s. s. Baxter.
With this array of speakers and the engagement of the Fitchburg Band for the whole season. lovers of good preaching and good music ought to be satisfied every day in the week. Judging from past experience our gathering this year will far exceed in numbers any of its predecessors.

Mrs. A. D. French, of Boston, a lady of experience and ability has leased the Hotel at Lake Pleasant, and will probably open about the first of June for city boarders.

Many cottages are already under contract this season.

J. H. SM

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 26 Rest. 16th Sirest.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 O'clock, in Stock's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 O'clock, by Andrew Jackson Davis.

BEW YORK.—The New York Spiritual Conference, the oldest Association organised in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sanday from 2:30 to 5 r. m. The public havined.

P. E. FARNS WORTH, Secretary.

Address Box 4400 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No.55 West Sard St. (near Broadway) every Sunday at helf past ten. A. M., Rad helf past seven F. M. Children's Progressive Lvocum meets at S. M.

Lassed to Spirit-Tife.

Miles T. Gardner, son of Miles and Nannette B. Gardner, of Detroit, passed quietly and sweetly to the life beyond, from Alabaster, Michigan, August 2nd, at nine o'clock P. M.

He was in his nineteenth year, his artistic and mechanical genius was remarkable, his capacity superior, his tastes and habits natural, simple and refined, but delicate lungs could not perform their office and he found release from pain. His thoughtful study of spiritual life and immortality made his transition serene. A career full of promise opens up before him in a higher life.

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The style of the Treatise is well illustrated by its opening paragraph: "The two great forces of life are the air we breathe and the Food we est. The two great receptacles of the system for these forces are the Lungs and the Stomack. The Lungs and the stomach co-work together in imparting strength and life to the system."

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Poices from the People.

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Make Whole the Gold, Great Mau!

BY BUMA TUTTLE.

O'good great man, lie patiently and wait! A nation's grief may not abate thy pain; But wait, and hope, and pray, for not in vain The millions' prayers Sandalphon bears each hour, Uttered as by one tongue with fervent power, To where white angels take them at the gate And bear them on to God. O Father! heal and raise the great good man! A nation prays—"Make whole the great good man!"

Prone-lain, and weak, and agonized is he Who never sought to injure, but to bless, Giving such alms to palitd faced Distress As sent her singing on her smallt way, Where rain was falling and the clouds hung gray. With Truth and Right he ever strove to be, Pointing men up toward God. O Father, heal and raise the great good man, A nation prays—"Make whole the great good man!"

Thou blameless sufferer! 'round thy couch of

pain Is such attendance as should give thee feith More steadiest than what mortal wiedom saith; For there are those descended from the skies, With hely pity in their radiant eyes, And arts unwritten, rarely used in vair, By aureoled souls from God. O Father! bid them raise the great good man! A nation prays—"Make whole the great good man!"

Hope and Took up! Can Lincoln's soul forget To succor thee in this thy direct need? Can Sumner rest in Heaven when such a deed Has felled a statesman whom we needed most And left him gasping at his honored post? and repeat! Love ne'er was frozen yet

By mearness unto God! Prayerful, a nation waits the time and hour Thou're raised to mortal or immortal power,

A CURIOUS CASE.

A Blied Girl in Philadelphia Prophesled that the Virgin Mary would Appear on a Certain Night.

(Special Dispatch to the Chicago Tribune.)

PHILADELPHIA, July S1,—For about five weeks past Mary Dunn, the eighteen-year-old daughter of A. J. Dunn, of No. 4058 Market Street, has been confined to her bed with a wasting disease. Mr. Dunn stated that his daughter has been blind for over twelve years, her blindness being caused by scarlet fever when she was four or five years old. Since that time until four weeks ago she has to all appearances been in perfect health, although she herself says she has not been. When taken sick she informed her parents that she was going to die, and that earthly medicine would not do her any good. What seems one of the strangest phases of this remarkable case was that she was seized with nervous epasms. In order to quiet her the doctor administered both ether and chloroform, but neither had the least effect upon her whatever, and it was only when her father recited some plous prayers that she was quieted. Shortly after being taken sick she told her parents that she was going to sleep and would not wake up for several days, and sure enough she slept for a whole week, only waking up once to ask for a drink of water, and apparently falling asleep again almost immediately. She has caten no food whatever of a substantial kind since she has been sick, except a little ice cream once or twice in the day, or a little milk or ice water. "The Blessed Mother," as she calls the Virgin, has all her life been one of the special objects of her adoration. About five weeks ago the surprised her parents by fell-ing them she had a vision of the Virgin, and point-ed out upon the wall where it had appeared to her. She said the apparition was surrounded by a flood of light. The parents endeavored to convince their child that she was only dreaming, and that it was impossible she could perceive or know anything of the kind 'She persisted, however, in serting the reality of what she had seen, and added: "Something tells me that it will come again," She then mentioned the night when it would appear and the hour. She also requested that an altar be erected against the wall and provided with blessed candles. This, more to humor her than from faith in her words, was done by the parents. In the meantime the story had gone forth, and on the night appointed many of the neighbors who, while doubtful of the result, yet felt nothing was impossible with God, were present in the bedroom. Mary requested as the hour approached that all kneel and recite the "Litany of the Biessed Virgin." Towards the end she asked that the candles be lit on the altar, the rest of the chamber being in complete darkness. Pre-cisely at midnight, and as the last "pray for us" died away a faint halo shone on the walls. In a moment it took shape, and before the eyes of the men, women and children present came the form of a woman clad in white and holding her hands together after the manner of pictures seen in Catholic prayer books. The effect was such as may be imagined. While the others on their knees, with bent heads and palpitating hearts, hardly dared raise their eyes, the girl with joy breathed a fervent prayer, and opening her eyes wide she pointed to the spot on the wall where the apparition appeared This happened some time ago, as above stated, and numbers of intel-ligent Catholics in West Philadelphia are report ed to have seen the strange sight. It has occurred twice since, Miss Dunn always mentioning beforehend the night on which it would appear Mrs. Jave McLaughlin, of No. 4,154 Street, and son, both saw the figure, and minutely described The room was filled, and all saw it except one lady, who was followed by the devil in the form of a black cat. Mr. McCloskey, next door to the Dunns, and Mrs. Buckley, of Fortieth Street and Powelton Avenue, also saw it.

Brittan-Meeks.

To the Editor of the Religio-Philosophical Journal: In your Journal and in the Banner of Light, S. B. Brittan in an article on J. V. Manefield, etc. makes an unjust attack upon the writer, and re views at length Coleman and Snow, two of our most honest and worthy supports in the ranks of Spiritualists, men (who are trying to undeceive the public and save the over credulous from the clutches of vampires. In a communication of eight columns he attempts to prove the genuine character of all messages emanating from Mans-field, and questions my integrity. He cites as evidence in the case, his own experience with Mansfield as though the seekers after truth would sooner credit him (Brittan) than he whom he seeks (I doubt not) gratultously to defend. I am conscious of the fact that there are true and hosest mediums in our ranks who are doing a world of good for the cause, but I am compelled by my own experience with him to doubt the integrity of Mr. Mansfield. S. B. B. refers to the leaded lines in your editorial department from G. W. M. whom he considers a deadhead, and speaks of him in language unfit to be used by any brave and honorable man without knowing something of the character and motives of the assailed.

