

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

VOL. XXXII.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the drift-wood, that might well puzzle a careless observer as to the real nature and true char-acter of the stream. It found society fast passing under a cloud of materialism. The press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organmoss covered temples of ancient tradition, shaken by earthquakes of new thoughts were tottering to their fall. It came with a new inization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will and wonderful phenomena signalled its apbe published as soon as possible.

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Relation of Spiritualism to the Church of the Future.

An Address Delivered by Hon. J. B. Young, Before the Annual Meeting of the Iowa

CHICAGO, JULY 22, 1882.

by the earthly channels through which it ideas or thoughts which the communicating me introduce Mr. Longfellow, the prince of doubt word that might will be a mass of spirits wished to impart. Visions and American poets: trances and falling unconscious under some mysterious influence, were common occur-rences during the early years of Methodism. Wesley and his co-adjutors also encountered wesley and his co-adjutors also encountered ridicule and suffered persecution. Tyerman in his life of Wesley says: "The clergy ex-pelled him from the churches, newspapers and magazines reviled him, ballad singers in the foulest language derided him; mobs as-saulted him and more than one well nigh murdered him."

Among the primitive Methodists were gathered many of the worthless sort. It is said by Southey in his life of Wesley, that he was so much discouraged at one time in regard to the fruit of his labors, he gave vent to his feelings in the following words: "Might I not have expected a general in-crease of faith and love of rightcousness, etc. But instead of this it brought forth enthusiasm, imaginary inspiration, ascribing to the allwise God all the wild, absurd and inconsistent dreams of a heated imagination It brought forth pride. It brought forth prejudice, evil surmisings, censoriousness, its influence and all our religions institu-tions have felt, in a measure, its wondrous power. In order to get a proper view of the relation of Spiritualism to the church of the

So much of the scum of community floated into his societies that the probationary sys tem was devised to make it easier for a church to protect itself against the admission of unworthy members. For a long time the name "Methodist" was more allous than the name Spiritualist ever has been. The

The great spiritual epochs of history pres-ent many points of striking resemblance. Old forms of faith are decaying. The vital fires of religion are smouldering beneath piles Friends also suffered bitter persecution. Major W —, of Illinois, told me that he could distinctly remember a few sentences uttered in prayer every Sabbath morning during his youth, by the pastor of a Congrega-tional Church in Connecticut to which his parents belonged, and they were as follows: "Oh, Lord, hasten the time when the roving arise to lead the people from the dreary desert of worn out ideas to beautiful and fer-Methodist and the poor diminutive Quaker shall have passed away and thy gospel shall be preached in all its purity." The Methodist Church grew in numbers and strength so rapidly that it was tolerated at comparative-ly an early day in its history, and was after-wards recognized as one among the orthodox tile fields of thought. Better views of truth are presented. "The light shines in darkness, but the darkness comprehends it not." The new doctrines meet at first ridicule and persecution, are afterward tolerated and inally accepted. When Jesus was teaching in Judea, the intervention of unseen influ-Spiritualism has been accompanied by phe-

Spiritualism has been accompanied by phe-

"Some men there are, I have known such, who thiak That the two worlds the seen and the unseen— The world of matter and the world of spirit, Are like the hemi-spheres upon our maps And touch each other only at a point, But these two worlds are not divided thus, Sare for the numes of common success." Save for the purpose of common speech, They form one globe, in which the parted seas AU flow together, and are intermingled While the great continents remain distinct."

"The spiritual world Lies all about us, and its avenues Are open to the unseen feet of phantoms That come and go, and we perceive them not Save by their influence, or when at times A most mysterious Providence permits them To wanifest themselves to mortal eyes."

Mr. Cromwell F. Varley, an eminent sci entist, a gentleman of recognized authority in questions relating to electricity and magnetism, in his evidence given before the Committee of London Dialectical Society, says: "I was a skeptic when these matters first came under my notice, about the year 1850. This was the time when table moving and table rapping were set down as the re-sults of electrical force. I investigated that hypothesis and demonstrated that it was altogether unfounded. No electrical force could have been thus applied. No electricity could be evolved from the hands of uninsulated human beings capable of moving one thousandth part of the weight of the tables moved.'

Mr. William Crookes, Editor of the London Quarterly Journal of Science, and of the Chemical News, and a member of the com-mittee appointed by the London Dialectical Society for the purpose of investigating the alleged phenomena of Spiritualism, in his report says: "The phenomena I am prepared to attest

are so extraordinary and so directly opposed to the most firmly rooted articles of scientific belief (amongst others the ubiquity and in-variable action of the law of gravitation) that even now on recalling the details of what I witnessed, there is an antagonism in my mind between reason, which pronounces it to be scientifically impossible, and the consciousness that my senses both of touch and sight, and these corroborated as they were by the senses of all who were present, are not no witne they testify

there are glorious forms all about us, though in the busy scenes of life we recognize them not. The veil of the future will soon be lift-ed and the invisible shall appear."

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William Lloyd Garrison, the great antislavery apostle bears this testimony: "As the manifestations have spread from

house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them —as these manifestations continue to increase in variety and power, so that all suspicion of trick becomes simply absurd and preposter-ous; and as every attempt to find a solution of them in some physical theory relating to electricity, the odic force, clairvoyance and the like has thus far proved abortive-it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or skeptical. We have witnessed at various times many surprising manifestations, and our conviction is that they cannot be accounted for on any other theory than that of spiritual agency.

Victor Hugo, of France, the most illustrious literary character of this age, in whose honor on a recent birthday 300,000 of his fellow citizens passed in orderly procession before his residence, in a funeral address said, "Death residence, in a funeral address said, "Death is the greatest of liberties. Those who depart still remain near us—they are in a world of light, but they, as tender witnesses, hover about our world darkness. The dead arežin-visible, but they are not absent." His firm adhesion to the cause of Spiritualism is uni-versally known among those at all acquaint-ed with his history. Harriet Beecher Stowe testifies: "I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation;

with the places of their former habitation; and that the truth and theill of spirit, which we feel in them, may be owing to the over-shadowing presence of the invisible." In giving expression to her clairaudient exper-

State Association of Unitarian and other Christian Churches, held at Algona.