He quotes certain promines I made to Mansfield in a letter and falls to quote all, dropping out the conditions in that letter, which required J. V. M. to answer only one strictly test question in order that I could be convinced of his genuineness. But Mansfield, in the most silly manner, wrote to me that he refused to answer any more communica-tions, and said that I had, some years before, tried the same game on him. I dely him to produce one single line that I ever wrote to him, on any subject prior to eight months ago, and challenge either him or his defender to prove that I am a "dead head investigator of living subjects," as he boorishly puts it. I offer this to the JOURNAL in y own defence. Georgetown, Ill., G. W. Munks.

Restrictions on an Honest Expression of Theological and Philosophical Opinion.

We extract from an able and brave discourse (as given in the Chicago Times) by Rev. E. P. Powell, of Utica, N. Y.

The Chief Justice of Delaware called the atten tion of the grand jury to the fact that a recent ad-dress of Robert Ingersoll came under the head of blasphemy, and could be indicted as such. He desired that they should so indict the lecturer.

The recommendation to the grand jury to indiet a man for speaking against current views about God and ealvation, mekes most pungent and aprenos the question: "Is America really a free country?"...The whole burden of progress has for the past twenty years been in the direction of civil rights. It has not been merely to manumit the black slaves, but to wipe out all semblance of statute bondage that affected whites as well. But if there are no blue or black laws on our statute books, there are laws and there is legislation a good deal off from pure white. It is not more than five years since the Legislature of North Carolina—that very immaculate body—expelled J. W. Thorne for holding views which they pened J. W. Thorne for holding views which they termed blasphemous. He was supposed to deny the existence of a Supreme Being. As a matter of fact, he did believe in a God, but not the kind that North Carolina looked to for salvation; so they expelled him. He was a thorny fellow, who gave them a good deal of trouble, and so they plucked him out of their sides...

The statute of Deleware under which it is pro-

The statute of Delaware, under which it is proposed to indict Mr. Ingersoll, reads as follows:
"If any person shall be guilty of the crime of blasphemy, he shall be deemed guilty of a mis-demeasur; and shall be fined not exceeding \$50; shall be imprisoned in solitary confinement for a term not exceeding two months, and may in the discretion of the court be held to surety of the peace and good behavior for one year after his discharge from prison."

Indee Compress—that is the name of our Dela-

Judge Comegys—that is the name of our Dela-ware Jeffreys—says in his charge to the jury, "We respect free speech, and shall protect it when the public peace shall not be disturbed by it, or is not in danger of being so. But we shall not consent to allow the privilege to be used, if we can help it to the dishoner of the God of the Jew or Gentile, Hebraw or Christiau, in whose existence and amnipotence the people of this state believe." It is the God of the Hebrews you are not to re-proach! The God who said to Saul: "Now go and smite Amalek and spare not—but slay both men and women, infant and suckling, ox and sheep, camel and ass,"—and because Saul obeyed not, but spared the king and the best of the cattle, Samuel, in God's name, dethroned Saul, "and he hewed Agag in pieces before the Lord in Gilgal." The women and babes were of so little account that the tale does not say whether Saul tried to spare them or not. Did God wink at the ignor-ance of those times? Did he wink when Agag was hewed up by His orders? Let me tell you that if we are worthy of indictment for calling such a God a devil, the sconer we do it the better for we shall only speak the truth. The good Father of the Universe we honor best when we abhor the Hebrew God. The only place where the God of Abraham is really Lord to day is Utah

—unless it be also Delaware.

But further this judge adds: "We will not allow free speech in the reproach of Christ, or the disparagement of religion to be taught." So at last we have it—no man can disparage the religion of Jesus, in the estimation of the most ignorant bigot, without he shall pay a fine of \$50 and be impriseded for two months. Such talk is tlasphemy against all religion; the religion of humanity, the religion of America's boasted freedom, the religion of nature, the religion of the

God of love.... I pick up a Boston paper, in which I read as follows: "It is a simple truth that here in New England, to-day, the position of a teacher of philosophy, or even of Latin, depends, in many high places, upon a virtual subscription to the Westminster Confession, or the Thirty-nine Articles. If he dissent from these he must be smothered. In free America there are fixed endeavors to muzz'e science, and to smother free inquiry, which remind us, in their animus, of the persecutions of Giordano Bruno and Galileo." . The attempt to check the teaching of Darwinism-a philosophy now accepted by nearly all professed scientists— is an every day affair. I know a young man in Boston who, not six months ago, was refused the professorship of philosophy in a western university on the ground that his religious views were not popular in that section. The testimonials to his character, ability and scholarship were extraordinarily high; but a certain sect must be pleased, and the president of the university so stated frankly. I know an American who ranks in Germany as the equal of the best Biblical scholars, who has been invited to lecture in the University of Berlin, but to whom an eminent professor in one of our theological seminaries writes, "It will be hopeless to expect that any theological school in America will dare to employ your eminent scholarship"—for he says there is a general tightening of the reins, owing to so much rationalism. America will blush, by and by, at her treatment of such men. Frederick the Great, over one hundred years ago, said that, above all else, society must trive the order of the same property. must prize the man who seeks truth and loyes it But democratic America wants no man's love of truth, unless he indorses the doctrine of the atone ment. Turning to her cotton and her wheat, she leaves her scholars to starve in German attics.

There is a great deal of truth in this charge Last year Prof. Toy, now of Harvard, one of the finest scholars in America, was compelled to leave a Baptist seminary because he could not hold to the equal and absolute inspiration of the Bible. do not forget that we started with all education in the grip of men like Jonathan Edwards; and that now our public school system is largely free, and that a good many higher schools are positively tolerant. But it is true that the teacher in Amer ican schools is not free to mold the pupil to free and true methods of thought. Public sentiment requires him to suppress his highest sentiments, and to exercise an influence for good far more restricted than is necessary. And when I make this charge, I understand that there is no profession that begins to compare with that of a teacher in molding character.

The church has run off from its purpose, to de-ery morals as insignificant compared with a mys-tical salvation by faith. "It is not works that saves." "Morality is filthy rags." "Doing is deadly." I say the people will by and by see that the church is good for nothing as a systematic teacher, and they will require that every child be trained by the State for the State.

You cannot honestly let these matters go by without earnest thought. There is now prominent in New York school affairs a man of pre-eminent ability in both the theory and practice of teaching, a man whom I saw successful in establishing one of the finest normal schools of the West. But the dominant influence of that section was Chris-tian, the sect to which our incoming President belongs (think how we speak of ourselves as be longing to a church), and this eminent teacher, it was discovered, did not attend church. It was suspected that he was a Darwinian, that ravenous wild beast that devours myths; and after a fierce fight, in which all the press of St. Louis tried to sustain him, they drove him out and disrupted the school. Our land is dotted with sectarian schools. The instructors must believe in baptism. atonement and mediocrity. The president must be a harmless divine, who indorses Moses and Cal-yin, and faithfully inculcates the catechism. I have before me the prospectus of a Congregation alist college in the West, which says: "The trustees of Drury College expect their teachers to seek, first of all, to disciple their pupils to Christ." France has found it absolutely essential to take the schools of the republic out of the hands of the Jesuits and monks, and turn them over to the civil authorities. Why? Simply because such education is inimical to liberty. I believe that the same result will be achieved in this country, only not by force. I believe that one hundred years from now no American's education will be pigment of catechism and calculus, hell-fire and

Demosthenes de Corona...
The church is essentially to day lapsed into a social organization. Most of its thoughts are of social matters. There are fashionable pews and high seats in our synagogues. The result is that a large share of the or hodox pressure comes in a social way. They undertake to establish your standing by a creed. They do not know that a man never is an avowed heretic until he is brave enough to take the consequences. The only re-sult of this social pressure is to retain the cow-

erty to government, I salu, is not to run riot. There is no liberty in license without restraint. There is one king by divine right. Nature built his throne; it is the brain of man; that king is rea-

I read in the grand revelations of science the pledge of a soul emancipated from its false gods, its cramping creeds, its terrors and its moral waste, lifted into the sunlight of a free study of waste, lifted into the sunnight of a free study of the vast volumes of nature, and a free love of the true, beautiful and good. In the every-day his-tory of man, rising to his sonship with God, I read the death-warrant of tyrant judges and bigot priests—signed by Almighty God himself, as the All Father who never built a hell and never damned a soul.