We are in a period of transition. New views of truth attract attention. The public mind is agitated by a wonderful departure from old theological paths. Our age marks an extraordinary epoch in religious history. A crisis of unequalled magnitude and importance is now upon the churches. Old creeds fail to satisfy the intellectual and spiritual demand of the present hour. The opinion largely prevails and is rapidly gaining ground that the current theology is contrary to the constitution of nature and out of harmony with the character of God. Better views of the divine Being thrill the hearts of men with nobler impulses and higher hopes. Foolish fables and vague traditions no longer meet the wants of souls hungering for knowledge and thirsting for righteousness. The spirit of inquiry is leading her people out of Egyptian darkness, toward the Canaan of religious light and liberty. "Add to your faith, knowledge." This is the watchword of the present hour.

A knowledge of facts in the realms of external nature as sought and represented by scientists, communion between the worlds visible and invisible, as illustrated in the experience of Spiritualists, and enlightened reason consecrated by religious sentiment as exemplified in the Unitarian Association and by individual thinkers not connected with any religious society, constitute the three gigantic forces now marching against the embattled ranks of bigotry and supersti tion, and preparing the way for the triumphal entry and glorious reign of truth and good-Through the courtesy of the officers of ness. the State Unitarian Association of Iowa, have been invited to furnish at this annual meeting of that body, an article bearing upon the second of the three forces mentioned, the subject proposed being, "The Relation of Spiritualism to the Church of the Future." Not being connected with any religious organization, nor claiming to be in any sense a representative of the subject to be treated. the invitation was a surprise to me. I have never heretofore written an article or de-livered an address on Spiritualism. It has been my pleasure to contend for free speech, fair play, and a just recognition of evidence and the laws of evidence, in the consideration of this and all other matters demanding investigation, however much they might seem to be at variance with old established systems of faith.

It matters little to me personally whether men call me an "Arian, Socinian, Universal-ist, Unitarian, Spiritualist or Infidel, so that I am untrammelled in the utterance of my convictions. No person or association of persons is in any degree responsible for the views which I present to-day. I do not claim to represent any particular body of believers. This explanation of my position I deem it incumbent upon me to make in justice to the large, growing and intelligent class of persons whom I might be supposed to represent in some measure, upon this occasion. To the name Spiritualism, in the public mind, much odium has been attached, partly just and partly unjust. Like all great spiritual movements which have preceded it, material-

HITCL Had this not been the case he would have found little or no access to the hearts of the people. Materialism, gross and sensual, had fastened upon the whole Roman empire, the Jewish provinces included. Immortality was scouted as a dream of visionary enthusiasts. Long before the coming of Jesus, Julius Cæsar, in presence of the Roman Senate opposed capital punishment on the ground that death was a release from trouble rather than a punishment for crime. Jesus was the prince of reformers. His teachings were ex-tremely radical. His religion was pure and spiritual and found full expression in his peerless life. He soon met with keen ridicule and fierce opposition. "Is not this the car-penter's son?" was the sneering inquiry of proud Pharisees, When he rebuked evil spirits and drove them from their unfortunate victims, high priests declared that he cast out devils through Beelzebub the prince of devils. He was finally arrested upon false charges, hurried through a mock trial, surrendered to a mob, taken to Mount Calvary and crucified. His disciples were ridiculed and persecuted. Porphyry, writing about Christianity, calls it "that silly delusion." Pliny, the younger, in a letter to the Roman emperor, expressed himself in regard to the rapid spread of the new heresy as follows: Nor has the contagion of this superstition siezed cities only, but the lesser towns also, and the districts of the open country. Nevertheless it seems to me that it may be re-strained and corrected." Suetonius termed it "the new superstition," and Julian styled its adherents "the mad Galileans." The early Christians were troubled in much the same manner that modern Spiritualists have been, by the intrusion of unworthy persons. Among them were "vain talkers and deceivers who

flux of power from the Spirit-world. Strange

proach. New views of truth have been presented by its teachers. It has encountered op-

position, ridicule and persecution from with

out, has been torn and rent by dissension

within, has gathered within the sphere of its influence much of the "riff-raff" of society,

has offtimes been disgraced by the moral character of its advocates and fraudulent

conduct of its professed mediums, and dis-honored by follies wrongfully taught in its

name, but, notwithstanding all these ob-stacles, it has progressed with such extra-

ordinary rapidity and force, that the whole structure of society has been permeated by

future, let us glance for a moment at some former religious revolutions and their con-

of ecclesiastical rubbish. Belief in a future state of existence is vague and shadowy at

best, and is wholly rejected by large classes

of men. A new influx of power from the

realm of invisible forces startles the people with marvellous phenomena. New teachers

comitants.

ought not." In referring to some of these persons, Jude wrote: "For there are certain men crept in unawares, ungodly men, turning the graces of our God into licentiousness." In a letter to the church at Corinth, Paul said, "It is reported commonly that there is fornication among you and such fornication as is not so much as named among the Gentiles. John, in a letter to the church at Pergamos, uses the following language: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess to teach and to seduce my servants to commit fornication. Mosheim in his history of the Church says "The authors who have treated of the inno cence and sanctity of the primitive Christians have fallen into the error of supposing them to have been unspotted models of piety and virtue, and a gross error indeed it is, as the strongest testimonies too evidently prove."