Strange Manifestations in New South Wales.

The following is from the Cooma Express, of April 23rd:

"It appears that for the past fortnight a selector named Charles Roberson, residing at Hugundra, has been disturbed at night by unearthly noises, and rappings at the bed-room door of his childrens' sleeping apartment. He acquainted his neighbors of the unaccountable occurrences, and of course was laughed at by them, they averging that it must be a superstitious fancy of his. ring that it must be a superstitious fancy of his However, as the man seemed so very earnest and troubled about the matter, Mr. Robert Evans, of Kish Lake, together with four other men-determined to investigate the affair, and consequently repaired to Roberson's house on Wednesday night last, with the determination of having occular demonstration on the subject. So soon as they entered the haunted chamber, a violent tapping was heard under the bed where a large empty box was placed; the box was of course dragged out and found to contain nothing, and whilst com-menting on the strangeness of the knocking a terrible crashing was heard as though some one was hurling bricks at the door of the room; a rush was made by the men in the room to the door, and whilst so doing the blankets and bedding were dragged from off the bed, and thrown about the room by an invisible hand in a most mysterious manner. The visitors remained during the night and the noise was continued at intervals until daylight. This is exactly as it was narrated by Mr. Evars himself, who states that he never was a superstitious man or a believer in ghosts but at the same time he holds this is one of the strangest incidents that has come under his personal experience during his life.

"Since writing the above we learn from another source that eight of Mr. Roberson's neighbors lept in the house on Thursday night, and were all witnesses of the strange phenomena narrated above. The noises are said to resemble the sound of kissing, and loud taps at the wall in all parts of the room and under the floor. The noises can only be heard in the dark, and immediately a light is struck they cease. Every morning everything in the room is found in a state of the utmost confusion. Every effort has been made by the neighhors to unearth the mystery but without avail, the floor boards have been taken up where the noises were heard, but no clue could be discovered as to the cause of the strange sounds. Not the least remarkable part of the matter, however, is that a little girl of Mr. Roberson's appears to be the especial victim of the 'Ghosts,' if such they be, as she is thrown about the room with the bedeloth-The child is said to be nearly deranged by

the frights she has received.
"Several residents of Cooma have gone out to investigate the affair, and a profound sensation has been created in town over the event. The matter sounds very like what might be expected at a spirtualistic séance. Surely there are no mediums at Hugundra. We, of course, give the tale for what it is worth."

Another party who spent a night there, witnessed a new phenomenon in the form of an apparition of an elderly woman, clad in white from head to foot. This was distinctly seen by four men, one of whom thought he recognized in the spectre the deceased mother of Mr. Roberson. The editor of the beforementioned paper subsee where he thirty persons waiting to see the wonders. Nine of these including himself, were packed into a small room, eight feet square, but the only phe-nomena that occurred was raps. No attempt appears to have been made to connect these with In telligence, and apart from this there was insufficient proof of their spiritual origin to satisfy the editorial mind. He confesses, however, that the affair is a mystery to most persons, and would be to him but for the fact that he could not go out of the way to "give credence to such superstitions imaginings."—Harbinger of Light, Melbourne,

Hatfield on Thomas-Christian (or Methodist) Charity. .

The Rev. Dr. Hatfield delivered an address at Lake Bluff Camp Meeting, in July, which closed with the following harsh words in reference to

"The church simply says to these traitors in her camp: 'You are quite at liberty to preach when you will, what you will, and to whomsoever will listen to you. But you cannot have the in-dorsement and sanction of the church whose doctrine you hold up to ridicule, and upon whose peace you wage relentless warfare. Persons who cling to a church after they have repudiated its distinctive doctrines, for the sake of the advantages they derive from the connection, cannot re-tain the respect of honest and honorable men. The same rule is as applicable here as to other relations. How long would a business house em-ploy a salesman who should disparage their goods and recommend those of a rival establishment? For how many terms would a professor hold his place as lecturer in a reputable medical college after he began to advocate a system of quackers denounced by the managers of the institution! We have not yet come to regard it as an altogether manly and patriotic thing for one who had been trained at West Point and taken an oath to support the Constitution of the United States, to join hands with fraitors and rebels in an effort to destroy the government. Loyal soldiers during our struggle for national existence had more respect for a Confederate officer like Johnson or Longstreet than for commanders in our army who apologized for the Rebellion and damned the Union cause with faint praise."

A Dying Woman's Premonition.

(Taunton (Mass.) Gazette.)

The Rev. D. P. Lindsley, of New York, writes to a friend in this city the following curious incident which occurred in his house a few weeks since: Mrs. Lindsley, who died on the 12th inst, had a singular premonition of the attempted assassina tion of the President. I was watching by the bed side about three days before this sad occurrence when she suddenly awakened from an apparent sleep, and exclaimed excitedly: 'President Gar-field is shot!' 'No.' I replied, 'I guess you were thinking of President Lincoln.' When her sister took my place at the bedaide she repeated the matter to her with additional circumstances. She said she was with the President when he was shot and said to the ladies who were there: 'He wil die, will he not? They replied: 'Oh, no, he get well.' When the report of the attempted as-sassination arrived and was told in the sick room she replied: 'I knew it three days ago,' and re-peated her previous statement. This circum-stance can be relied upon as strictly true, and it gave me considerable hope from the first that our beloved President would survive the shock, and be completely restored to health and soundness. As to the philosophy of the matter I have nothing to say. I do not see how an occurrence can be seen in a vision before it happens; but there is abundant evidence that such is sometimes the case, and to deny it is to deny the fundamental principle and ground of all prophecy."

James Richardson writes: I herewith re new my subscription to the RELIGIO-PHILOSO-PHICAL JOURNAL for one year. Send it out to the world that every hungering soul may drink of the water that shall never die.

W. H. Breadwell writes: I cannot do with out the Journal. Don't want to miss a number

"Spiritualism not Proven."

To the Editor of the Beligio-Philosophical Journal: "Spiritualism not Proven" is the title of a lec ture by E. Q. Goodrich, in your issue of May 23rd

ture by & Q. Goodrich, in your issue of may sold.

I rejoice that you published it, and if that is the best that can be urged against our faith by the Materialists, then we are strong indeed.