subvert whole houses, teaching things they

When John Wesley commenced his remarkable career as a reformer, corruption ramified every department of the British government The Church of England was a hollow mockery. Belief in a future life was dying in the hearts of men. Strange phenomena occurred clearly indicating a remarkable influx of spirit power. Mysterious rappings were heard in the house of Samuel Wesley, father of John Wesley, while Rector of Epworth England, in 1716. To Emanuel Swedenborg, the celebrated Swedish seer, the Spirit-world seemed to be open daily, and I think candid minds familiar with his history generally

nomena of greater variety, and more demonstrative power than the world ever before witnessed. It has experienced difficulties and perplexities very similar to those suffered by all great spiritual movements of the past. Families have been divided, associations dismembered, strife engendered between neighbors and friends, and the progressive and conservative elements of community have been involved in a long and cruel war. Opposition fierce and relentless has met its prooogandists and disciples on every hand. Reviled, slandered, persecuted, exposed to calumny in a thousand forms, dishonored in their own ranks by dissolute characters, disgraced by countless follies taught in the name of liberal theology, free religion and Spiritual-ism, they have withstood the shock with greater equanimity and firmness of purpose than ever characterized the average adherents of a new faith in any past age of the world. Nothing in the history of mankind was

more opportune than the advent of modern Spiritualism. At a time when the pillars of our faiths were crumbling under the assaults of science, when gross materialism was undermining the very foundation of hope, when magazines and newspapers were flooded with articles throwing doubt upon the doctrine of immortality, the world was startled by the announcement of mysterious rappings at Hydesville, N.Y. For a moment men stood still and harkened to voices from the world invisible. Hope revived in human breasts. Faith plumed her wings for a grander and loftier flight. "There is a future life" rolled out upon the languid air in tones sweeter than mortal ears ever heard before. All was calm. Breathless suspense ruled the hour. It was the serenity that precedes the storm. The new voices were not in harmony with old theology. A flash of lightning from the heaven above revealed the ugly features of our faith. Thunders of wrath rolled forth from press and pulpit with tremendous energy. Rappings came thicker and faster and fresh displays of power were manifested on every hand. Mediums, teachers and adherents of the harmonial philosophy met storms f obloquy enough to appall the strongest hearts. Undismayed they stood, saying our house is built upon truth's eternal rock, we bid defiance to the angry billows of sectarian hate, religious bigotry and scientific intolerance. The ruler of the tempest is our defense. "What arm can measure strength with that arm that supports a universe of worlds? What mountain billows, but he can in a moment stay. He can hush the wild uproar of contending elements, he can smooth the ruffled brow of the darkened heavens; he can change the blustering winds into zephyrs soft as the balmy airs of Eden. All things are subserv-ient to his will and minister to his pleasure." Unterrified by the fast gathering cohorts

of its enemies, Spiritualism rallied its forces upon every battle ground. To-day it moves on its pathway of conquest singing the songs of triumph.

"Stormed at with shot and shell Boldly it moves and well, Conqueror over death and hell, It enters the gates of victors."

Before men can be persuaded that modern Spiritualism sustains any particular rela-tion to the church of the future, they must be convinced that it is true, and you will excuse me for proceeding, after the manner

my preconceptions."

Professors Hare and Mapes, chemists of great distinction, commenced the investigation of spiritualistic phenomena for the avowed purpose of exposing Spiritualism, but soon became fully convinced of the reality of the phenomena and warmly esponsed the cause.

Rev. E. H. Chapin, of the Universalist church, in a discourse entitled "The Voices of the Dead," testified as follows:

"Well then is it for us at times to listen to the voices of the dead. By so doing we are better fitted for life and death. From that audience we go purified and strengthened, into the varied discipline of our mortal state. We are willing to stay, knowing that the dead are so near us, and that our communion with them may be so intimate. We are willing to go, seeing that we shall not be wholly separated from those we leave behind."

How sweetly Mrs. Livermore sings the song of spirit communion:

Commutation:
"List thee, father, 'twas last evening As I lay upon my bed, Thinking of my sainted mother, Whom they hid among the dead, Till my tears bedewed the pillow, As though wet with dropping rain; 'Twas just then, as I lay weeping, That the beautiful angel came, And her voice was fraught with music As she called me by my name, And her robe seemed woven sunbeams, 'Twas so soft and clear and bright, And her fair high brow was circled And her fair high brow was circled By a diadem of light."

Rev. Theodore Parker, a Unitarian, in notes prepared for a sermon, wrote as follows, relating to Spiritualism:

"1." It has more evidence for its wonders than any historic form of religion hitherto "2. It is thoroughly democratic, with no heirarchy; but inspiration is open to all.

"3. It is no fixed fact-has no punctum stans, but is a punctum fluens.

1. It admits all the truths of religion in all the world sects.

"Shall we know our friends again? For my own part I cannot doubt it, least of all when I drop a tear over their recent dust."

Rev. A. D. Mayo, another Unitarian minister in an article on "Transcendentalism and Spiritualism," among other vigorous statements used the following strong language:

"Spiritualism is a natural awakening of the American masses to the doctrine of the Immortal Life taught by Jesus." This movement is mightily shaking the American church. Woe to the sect or church that sets its face against it. We shall learn out of it what it means in the 19th century to believe n the immortality of the soul."

Bishop Simpson of the M. E. Church in a ermon delivered a few years ago gave utterance to his views and feelings upon this subect in a most beautiful and touching strain. few of the words spoken are here presented:

"It seems to me that sometimes when my head is on the pillow there come whispers as of joy that drop into my heart—thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over my brow, and some dear one sat by my pillow and communed with my heart to raise my affections to the other and better world. The invisible is not dark, it is glorious. Sometimes the yeil becomes so thin it seems to me that I can almost see the bright forms through it, and my bending ear can almost istic surroundings and a general decay of minds familiar with his history generally of my profession, in the trial of the issue hear the voices of those who are singing their presented, by an examination of some wit-The current of its thought has been muddled the correctness of his apprehension of the issue, before making my argument. Let "These halfing tones that sound to you Are not the tones I hear. But voices of the loved and lost Now greet my longing ear."