I remember going to hear an eloquent preacher once on "Life after Death." He took the position "that the communications from Daniel Webster and others were not equal in ability to the same persons while on earth," and that if immortality was a decline, he would have none of it. This preacher nolds to the dogma that "God wrote the Bible." Now he knew and we all know that threefourths of the Bible is trash or wore, and the logical sequence is, that if God could not do any better, it would be useless to expect Daniel Webbetter, it would be useless to expect Daniel Webster to do better than God. Mr. Goodrich complains "that ships with their precious freights of
life go down to the graves of the sea; the assassin
and murderer fling the souls of their victims out
into the world of uncertainty; crime and wickedness blazonly steal from and trick its thousands
of betrayed; and, in all this, the world is powerless of help or redress, because it don't know,
while the Spirit-world, that is bound to know
and is equally bound to tell, is as still and silent and is equally bound to tell, is as still and silent as the tomb."

And he might have added: that thousands of dollars have been spent and thousands of lives have been lost in efforts to reach the North Pole, while the spirits could with a word tell us all about it.

So far as my experience goes, Spiritualism has proved but one thing, and that is death is as natural as birth, and under certain conditions the spirits can communicate with us, and that is all that is established. We have legions of words de-scribing this and that in the Spirit world, but as yet we have no clear perception of what is meant; nor will we have till we go there ourselves. Mr. Goodrich must know what a poor compli

ment to our intelligence and selfhood it would be, If we asked the spirits what we should eat for breakfast? We answer, Mr. G., that the spirits don't intend to fetch and carry our wood and water for us, and if they did one thing, why not all. If Mr. G. will draw a distinct line between the spiritual and the material, he will then commence to understand Spiritualism and not before. . A. Miltenberger.

Horatio G. Eddy.

To the Editor of the Religio-Philosophical Journal: . I notice in a communication in your paper of June 25th, from William E. Coleman, his advice to Lyman L. Palmer: "Let us then not be hasty in jumping to conclusions. Above all things let us be just." Mr. Coleman then launches out Mr. Coleman then launches out with a tirade of abuse of the whole Eddy family, calling them scoundrels and bogus materializers. Under the penalty of being called a "credulous dupe" by Mr. Coleman, allow me to testify in behalf of one of those much abused mediums, spent a part of September and October, in 1879, at the home of Horatic G. Eddy, whose family was then composed of Mr. Eddy, Mr. Town and myself, three persons in all. While there I conmyself, three persons in all. While there I conversed with my son who lately passed over, also with Mr. David Bruce who died at this place, and my brother, who left his body some thirty years ago. I saw and conversed with one called Geo. Dix, also with the beautiful May Flower, and had messages between folded slates from friends and relatives on the other side. I got pictures on tingue without a came? have withing in my reserved. type without a camera, have writing in my pos-session by a materialized spirit-hand, and, if I can be credited with knowing anything, I know I was not deceived in what I saw and heard while there. I found Mr. Eddy leading a blameless life and working hard on his farm to make an honest living; that he is a benevolent man I know; that he is an honest man I shall continue to believe until have other evidence than the wholesale denun-

ciation of Mr. Coleman. CHARLES GOODSELL. Howard Lake, Minn.

President Garaeld's Assassination-What a Southern Paper Sees in it.

The Richmond, Va., Daily Whig of July 11th, says: "A week of terrible suspense has run its course, and our President yet lives; lives with a well-grounded hope of his final restoration to health and the active discharge of the duties of his lofty station.

"The assassin's bullet, intended, as the wretched Guiteau declared, 'to unite the Republican party,' has served a grander purpose, one that he dreamed not of—it has united a whole people, awakening a community of feeling and sentiment which proves how nearly we are all akin, how indicated the left formula of hearts' which was fast dissoluble is the 'union of hearts' which was first cemented with the blood of '76.

"The terrible ordeal through which Mr. Garfield has passed, and the insight which it has afforded into his character, will singularly endear him to the hearts of his countrymen. The emotional Southern people are already disposed to make him their especial pet. A common sentiment like this between the former allenated sections points to happy results in the future—the breaking of the ice—the germ of a healthy, national, non-partizan feeling, which shall not only smooth the path of the President in the future, but afford him largely increased opportunities of useful

Not Failing.

Every now and then, the lamentation goes out before all mankind that we Americans have no longer any such great men as we used to have. say we have no such men in the pulpit as we used to have, and no such men at the bar, and no such lawyers or statesmen. All this is very sad, if it is true. But is it true? We do not believe that there is a word of truth in it. There is no profes-sion among us which ever had so much ability, scholarship, and good sense as is embraced with in the professions of to-day. There never were so many faithful, strong and eloquent preachers of the gospel as there are to day. Unfortunately, we have a class of people, pretty far advanced in life, who live in the past, and for whom the present and the future seem to be of not much account Their recollections have an immense magnifying power; and it is impossible for them to realize that this great country of ours has been growing larger at an astonishing rate within the last fifty years, and that, as a whole, it has been growing more intelligent, wiser and better through all those years.—Examiner.

Dreaming to Some Purpose.

(Bridgeport (Conn.) Standard.)

An East Bridgeport gentleman lost papers representing \$3,000 Monday while at the Universalist picule. That night he dreamed several times over hat he saw the papers in a particular place by the railroad track where the party boarded the train, and at daylight he went and found them precisely where he had seen them in his dream.

J. E. Milburn. of Colfax, Indiana, writes: I have been taking two or three Spiritualist pa-pers, and my time having expired, I thought I could get along without them; but I find that I can do on two meals a day easier than I can do without spiritual literature, so have decided to again renew my allegiance to the cause by forwarding subscription for the Religio-Paricosophian and the cause of the Religio-Paricosophian and the cause of the caus CAL Journal There are no public demonstrations here at present, yet there are no backsliders from the cause; all are firm in the faith yet enjoy. ing a quiet during the heated season.

W. G. Stevenson writes: Let me say that I am more than pleased with the Journal every year, and look on it as "the paper" for the people. I think I have read all the liberal papers published in this country for the past 30 years; the Journal is the only one I read now. Don't think I could say more. think I could say more. I expect to read and pay for the JOURNAL as long as I can see or hear, and if good wishes will in any way aid you and the liberal cause, you certainly shall have mine.

Elixa A. Poet writes: Words are inadequate to express my appreciation of the Journal as now conducted. Its bold and fearless advocacy of right versus wrong, regardless of friend or foe, entitles it to the respect of all progressive people.

J. A. Gilbert writes: I wish to say that f am well pleased with the JOURNAL. Would feel lost if deprived of its weekly visits. Its corps of lost if deprived of its weekly visits. Its corps of writers and correspondents, though strangers in the flesh, seem very near, and many of them dear to me in spirit. I love the cause of Spiritualism, because I believe it embodies more truth than any other religion or code of ethics, and the truth when rightly understood captivates the soul. Truth will stand the test of ages, and when spoken in love, will heat a wounded spirit, but mingled with sarcastic words irritates and stirs up combativeness. Love attracts, unites, cements and consolidates—so to speak—human hearts, and in union there is strength and power. If we would union there is strength and power. If we would exert a powerful influence for good among men, we must lead blameless lives; we must live in the love sphere that we may be a light to them that sit in darkness, and on whom the light of divine truth has not shone.

Isaac Walker, of Toledo, Ohio, writes: The Spiritualists of Samaria held a public meeting on Sunday, the 24th of July. I gave two lectures on subjects chosen by the audience.

Notes and Extracts.

What reed any one care how he spend his time, if Jesus has paid all his bills?

The church has declared that outside of her own pale all spiritual manifestations are diabelical.

We don't know where the theory of an angry God originated; we do know that such a theory exists.

The doctrine of Spiritualism must be very sound, because it forms the basis upon which all religious rest.

There is not an inspiration breathed into the soul of man, but what bears testimony of the power of spiric. Paul had his ideas of what was sound doctrine teach, and hence he advised the seeking of

spiritual gifts. **Boes** not geological research incontrovertibly rove that the world is constantly becoming more

and more beautiful. Historic evidence is as strong in favor of the

positive character of spiritual manifestations as it is in proof of the existence of any great man. We can't understand how Infinite intelligence

could be improved by throwing off the Infinite and assuming finite powers.

Were it not for the story so often told of the resurrection from the dead, the name of Jesus would not now be so common. The doctrine of Spiritualism becomes a sound

doctrine because Jesus lived it, his disciples advocated it, and Paul taught and wrote it. We know that it has been said that he who

doubts is damned already, but we do not believe it; to doubt is lay the foundation for a future acquisition of knowledge.

Who purely invokes the truth, he has the essence of the supreme soul. Who honors truth in word and deed, he best serves and worships Deity.—Zoroastrian. Annihilation and destruction are meaning-

less words; change, transition, disintegration; we can comprehend, but it is inconceivable that any thing can ever cease to be. It is not to be wondered at, if men grow skep.

tical in reference to religious dogmas, when every faculty they possess protests against the accept-ance of those dogmas in lieu of reason. Descriptions of spirit life vary as much as mind force varies; and when selfishness seeks grat.

ification, there may be as much sophistry and deception by the spirit, as when upon earth. Mediumship is the marvel of the present

age; it was revealed to the world in a manner cal-culated to create surprise; the object was not to transform human beings into angels, but that through it angel life could be revealed to men. The kinship of men is so close—we live so close to each other, that what has an effect upon

one, will influence, to a certain extent, another; and from one active, energetic soul, there may flow a stream that will satisfy the thirst of whole com. munities.

The grand fact in all the churches which celebrate Easter is, the fact of human immortality demonstrated clearly by the return of an individual spirit, who was recognized distinctly not only by his immediate friends, but also by fully five

hundred of his brethren at once." Liberal churches are everywhere multiplying, the demand creates the supply, and while Unitatarians and Universalists, as rectarians, cannot boast of any very large additions to their congregations, they feel and know that their ideas are honeycombing other churches all over the Chris:

It is not necessary that we go back and picture the life history of a Jesus or a Paul, in order to find exemplary characters to follow, for should we place those noted characters in the crucible and examine their private lives, we should un-doubtedly find much that was human, and very

little that was purely divine. If the slaves in our Southern States had never been cruelly abused, their liberation would have been tardy work, because men would have been slow to realize the great curse of slavery. Persecute a man for his coinions, oppress a sect by unjust legislation, capture a race and cruelly abuse your captives, and as day follows night their

liberty will follow their oppression. The Christian reveres the prophets and seers of past ages; but when we examine into the records of these ancient characters from a spiritual standpoint, we find that they were mediums; they spake as the spirits controlling them dictated and we find that the communications partook largely of the character and prejudices of the one con-

trolled. That which is put into the ground as a seed never comes up again small and homely as it entered the earth; it accretes to itself many forces it did not own when it was deposited beneath the sod; an acorn rises a young oak tree; it does not appear as an acorn. Just so every thought cast into the soil of human life, gathers elements to itself in the darkness of the grave when it is apparently crushed, and when it unexpectedly bursts forth again it is clothed with form and beauty to which it was a total stranger before.

The wild beasts of the forest can be tamed, by man, not by all men but by some men; and who are those men who can acquire the greatest power over the brute creation? They are certainly neither inebriates nor licentious, they are certainly not those weak-minded slaves who allow their animal propensities to lead them into every form of vice and folly; they are those whose wills are strong, whose indomitable resolution enables them to carry their point without the use of firearms or fists, they are men of temperate habits, whose bodies are under the control of their minds. We regard it as certainly true that as man develops mentally and spiritually he will have su-preme sway over all lower forms of life, that every animal will willingly obey him, and even vegetation yield to his desires without causing him a tithe of the exertion he now has to spend cultivating the soil. Man is the microcosm of the universe, he has in himself all the elements of being, scattered through other kingdoms, and as his will gains in strength all the elements of the earth, air and water will spring into form at his command. - W. J. Colville.

Don't be afraid of work.—Don't be afraid of killing yourself with overwork, son. Men sel-dom work so hard as that on the sunny side of thirty. They die sometimes; but it is because they quit work at six P. M., and don't got home until two A. M. It's the intervals that kill, my son. The work gives you an appetite for your meals; it lends solidity to your slumber; it gives you a perfect and grateful appreciation of a holiday. There are young men who do not work, my son, young men who make a living by sacking the end of a cane, and who can the a necktie in eleven different knots, and never lay a wrinkle in it; who can spend more money in a day than you can earn in a month, son; and who will go o the sheriff's to buy a postal card, and apply at the of-fice of the Street Commissioners for a marriage license. So find out what you want to be and do, son, and take off your coat and make success in the world. The busier you are, the less evil you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holi-day, and the better satisfied will the world be with vou.—Burlington Hawkeys.

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Translated from the German, with a Preface and Appendices; by

CHARLES CARLETON MASSEY

Of Lincoln's Inn. London, England, Barrister-at-Law.

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Immortality.

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Heb. 19:1-"Wherefore seeing we also are com-passed about with so great a cloud of witnesses."

To any thoughtful and aspiring person, sensitive to fine influences, desirous of mental and moral advancement, eager for op-portunities for culture or for usefulness, there is always a sense of exhibitantion in feeling himself connected with a various splen-did, widely extended social system. It impels naturally to larger effort, gives expansive-ness to the whole plan of life, furnishes incentives to nobler personal aspiration and hope. It dignifies, instead of dwarfing, the hope. It dignines, instead of dwaring, the individual personality. It widens the whole horizon of thought and expectation, and makes one more sensible of both the responsibility and the privilege of life. Isolation tends always to enfeeble the powers and impoverish the spirit, whether it be the hermit's call or the superbonals of the superbonals. hermit's cell or the superb palace which sets one apart from his fellows in the world. Life in large communities is more attractive and rewarding than in the smaller-in the village more so than in the hamlet; in the city more so than in the village. The energetic and sympathetic feel this most surely; and their scheme of life is modified by it.