Margaret Fuller says:

"As to the power of holding intercourse with spirits emancipated from our present sphere, we see no reason why it should not exist or some reason why it should rarely be developed, but none why it should not sometimes. These spirits are, we all believe, existent somehow; and there seems to be no good reason why a person in spiritual nearness to them, whom such intercourse cannot agitate or engross, so that he cannot walk steadily in his present path, should not enjoy it when of use to him."

I would be glad to call other witnesses. We could summon Judge Edmunds, Gerrit Smith, Bayard Taylor, Gerald Massey, Lizzie Doten, A. J. Davis, Hudson Tuttle, Horace Greely, Abraham Lincoln, and a host of others, whose testimony upon this subject would ring with affirmations of spiritual phenomena and hearty endorsement of the harmonial philosophy. But this court has no time now to listen to further evidence. All the witnesses who have been examined or whose names have been mentioned belong to the present age.

We are not confined, however, to them for testimony. Spiritualism antedates all history. The wise, the great, the good of every age and people are its witnesses. The profoundest philosophers among men; the wisest statesmen that ever adorned the forum, the greatest heroes that ever met in fields of conflict, the ablest orators that ever stirred the human soul, the sweetest poets whose songs have thrilled the heart of the world; the strongest intellects, that ever tabernacled in clay, have borne testimony to its essential truth.

Spiritualists and those of us who sympathize with them, can well afford to be calm and self-poised in such excellent company. If we go astray our companions would make a heaven of hell. If we err, it is in paths of joy, amid gardens of transcendent beauty, by fountains whose sweet sparkling waters refresh our weary souls. If we wander it is in fields of light, where hope builds her fairest mansions and love thrills our hearts with celestial music. Notwithstanding the overwhelming tide of evidence in support of Spiritualism how skeptical we are prone to

The spirits of departed friends come in sweet ministries of love, "to proclaim liberty to the captive." They come in day dreams and night visions, wooing us from paths of sin and folly and lifting us upward by a strange influence which thrills us, but finds no explanation in our materialistic philosophy. They come addressing us in audible voices and we marvel at the extraordinary freaks of the atmosphere in producing such intelligible sounds. They come moving large bodies, playing on musical instruments, and lifting us in the air and we wonder at the remarkable electrical phenomena. They come writing upon slates or upon paper sending friendly messages, and we turn aside and say: "It is a mystery, I don't understand it, but then I cannot believe that these phenomena are produced by spirits." Some men seem to be wholly incapable of weighing evidence of a life continuing after what we call death. No amount of evidence will satisfy. They cannot or they will not be convinced.

Continued on Eighth Page

King versus Kiddle.

PROF. KIDDLE'S REJOINDER. To the Editor of the Religio-Philosophical Journal:

The rejoinder which I send to the reply of Mrs. King to my comments on her severe denunciation of certain mediums and those "truth-loving investigators" whom she has thought fit to stigmatize as apologists of fraud, is not intended as an "onslaught," to use her language, so characteristic of the spirit of its author, as I have studied her through her controversial and other articles; nor is it designed to produce any such grave result as she seems to have apprehended when she gave you, Mr. Editor, a "commiswhen she gave you, Mr. Editor, a "commis-sion to write her epitaph." I trust that all occasion for performing this solemn task is in the remote future; though, when she un-qualifiedly charges me with "denouncing truth-loving investigators," I am almost tempted to pronounce the epitaphic phrase (not fo put it in nhoin English) (" not Mrs. (not to put it in plain English), Ci get Mrs. Maria M. King. This and other personal reflections upon my character, however, I pass by unheeded, as of no consequence. My purpose in writing this article is to endeavor to make the issues involved in this unpleasant controversy, a little more clear, so that they may be discussed upon a logical, not a personal, basis.

Mrs. King says there are "prominent advo-cates" of the doctrine that "evil-disposed spirits have the power to interfere with me-diums when and where they will." She says that one of these advocates has said: "The special power of grill spirits is superjor psychological power of evil spirits is superior to the good," which is true, as I think, under certain conditions. The mediums persecuted by Mrs. King and others, have unquestionably experienced its truth, and Mrs. King admits this in "The Principles of Nature;" though she contradicts these principles in her present position in regard to mediums, as I showed in my previous article; and she has most palpably failed to reconcile this conflict of opinions in her personal attack upon me. But, I would ask, has any "prom-inent advocate" asserted that, universally and unconditionally, "the psychological power of evil spirits is superior to that of the I cannot think so. She also says: Another has affirmed that, 'in hundreds of cases' infested victims have incurred the ovil by simply seeking to escape from it." That is a very different—scarcely a cognate —proposition; of itself of little significance. Why does Mrs. King quote anonymously, giving us no opportunity to verify her citations? She must know that she, in this way, presents no argument in support of her position; and yet from these two anonymous fragments she draws the strange inference, or represents it as drawn by others, that "the evil spirits hold the balance of power on carth, and use their advantage on all oc-casions to accomplish their purposes." Mrs. King's opinions on this subject seem to me strangely at variance with the truth, and her authorities either apocryphal or incorrectly anoted.