This is a tendency so strong that it prints its traces upon the hard tablets of the census itself; and we see how, in our own time and land, as civilization advances, cities become the centres toward which cities become the centres toward which gravitate the most eager and sensitive spirits. Life is enriched for any one who in a great community sustains close relations to the society around him. One of the bene-fits of modern civilization is that it is continually multiplying opportunities and instruments for bringing us, wherever we dwell, into communication more or less intimate with the life of the country, with the life of the world. Thus far, no doubt, this relation is resident an external one. life of the world. Thus far, no doubt, this relation is mainly an external one. We hear the clatter of the world, rather than enter into what is richest and best in its spiritual life. But the progress is to go on, till in the coming time it shall be the privilege of each who is attentive and thoughtful to be set in intimate, responsive communication with the best moral and spiritual attainment of mankind at large....

ual attainment of mankind at large....
We can conceive of ourselves in any relation to others, imaginable, in any place on earth, in any position, but we cannot conceive of ourselves as non-aviators. That conceive of ourselves as non-existent. That our consciousness is wholly and finally to terminate; that this spirit with its soaring thought and deep affertion and noble aspiration, is to become dead and extinct, we can-not formulate that idea to our own minds. As the mind becomes superior in its control over matter, as the dignity of thought is more fully recognized, as civilization advances, this sense of a relation to something beyond the present time becomes always stronger. Science tells us that the forces of nature do not cease; that light is turned into heat, but that it does not cease as a The lightning, when it passes from our sight, has not gone out of existence. How, then, can it be that this living and personal spirit in man, which seizes the light and makes it paint pictures on the plate, which seizes the lightning and makes it run whispering messages from land to land, under the sea and around the world, how is it that this living and personal spirit, so superior to these natural and physical forces on which it acts, is to terminate, while they go on? We cannot believe it. So there is a sense more or less deep in every membe in every nearly in every ne it. So there is a sense more or less deep in every people, in every person we may say, of a relation to a life beyond the present. Christ brings that life to us in vivid fullness of manifestation. "To day thou shalt be with me in Paradise," he says to the robber dying at his side. "I go to prepare a place for you," he says to his disciples..... Now, it is a truth which we may well consider, that the more clearly we apprehend

sider, that the more clearly we apprehend these higher realms of life, the more deep-ly we feel our personal and vital relations

to them, the more will they, by the influence which falls from them, enrich and ex-

alt our daily life.
For one thing, it lessens the attraction of the world upon our minds and hearts. We are right in desiring the conveniences of life, in desiring to serve ourselves with things which make life more rich and rewarding to us. It is the instinct of civil-ization. This is right in itself. It is this which is setting the race forward, age by age. But the tendency is strong—and all the more so as cities become more populous and wealthy—toward excessive ambition for outward good, and the fastening of our hopes upon things which are visible and temporal. In our times, this world seems to draw the spirit to itself almost as the power of gravitation holds the body to the planet. You see it in literature. You have read, most of you probably, the book re-cently published by a man who has held eminent place in the English government; a man of whom no one would speak with-out great respect for the vigor and vivacity of his intellectual force for the of his intellectual force, for the variety of his accomplishments, for the brilliant and almost heroic energy with which, against a thousand obstacles and absurd prejudices, he has forced himself to the front rank of English society—Lord Beaconsfield. Yet this man in the book which he publishes treats simply of the gilding and upholstery of life, of material banquets and palatial residences, of secular success and high political or social residences. litical or social position. It is of the earth earthy, from beginning to end; without any aspiration that lifts our thoughts above the present time.

This is true of very much of the literature which is most common, most influential; and so the entire forces of the mind are often given to the attainment of that which is merely present, physical, secular, while almost nothing of thought and force is given to that which is supreme.

is given to that which is supreme.

I do not know whether you have had here what we had lately in New York, that ice-storm, where the gently descending rain froze as it fell, until it covered every tree and shrub with a raiment of brilliancy, as if it had been plated in diamond and hung with diamond drops. It was superb to look upon, almost an apocalypse of natural beauty. Yet the very splendor broke the tree. The brilliant garniture overwhelmed that which was tender and vital in the shrub which it adorned. So it is with the great and splendid accumulations of wealth and the ornaments of plensure that are so feverishly and anxiously sought. They destroy in us, often, by their very attainment, that which is finest and grandest in our spiritual nature. Yet how to resist this encompassing influence? We cannot resist it by force of will; we might as well try to jump from the planet. We cannot extricate ourselves from the constant social influences which are around us, leading us to these which are around us, leading us to these results. We must somehow or other rise above it all. As we walk the streets, we see one building towering into the air, an-

other standing humbly by its side; but, when we rise to the mid air, all the roofs come to the same level. When we arise to the contemplation of those supreme realms of life with which our relations are most vital and enduring, then all differences in the matter of earthly possessions practical-ly vanish. As long as we contemplate that into which we are to enter by and by, we are comparatively careless of that which is beneath. It ceases to make that masterful impression on our spirits which otherwise it had made, and which otherwise it must

always make.... It is said that heaven is a place of rest. Yes; but it is not the rest of laxiness; it is not the rest of passivity; it is the rest of triumphant power, working without break or jar, every force in completest harmony with every other, and all operating with easy and unabating success. Now, this easy and unabating success. Now, this moral and personal power we should seek, in its fullest development, that we may be ready for that higher life. It will not be power over mechanical instruments that is needed; it will not be power over political combinations: but personal, moral, spiritneeded; it will not be power over political combinations; but personal, moral, spiritual force, fully developed in us, is what we need to carry, what we should aspire to carry, into those realms of supreme and mysterious existence...

There is no possible motive for the culture of character or the high culture of power in us, like that which comes from the as yet unrealized but not unimagined realms of life...

realms of life....
Here is the grandest benediction of up-

lifting powers falling from the heavens upon the earth, to elevate, purify, ennoble the spirit of man.... The contemplation of this superior life

inspires, too, the noblest culture of character. If we are to be associated forever with pure holiness on high, we must cherish in ourselves, through God's truth and by his gracious help in the Spirit and through his Son, the character by which we shall fit ourselves for that great and beautiful fellowship, that illustrious society. Nothing is more painful to a sensitive spirit than to be associated with those of a governing temper with which it is not congenial. Put the gross-minded person with the spiritually-minded, and he recoils from contact with him. If you keep him there, you have doomed him to a terrible fate, unless his spirit is changed. The same sunshine which nourishes the flower, as it bends upon its fragile stem, which paints the picture on the prepared plate, falling upon the dis-eased eye gives it intolerable torture, and falling upon the enfeebled brain blasts it with death. Character, therefore, when it is inharmonious with our own, no matter how lofty and pure it is—all the more as it is lofty and pure—becomes to us a sharp condemnation, until we are in sympathy with it. But if we feel ourselves related to this moral and personal life, glorious, transcendent in the heavens, there is an impulse exerted on our spirits leading us to fit ourselves for that communion and fellowship, that we may not feel any disharmony between our souls and those of martyrs, apostles, confessors, and sainted ones who have gone through sorrow into triumph and immortal life. I can conceive of no force greater than this to exalt human character. As the sunshine of the morning lifts the mists and reveals the landscape and clothes it with a mantle of beauty, making the very rock burst into life and surround itself with verdure, so this influence from above, from the celestial realms which we have not reached but toward which we are tend-ing, and the gates of which Christ opens to us, disperses from the spirit what is malefic or obscure, and prints a new and vital beau-

ty on it all.... Here is the hidden meaning and blessedness which the thought of heaven brings in the events which seem most painful— those events which force sorrow into our hearts and tears into our eyes and darkness into our life, and from the shock of which we think we can never escape. The moth-er lays down her little child, a part of her own life, with scalding tears; and the world seems lonely and desolate, the heavens are brass and the earth is iron. But with time come to her mind the words of the Master: "Know ye not that in heaven their angels do always behold the face of my Father which is in heaven?....Of such is the kingdom of God." She remembers that he spoke this not as a theory or a thought, but from his own consciousness, his own recollection, of the kingdom of God from which he had come. And the mother's thoughts go on with the life of that little child continued in unseen realms, as if she were borne up on eagle's wings, as if she were borne up on eagle's wings, until she feels the reality of heaven and the beauty and charm of it. Thereafter the household whence the little child has gone has always in it that sacredness and that sweetness of hope which before it could not have possessed. So when our beloved friends pass from us; so when misloved friends pass from us; so when mis-fortunes and distress come upon us; this thought of the higher life comes to cheer

and comfort.... Here, then, you see at once the mischievous tendency of skeptical thought, which tends to obscure this vision of the world to come, and to make it signify a mere fancy, a mere dream of the world's youth, which as the race goes on, will more and more be dissipated, as the tinted clouds of morning disappear when the sun rides high and higher to the meridian.

Such thought may not have originated in any evil temper. It may not be formulated or published with any spirit of malice toward any. It may spring simply from the tendency to believe nothing which we do not see, to accept the validity of no idea which we cannot measure with chain and compass. There is a deep tendency in that direction in many minds, a tendency which for our own health should be overcome.

direction in many minds, a tendency which for our own health should be overcome. Nobody ever weighed the affection of a friend, and yet we know it as a reality. Nobody ever saw the flash of thought as it swept through the air, and yet we know that it has reality, and power to impress and enkindle us. The things which are spiritual are really the things which are permanent, which have life in themselves, and to which everything else is subordinate. No matter where the skeptical thought originates, or how it gets access to our minds, we see at once that it flattens the level of life and of all aspiration. It marrows the horizon of our outlook. It makes every part of our personal character less vigorous and aspiring than it would have been. It tends all the time to bind us to the level of that materialism in our desires and ambitions which is the bane of our life, and which our modern civilization will reinforce, unless we continually resist its influence. Skepticism takes out of the life of the world its noblest power of inspiration and exaltation. and exaltation.

An Indiana woman has just killed twenty snakes which she found on one spot enjoying the warm sunshine. If Adam had only had that kind of a wife! But somehow the Garden of Eden had to be placed on the wrong side of the Indiana line.

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The Spiritual Factors in Social Science.

BY REV. WM. TUCKER, D. D.

The social nature of man lies at the basis of all true social science. This is evident from the fact that it lies at the basis of society and all social organization. This social nature of man is according and constructive nature of man is organization. This social nature of man is organize and constructive and its function is to organize and construct society. The domestic affections—the love of home, kindred, family and country, are the alaments of man's social nature, and the elements of man's social nature, and they have created the marriage relation, the paternal and maternal relation, the re-lation of parents and children, brethren and sisters, kindred and friends. These lie at the foundation of the family, the home, the tribe, the race, the state and the nation.

The whole superstructure of society has been evolved from these few simple social elements. As constructive and organizing forces, they have created human society, and given being to state, and national organizations. These social elements are spiritual and not material; they are attributes of matter butes of spirit and not properties of matter -they belong to the soul and not the body, are manifestations of the divine and not the animal nature of man. There has been evolved from these by a gradual process, evolved from these by a granual process, pity, compassion, benevolence, charity, tolerance, gratitude, gentleness, kindness, patience, friendship, justice and righteousness. These constitute the living forces in modern society and as they are all spiritual they constitute so many spiritual factors in

social science. The process of society is not the result of the lower animal motives, for where they govern and dominate society, there has been no social progress, and no moral advancement; the social movement has been backward and not forward, and retrogression, and not progression has marked social activity and life. The advancement of society has resulted from the influence of the higher moral and spiritual motives over men. Reason and not amount appart apparatus and apparatus and apparatus and apparatus apparatus and apparatus and apparatus apparatus and apparatus apparatus and apparatus apparatus and apparatus apparat not appetite, conscience and not animal passion, principle and not policy, benevo-lence and not selfishness, love and not lust have been the the great factors in all individual and social progress. Free will, individual enterprise, personal duty, respon-sibility, energy and effort, are the moral and spiritual forces that have moved humanity forward in the advancing civiliza-tion of the race. This age of progress is an age of humanitarianism and humanitarianism recognizes and develops the spiritual and divine in mankind. It is the worshiper, not of divine material-ism, not of divine animalism, not of divine mysticism, but of divine humanity. God in man, the Divine in the human, the spiritual in the natural are the sublime truths which underlie all real human progress.
The superiority of reason to instinct, of the moral to the animal, of duty to pleasure, and benevolence to selfish gratification, must be recognized and practically applied in life as the necessary condition of all true advancement of humanity, individual or social.

This is the lesson taught us by all philosophy, by all true religion, by all history, by all observation and by all experience. We can not ignore this lesson in the study of social science and not reach erroneous conclusions. These spiritual forces in social life, are perfectly blended with all our interests, without consciousness they enter into all our plans, efforts, experiences and enjoyments. They can not be eliminated without destroying society and deranging all our domestic, social, business and political relations.

Man as an intellectual, rational, moral social and spiritual being, is the creator of social as he is of all other science. All the data of social science are found in the nature wants, necessities, relations and activities of man, as he has been endowed with animal, mental and moral faculties. Any careful study of this data as presented in the phenomena of social life will satisfy the rational mind that social science has its moral and spiritual side. The fact that as a science it deals with man's social, moral and spiritual relations and activities, shows

Human nature is a unit, its faculties were all designed and adapted to work in harmony. The true interest of man is one and not many, and his greatest prosperity, usefulness and happiness will be found in union, not division. The material, social and spiritual progress of society are move-ments in the same direction, on parallel lines, and on the same plan. Commerce and morals, agriculture and ethics, mechan-ics and piety, faith and works, labor and prayer, science and religion are all so prayer, science and religion are all so many forms of social activity that unite and blend in the grand movement of human progress. These forces make a harmony and not a discord and their greatest useful-ness is to be attained by union and not division.

Materialization in Darlington.

[Herald of Progress, England.]

I have no doubt it will be pleasing to the readers of your valuable columns to know of the gradual progression that the cause of Spiritualism is making in and around this district, not withstanding the inexplicable division and opposition with which this glorious cause has had to contend it still stands forth in the light of inextinguighable truth.

On Sunday last, I had the pleasure of witnessing, through the mediumship of R. Brunskill, of West Auckland, and a promiscuous circle of friends of this town, the most advanced and tangible phenomena in the form of materialization I ever beheld. the form of materialization I ever beheld. Four forms of different sizes made their appearance respectively in a good light, such that all might see and distinguish every sitter quite accurately. The first was a tall dark masculine form of about six feet in height, which walked about the room, touched several of the sitters, kissed a child lying in the cradle, then rocked the cradle and retired:

The next form that appeared in our

The next form that appeared in our midst was a very small one—a female relative of several of the sitters, this characterized itself by a series of fond and loving gesticulations to its parents, fondled over the baby in the cradle, answered questions

by raps and retired.

The third was a female form and sister of the medium, and was very handsome in her appearance.

The last form was that of a man named Archibald, a Scotchman, who gave a very amusing and entertaining address while standing in our midst. His voice was quite audible, of the broad Scotch dialect and somewhat hoarse. During the time he was in our midst the medium was heard to sigh several times and from time to time we had receated evidence of the fact that we had repeated evidence of the fact that we

were in no way being deceived, or that the medium was being brought out of the cabinet.—Yours truly,

ALPRED C. CLARK. High Northgate, Darlington, June 27th,

Lake Pleasant in all her Glory.