To justify her reiterated condemnation of Mrs. Reynolds and Mrs. Hull, she refers to what she calls proofs of their moral guilt, in sublime indifference to the fact that every one of her allegations has been controverted by witnesses as reliable as any of those whom she styles "truth-loving investigators." sne styles "truth-loving investigators," par excellence. These so-called proofs refer to [1] the seeing of acts of frand committed by the mediums and the capture of paraphernalia; [2] finding the paraphernalia on and with the mediums, when in the act of using them; and [3] confessions of fraud; and she says she does not care though these confessions were wrenched from the mouths of the guilty actors, and denied or excused-a sentiment worthy of Torquemada himself. No; she is determined to believe all that can be in any way produced against her sister mediums, though in her "Principles of Nature" she speaks of them as the helpless "victims of a perverted public taste." "We are informed," she says. "that Mrs-Hull has confessed that she has deceived occasionally, because poor and needing money,' I think this must be a mistake, or a misstatement, of those represented by the august 'we.' In a letter of Mrs. Hull to myself, she says: "There was nothing about me but my usual clothing when I went there (to the exposing scene in New York,) and nothing about me when I came back. I never had a mask in my possession in my life. I have never had a wig or false hair of any color or shade. I have never had anything in my house that could be used so far as I know. This I assure you as I hope for heaven, and upon my honor as a woman." Now, with my knowledge of Mrs. Hull, I have a great deal better reason to believe her statement than that of people whom I do not know, and especially when the testimony that I have seen is given by only two or three of the circle, and is in some important respects contradictory. I do not "denounce," censure, or impugn the motives of, the members of that circle, nor do I stigmatize them as untruthful or not respectable. It is easy for any of us to be mistaken, not only in what we see, but in what we infer from what is seen. The exulting shouts of triumph -the "hue and cry"-the busy exposition of the alleged captured spoils, by some who were not present at the circle, but evidently rejoiced in the apparent confirmation of their hostile surmises, filled me with loathing and disgust; especially when it was sought to make a single incident the basis for a sweeping condemnation of all manifestations presented through this medium, and all who had in any way accepted them as genuine. I rejoice to find that Mrs. King withdraws herself from this undiscriminating class; for she says: "I will here state that I have never denied Mrs. Crindle [Reynolds] and Mrs. Hull were [are] mediums at all, or that they may on occasions have given genuine manifestations." But she strangely adds: "But it is an article of my creed that one capable of fraud or of being made an instrument to perpetrate fraud by any power, is totally un-worthy to be trusted, and should never be sustained or patronized by any having the good of Spiritualism at heart." And this final sentence of exclusion and condemnation is pronounced by her, who says in the "Prin-ciples of Nature:" "These sensitives are exposed to the distracting influences of circles of investigators, and are not able to repel them by their own positiveness; neither have their controllers the power. It is a truth that should be proclaimed in justice to instruments of this character, who are before the public, and, it may be, disgraced in public estimation that the debasing influence of circles of the character referred to, has the tendency to create the disposition to fraud in the subject, which sometimes takes the form of simulated manifestations." O consistency, what a jewel thou art! These mediums are "not able to repel" these debasing influences; but, nevertheless, they are to be crushed absolutely and forever for the "good of Spiritualism." Is Spiritualism, then, some Moloch, on whose altar are to be sacrificed truth, justice, and benevolence? That is not my view of it; for, benevolence? That is not my view of it; for. to go over the same ground and restate my as Mrs. King seems to look up to it, it would opinions, etc., and vindicate myself from

in an Index Expurgatorius, or committed to the flames?

Again I say, Mrs. King is in error; I have neither denounced nor condemned any. It is true, I have, with others, strongly protested against the spirit of animosity displayed toward the mediums and all who said any thing in defence of the genuineness of their mediumship; which Mrs. King now admits. She is evidently sensitive to blame herself; and I fail to see, notwithstanding her ex-planations, how she can reconcile her utter condemnation of the "victims of circle influences" with the principles she has laid down. I really believe her own conscience will call her to an account some day, either in this life or the next, when she will be able to see things in their true relations, and not through the mists of prejudice or passion. This is what I meant when I referred to the "great accounting," which provoked her sneer at "Christian Spiritualism;" in relation to which, let me say that a little of that Christian experience which she says, in her confessions, she once had, when in the orthodox

church, would have inclined her to that "more excellent way"—that charity which "suffereth long and is kind," without which, whether we "speak with the tongues of men or of angels, we are as sounding brass or a tinkling cymbal." But as I never belonged to any orthodox church, or made any confession of Christian faith, so-called, I may be speaking of what I imperfectly understand.

Mrs. King says: "I have never in any of my writings or sayings intimated that medi-ums should be held irresponsible for their sayings and doings as instruments of spirits, for I believe to the contrary." What! not irresponsible, when they are unable to repel these distracting influences? When the de-basing influences of circles create the fraud? When "there is no predicting what a medi-um may do or say" under these debasing in-fluences, which you say "are truly satanic?" When the "bent of the mind is so materially changed, that fraud becomes possible to one who before was incapable of it?" Such are Mrs. King's own words; and yet she says: "1 deny that I make myself an apologist for fraud, or fraudulent mediums in this quota-tion." Have you not shown that mediums Have you not shown that mediums may be guilty of fraud not from the perversity of their own nature, but on account of the vile influence of circles? Can the mediums be held responsible for what they are "unable to repel,"-for what they are incapable of committing when exempt from this influence? What a vast difference there is between explaining a statement and explaining it away

But let the reader remark this: "What sort of a character can that be who, believing in her liability to be overcome by conditions and made to practice fraud (if we may suppose such a case), will persist in thrusting herself before the public? Is such a characherself before the public? Is such a charac-ter safe to be trusted at any time?" Note, after saying in "The Principles of Nature" that mediums are "made to practice fraud," she now says, parenthetically, "if we may suppose such a case?" Let us combine these propositions in the form of a syllogism: 1. Sensitives are exposed to the distracting influences of circles and are unable to reich

influences of circles, and are unable to repel them; 2. Such persons are not safe to be trusted

most truly be "an illusion and a snare." Let us apply this principle to her own case as a medium. Is she never involuntarily the sub-ject of "distracting influences?" Has she never been made the instrument of uttering error, or does she claim an infallible inspira-tion, like the seers and prophets of old? If liable to error, is she therefore "unworthy to be trusted," and should her books be placed in an *Index Expurgatorius*, or committed to equivocating (if language means any thing) in interpreting a passage from my own writ-ings. Now, I respectfully decline going over all the ground already sufficiently discussed, but must notice some points at the risk of repetition.

In the first place, I notice what amounts to a direct misrepresentation of my published sentiments. Mr. Kiddle says: "The mediums sentiments. Mr. Kiddle says: "The mediums persecuted by Mrs. King and others have ex-perienced the truth, that the psychological power of evil spirits is superior to that of the good," and Mrs. King admits this in 'The Principles of Nature,' though she contradicts these principles in her present position in regard to mediums." In vol. III., "Principles of Nature, p. 41-2, occurs this: "The follow-ing truth cannot be too often stated, or too ing truth cannot be too often stated, or too urgently impressed upon mankind, viz.: that the devils who haunt circles, disturbing manifestations and obsessing sensitives (nothing is said about mediums proper) are the creations of the circles, the obsessed persons are the victims of disordered conditions of the brain.... In no case is this class of phenomena induced by malignant spirits who are seeking to vent their spite upon mankind through this channel of communication." Again, on page 43: "In all seriousness, there is no supposing a case so opposed to law and precedent as that of a demoniacal spirit interposing his influence to development or manifestations of any sort." Page 56: "They (these influences) are truly satanic—not as emanating from demons in the spirit circle surrounding, most emphatically not." These quotations will show whether my present opinions are at variance with what is in that

book. My critic says: "Why does Mrs. King quote anonymously?" For the simple reason that I dislike to drag names into this controversy; and it is not impossible but that readers of spiritualistic literature may know the author of the sentence quoted. I am free to name my authorities, and his charge that they seem to be "either apocryphal or incorrectly quoted," can pass for what it is worth. Dr. J. M. Peebles is the author of the first quota-I. M. Peebles is the author of the first quotation. It is an unequivocal, unqualified proposition, admitting of no misunderstanding, and it cannot be denied that it implies that the balance of power is with the evil spirits. I quoted it in "Principles of Nature," Vol. III, and have since forgotten where in his writings it occurs. The second is from the writings of Wm. Howitt, quoted by Mrs. Emma Hardinge-Britten in a published article and requoted by me from this article into my pamphlet "Spiritual Philosophy versus Diabolism," to show how he ascribes to evil spirits all the disordered conditions of human society on earth. I invite readers, and Mr. Kiddle in particular, to read his sentiments and see if he does not imply that evil spirits have the supremacy on earth. The quotation occurs on p. 37, of the pamphlet. Mr. Kiddle is most earnest in his charges,

that in my present position with regard to fraudulent operators, I am inconsistent with what is stated as truth in "Principles of Nature," He can hardly cease his efforts to convince readers that I am trying to misconstrue my own writings to suit a present whim. If he read as carefully with a view of learning the exact sentiment of the author as he seems to do to find evidence to prove the rresponsibility of sensitives and to show me inconsistent with what is there stated, he would find more than he is looking for. He would discover what would show up in plain view his own responsibility in pushing for-ward his "freeponsible" subjects as fit instruments to represent the spiritual philosophy to a public that is disposed to be, and justly, extremely critical where anything relating to the subject is concerned, and that is apt to weigh and measure demonstrations through such for what they are worth. What now particularly agitates the spiritualistic public relates especially to the onestion as to who are fit subjects to represent the spiritual philosophy—to demonstrate its truths, and its claims upon public attention. It is of importance what opinions Mr. Kiddle and I hold on this subject or may have heretofore propagated, since as writers for the press and speakers we are, as far as our influence goes, helping to form public opinion on it. I claim that the gentleman does me great injustice in picking out a paragraph from my book and interpreting it to suit his own notions, without considering the whole drift of the many pages devoted to, "Mediumship." It suits his purpose to make me say that sensitives are irresponsible, being compelled to fraud and insane practices by circle influences, etc., though I say no such thing. He infers it, as it would appear from his great desire to have it so, and to make me and my spirit prompter responsible with him and his sympathizers for the consequences of this pernicious doctrine, What my critic finds that he alleges goes to show the irresponsibility of sensitives, at most, amounts to this: The sensitive is entitled to the benefit of the extenuating circumstance that he has acted ignorantly—if he has—in thrusting himself into danger, and that others have urged and led him on, for the gratification of what amounts to an idle curiosity. But the unavoidable conclusion here presents itself to the thoughtful mind, that the penalty of ignorance and thoughtlessness must be borne in this case as in any other, and the truth must be sent home to the consciences of sane people, if need be, by hard experience, that they are responsible for the use they make of their powers. In connection with the paragraph Mr.-Kiddle quotes, the Spiritualistic public is charged to find out where the responsibility lies for the deplorable consequences pointed out as resulting from the use of sensitives and circles as described. We have discovered where it lies. It is with those susceptible persons who, for the love of gain and notoriety and of a fondness for being petted and looked up to as oracles, will continue to expose themselves to what they know, some of them at least, are contaminating influences, which are poisoning their whole nature-sapping the vitality of their moral and mental constitutions, and making them victims of vices which they would have once abhorred .- with these, I say, as well as with that large class that encourage and sustain in their downward career the former class, those so-called mediums, who represent error and degenerate human nature oftener and more than they do genuine spirit phenomena. As far as the frauds which are enacted by operators who use paraphernalia, have con-federates, etc., and ocasionally confess their guilt when clearly detected,—who can meas-ure the responsibility of those who are instrumental in sustaining the guilty enactors, either through an undue credulity coupled with a mistaken zeal for Spiritualism, or a

frandulent actors, or that other notion, that spirits connive at the practice of deceiving

the public and help it along. But my critic seems to think that frand is less fraud, if I may use the expression, when committed by a sensitive debased by circle influences than it would be under other circumstances. With this view, quoting me on the debasing influence of circle magnetism, he points out my exceeding inconsistency when I say: it is an article of my creed that one capable of perpetrating fraud should never be trusted under any circumstances, the good of Spiritualism being at stake. Where is the inconsistency? What differ-ence, pray, does it make in its nature or affects as presenting the state of effects as practiced anywhere or by whom it may be, how the disposition to fraud orig-inates? Fraud is fraud, and it is dishonor-able and disgraceful, and a good cause must suffer when it is even "winked at," and its aiders and abettors are guilty, every one, for the evil done.

the evil done. Mr. Kiddle says: "Note, after saying in "Principles of Nature" that mediums are made to practice fraud, she now says paren-thetically, "if we may suppose such a case!" The reader will understand by this time how the sensitives are "made to practice fraud," according to my exposition that they do it of their own will and for a wicked nurness of their own will and for a wicked purpose, after they have been demoralized by having been thoroughly exposed to this debasing class of influences.