To the Editor of the Religio-Philosophical Journal Lake Pleasant is in full tide; hundreds

of cottages and tents are erected and scores more going up.

We have a tent-city, streets, avenues, hotels, restaurants, stores, and all the modern conveniences, and inconveniences as well. This is certainly the queen of camp meetings, and stands preeminent as a Mecca for Spiritualists and investigators in New England, and other sister States. Many mediums are here to show the way to the other shore and demonstrate the fact of a future life. Your correspondent, however, has only been able to visit one of these spiritual telegraph offices. Mrs. E. V. Wilson's daughter, Mrs. I. W. Porter, is a fine test medium, and gave me the first message I have ever received, and was sure of, from my mother, Mrs. Annie Denton Cridge, since she passed over six years ago. Her peculiar mother-words and sayings were faithfully transmitted through this lady, and I desire to give my testimony as to her

Margaret Fox-Kane, one of the original Fox girls; Mrs. Sue B. Fales, test and writing; Alexander Phillips, writing; Nellie Nelson, Dr. W. L. Jack, Mr. Dillingham, Arthur Hodges, Mrs. W. W. Cushman, the Eddy Brothers and many other mediums I have had the pleasure of meeting, are here. The opening lecture of the camp meeting was by Mrs. J. T. Lillie, of Philadelphia, who, after an invocation, gave us a fine address: What is the outlook? Going back in time, she gave a vivid sketch of man's upward path through the last ten thousand years to the present day, running over the ground briefly, and taking the position that man's acts were simply a manifestation of his development or growth. That we, looking down the ages, could trace every footstep of man by blood; that rivers of blood had flowed, but out of it has come a more perfect man. Man is a diamond, once in the rough, but now polished by the friction of time. We can see the marks of the dia-mond cuttings on the rocks of ages. As man has progressed he has done his best. He has been like one living in a house with one window, who could only see one way, from one side, and often struck his friends, while enemies attacked him from some other quarter. The church struck the man who said the world was round and caused him misery. To day is a new epoch—Spiritualism in the last 33 years has arisen. Once man placed his trust in the literature and record of others and made the mistake of calling it the word of God. Other nations had Bibles and fought for them and against every reformer who dared to speak out against their being God's word. Unless men look out of their windows through their glasses, bigots do not want them to look at all; or, if they do, not to say any-thing about it. Moses found God's word on a mountain; others in caves or in the desert, and each one claimed that what he had received was all the manifestation of the Divine, forgetting that others might behold truth from a different side. Thirty-three years ago we found that man had six senses instead of only five. We can see with our finger tips, and by this sixth sense the scroll of the ages is unrolled before us. Moses's of the ages is unrolled before us. Moses's stone tablets were almost a prophecy of the stone pages beneath our feet, that do contain the word of God. By the use of Psychometry and Clairvoyance, we shall be able to more perfectly decipher, the hieroglyphics written on the rocks. Man is not yet free from a liability to correction. Woman now stands to the front, in spite of the Bible's commands to the contrary. Ingersoll dares to give his opinions in the largest cities, patronized by many intellectual people. An invention in the material realm, is preceded by one in the spiritual-world. We have telegraphic communication with the other side.

tion with the other side.

After the lecture Mrs. Margaret Fox-Kane, came forward and spirit raps were distinctly heard on the platform. President Beals then introduced the widow and two daughters of our noble brother E.V. Wilson, and after singing by Messrs. Lillie and Bacon, the meeting closed.

Mr. Lillie interested and pleased the peo-

In the afternoon Cephas B. Lynn gave an interesting lecture on "A Phase of Spiritualism which is almost universally over-

He advanced the idea that Spiritualism and the Church were to unite; that the Church would require the spiritual side to instill new life in its veins; that Spiritualists were not, or should not be sectarian. He spoke of the necessity of mediums acquiring all the knowledge they could obtain upon Spiritualism, and of the greater diffi-culty of speaking because of the greater amount of information required. He brought up the subject of the alliance be-tween Materialism and Spiritualism, and stated that they are drifting apart.

Messrs. Lillie and Bacon are fine singers. and are doing good service here. The only draw-back has been a little too much rain. People have varied ways to interest or

amuse themselves—dances, boat-rides, speaking and mediumship, are at hand.

Among the pine trees of the ground may be heard the sound of hammers and saws, and tents and cottages are going up in every direction. Many have flowers and tasteful gardens in front of their cottages or tents. Every thing is neat and clean, order and peace are everywhere.

ALFRED D. CRIDGE. Lake Pleasant, Mass., Aug. 2d, 1881.

Onset.—Old Pan Cottage.

W. W. Currier writes us from his cottage that all is progressing finely. He says:

Last week we had two surprise parties; one in favor of Charles W. Sullivan, of Boston, so well and favorably known to all New England camp meeting attendants, and the other to Miss Jennie B. Hagan, of Vermont, both of them receiving a little of the "one thing needful" and kind greeting. Singing and choice words from not only the Singing and choice words from not only the bold defenders of the faith, but from the Press and lay members; all felt it was good to be there.

I have heard it said that it is but a step from the sublime to the ridiculous, and I feel as though that step was taken when I pass from the narration of the good times of last week to say that the Cutters, Blisses and Crindles are at Wicket Island in Onset

Bay.

Pleasant weather, good audiences, the best of teaching, fine social gatherings, are what we are enjoying here, and through them we hope to come out of this camp meeting a little better off in the scale of humanity than we entered.

A Friendly Word.

Col. Bundy, editor of the RELIGIO-PHILOsophical Journal, has just passed through London on his return to America. We regret to say that he has been for some time past in a weak state of health. The unintermitting care necessary to carry on the Journal, to every department of which he pays personal attention, gradually impaired his health, and induced an attack of nervous prostration, from which he is by no means recovered. He took a passage in a sailing vessel for the Azores and Madeira, and thence came on to London, where his stay was limited to three or four days. He was consequently unable to see and converse with the many friends who would have been glad to welcome and interchange ideas with him. Col. Bundy has our best wishes for his speedy and permanent recovery.—Light; London, July 23rd. SOPHICAL Journal, has just passed through

Rev. Joseph Cook's Crookedness.

While on the subject of Mr. Cook's de-linquencies, we may add the following from Mr. Bradlaugh in the National Reformer: The Rev. Joseph Cook, of Boston, America, who is advertised as "The greatest living lecturer on the evidences of Christian. ty," having been in courteous terms challenged by the Nottingham branch of the National Secular Society to meet Mr. Brad-laugh in debate, has replied as follows: "I am not open to challenges of which the evident object is to advertise infidelity." Mr. Cook, in his lecture, boasted of his readiness to meet skeptics in debate; so he may safely be left to the judgment of honest men.

A Medical Priest.

The notorious Dr. Hammond, of New York, who is a leader of the "regulars," is out with more of his medical bigotry and mediæval opinion. This time he says: "One of the evils of the present time is the superficial knowledge of things that people pick up, and not the least of these evils is teaching anatomy and physiology to boys and girls as parts of a common school education." He goes on to say that young women should never know their physiology and anatomy at any time. Adults he says are better off if they are in ignorance of their anatomy.

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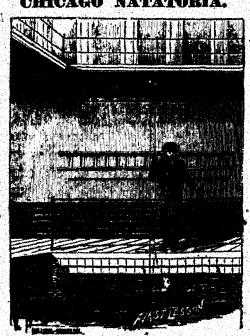
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