Now let the reader note what a man of straw my critic has set up to knock down. Read the syllogism he has ingeniously con-structed as the result of what he claims, as I understand him, is the result of my reasoning, the propositions I have laid down. "1. Sensitives are exposed to the disturb-

ing influences of circles and are unable to

repel them. 2. Such persons are not safe to be trusted at any time.

3. (Ergo) Sensitives can never be trusted, and mediumship is universally to be con-demned and avoided as unsafe."

It is a great pity to throw the light on this petted image materialized in his own brain -this phantom as unreal and deceptive, I venture to say, as any he has ever imagined he has seen; but the truth must be vindicated though it be at the risk of exposing my learned critic's careless reading, his unfairness, or his lack of discrimination, or ignorance of what constitutes a correct syllogism. Few, I think, will give him credit for the last. He has "distributed a term" in the conclusion which is not in the premises, ac-cording to my logic; this makes his syllogista fallacious. The last clause in his conclusion -"and mediumship," etc.--does not pertain in the least to my reasoning; it is not in my premises and does not follow from them. But the deducing of a conclusion not war-ranted by the premises aptly illustrates his reasoning. Has not Mr. Kiddle discovered in reading my work that I make a decided dis-tinction between mediums proper and sensi-tives such as his quotations refer to? If his syllogism is intended to apply to my reason-ing, the last conclusion follows from the premises just as much and no more than would this "and the moon is made of green cheese." In "Principles of Nature," vol. III., p. 51-2, occurs the following: "The term mediumship is misapplied by general usage. svery one who me to MTILUAL 11 fluences, so as to be able to produce manifestations, is a medium in the estimation of the multitude-a veritable exponent of spirits' thoughts and methods with the outer world. A grosser error it is impossible to imagine. If mediumship means a qualifica-tion for transmitting thought and illustrating principles from another sphere, let it mean so, and no mistake. If it means that sensitiveness that imbibes impressions from mundane sources as readily as from spiritual, and intermixes thoughts from the two spheres, then let terms be changed, and a proper understanding be given of the dis-tinction between the 1wo conditions by the terms applied to each....Sensitive—this is an appropriate term for general use in contradistinction from medium.... The word medium, specifically, as used in Spiritualism means a person through whom the action of a spirit is transmitted—not the action of any being of earth or any influence emanating from any earthly source." Page 39: "So-called mediums have propagated false notions of every thing that has passed under their review.... It does not follow as a necesary consequence of mediumship that such things result," etc. Again; p. 56; "Sensiives in the field of physical mediumship have wrought disasters corresponding to those wrought in the mental by the same class," Thus, from the above quotations and much more to the same effect that the reader can find for himself, it appears how the argu-ment is to show the distinction between mediums proper and sensitives; and that the latter, from their very constitution, are un-reliable, while true, thoroughly developed mediums may be reliable—not "infallible," Mr. Kiddle. The gentleman has constructed his syllogism on the theory that I make no distinction in the terms, as he does not, and hence its fallacy. In his heedless misconstruction of my sentiments he says: "Now she has demonstrated in the 'Principles' that the controllers of mediums cannot repel the distracting influences of circles;" hence we must give up all spirit manifestation and mediumship, and dismiss the spirits cavalierly," etc., etc. To use Mr. Kiddle's language, qualified somewhat, "I am filled with disgust" at such an attempt to throw discredit on my consistency and the work he quotes. I trust the good sense of readers to discover now palpably he has failed. I must refer briefly to Mr. Kiddle's charges of uncharitableness. According to my ideas, the divine attributes cannot be at war with each other, so charity or love cannot be at variance with true justice. That cannot be true charity, which, exercised toward one, is injustice to another. That is not true charity, which, in screening or excusing evil doers, brings evil consequences to others. That is not a model of the divine love which pets weak, fraudulent women or men and curses or tries to bring discredit upon those earnest for the truth, who know the fact of the former's deceptiveness. My charity l confess, is not so broad as to permit me to do that. It does not prompt me to encourage what I consider fraud or what may eventuate in fraud or prove a disadvantage to the community. I have so much self-respect and "sensitiveness to blame" that I will not be a party to dragging down mediumship on a level with the lowest kind of conjuring, and calling all genuine and of use that happens to pass by the name of spirit manifestations. when the majority are unworthy the atten-tion of sensible people, fraudulent or not. Does not Mr. Kiddle know that one who is capable JULY 22, 1882

offraud is capable of denying it solemnly before heaven? And would it not be well for him and others to distribute their charity among those honest ones who differ with them as to the honesty of those exposed? Just here I will inform my critic that I

hold myself the best interpreter of what I have written for myself or a spirit; and in charging me, in effect, with equivocation in interpreting a sentence, he might possibly be charged by those forgetting the dignity of his character, with indulging in an unworthy personality. But I pass it as of no consequence.

As to the sentiment that mediums are injured by a spirit being seized, I am well aware that what can be said to negative that sentiment will pass unheeded by a certain class. There is no use of argument, or of presenting any amount of proof, to sustain a proposition where people are deaf and blind to it all. Yet there is a necessity for discussing this question, so that fair minded people can judge of it. I present my views from the standpoint of a medium who has had experience in the methods of spirits-been taught many things experimentally that could not be as well learned in any other way. I know that spirits have power to guard their medi-ums—to so panoply them with their own forces and set a guard about them that intervention for injury from either side of life in séances would be impossible. Knowing their business, as it may be supposed those controllers do who can show genuine, unmixed phenomena, it follows that they will use the anpropriate means to insure success in what they attempt, and at the same time preserve the efficiency of their subject. It argues the superiority of matter over spirit, of fleshly man over spiritual powers, to suppose that spirits can be circumvented by intruders, in their scances with their mediums, when they are supposed to have prepared conditions to prove something,—to fix the fact that spirit force commands in the world of matter. I have learned mediumship as a power to con-front the world and overcome skepticism by its ability to show its superiority to the methods of short-sighted mortals who would prove it to be imposture. I judge spirits having mediums in charge as I would men here, attributing to them sense enough to do the best they can with the forces at their command. The fact that they act with the ra-pidity of thought, having control of subtile forces which can be moved with a velocity outstripping the lightning, and which are their instruments to use in demonstrating their truths, is proved by their operations in many ways, as passing matter through matter, transporting objects great distances, withdrawing their instruments from danger, and infusing strength into subjects weakened

by their processes, etc., all instantaneously. When we know absolutely, as well as we know anything about spirit influence and power, that they can command the elements hey use with a readiness and speed actually inconceivable to us, we also know that they can reclothe a medium with the forces they have withdrawn and are using before it is possible for any harm to be done her or him, having spirits on guard, as they do in all well conducted scances, to watch the sitters, and study their purposes, for the express design of guarding conditions and insuring success.

What I say has reference to mediums proper, not sensitives of the class that I have elsewhere said work disaster to Spiritualism. I shall not discuss them or their powers here, I know what has been claimed about certain ones having been injured. If such things by any possibility might be true, it argues incompetency that amounts to criminality on the part of controllers, and a total unfitness of the subjects to act in the capacity of me diums to demonstrate anything. I know there is much incompetency in both; but must continue to doubt the reality of the terrible injuries said to have been inflicted since there is so much imposture in the field of physical manifestations, and so much credulity among those who feed on this kind of nourishment. I can well believe that tricksters have been injured in health, overcome and prostrated from the effects of the sudden exposure of their villainy. So, in well attested instances, have criminals of other classes, as forgers, counterfeiters, and others. It is quite a natural consequence with some temperaments. And it can well be conceived that the cunning trickster can impose upon the credulous, and convince them that she is a martyr to skepticism and her mediumship. Shall we have no police to detect criminals lest they may be injured in their nervous condition by being too suddenly seized? Not according to those who would not have fair-minded men and women prove the character of suspected mediums lest they be injured, shocked in their tender sensibili-ties. "O consistency, thou art a jewel!" In conclusion, I will add: that supplement suggested will not be prepared on the recommendation of a critic whose failure to com-prehend what is already written has been so fully demonstrated. MARIA M. KING.

at any time;

3. (Ergo) Sensitives can never be trusted, and mediumship is universally to be condemned and avoided as unsafe.

This "closes the canon" of Spiritualism, as firmly as that of Orthodox inspiration; and the world is to be informed that sensitives must not be trusted, "sustained or patronized," because they are liable to become the instruments of fraud. Is there any exception to the universal law laid down in the "Principles of Nature," which admits of the exist-ence of infallible mediumship?

Mrs. King says that, in my interpretation of one of her sentences, I am "wrong," and she makes it very emphatic. Well, I never claimed any kind of infallibility; but let us, in passing, look at this matter. The sentence is: "It is but a sort of the insane practices and sayings of circle operators, as already re-ferred to;" and after "circle operators," I inserted in brackets, to make the sense more clear, the words "not the mediums;" whereat Mrs. King says, "It does mean the mediums operating in circles." Throughout the passage, the influence of the circle, the investigators, etc., are persistently contrast-ed with the medium, who is described as the 'subject" of them. Let the reader judge, after reading the passage carefully. Your English is not so obscure or equivocal as that, Mrs. King. You do yourself great injustice, I think in this interpretation of your inspired volume.

One more point, in this connection: Mrs. King remarks: "If the resources of the spirits are too meager to allow them to supply reliable subjects, through whom to demonstrate their truth, let us do without them." Now she has. demonstrated in the "Principles," that the "controllers" of the mediums cannot repel the distracting influences of circles; hence we must give up all spirit manifestation and mediumship, and dismiss the spirits cavalierly, as triflers and good-for-nothings, taking refuge in the superior wisdom and lofty self-righteousness of our own philosophic souls.

I have reserved no space to controvert what Mrs. King says of the effect of seizing a ma-terialized spirit. Facts—and very many of them—show that she is entirely "wrong," in her conclusions. Many mediums have been seriously injured by these ruffianly seizures —some indeed have nearly lost their lives. It is a strange position for any one to take who pretends to a scientific knowledge of Spiritu-

alism. Let me say, in closing, that, after Mrs. King's latest exposition of principles, it seems to me that her "Principles of Nature" is greatly in need of a supplement, in which the new views of the gifted author may be elucidated; and I sincerely trust that this will be completed before you, Mr. Editor,

MRS. KING'S SUR-REJOINDER. To the Editor of the Religio-Philosophical Journal:

shall deem it necessary to "write her epitaph."

HENRY KIDDLE.

As your readers are only interested in the principles involved in the discussion between Mr. Kiddle and myself, I shall endeavor in this my reply to his "rejoinder" to confine myself to these as much as possible. I answered this gentleman's first criticism, as I deemed, on its merits, taking up his points and discussing them from my own stand-point, stating what I believe to be truth in the matters at issue. Now I am challenged

Vows Made in Danger.

Vows made in sickness, and on what seems likely to be the death-bed, have seldom been kept on the sick man's recovery. Hence it is that they have long been the subject of ridicule and sarcasm. Sir Walter Scott's lines are well known:

"When the devil got sick the devil a saint would be, When the devil got well the devil a saint was he."

Erasmus in his "Dialogues," tells of a sailor who when in peril of shipwreck, vowing whole mountains of wax for the shrine of whole mountains of wax for the shrine of Christopher, was cautioned by another not to vow more than he could perform. "Hush," was the whispered reply, "if I ever get safely to land I shan't give so much as a tallow candle." There is a good deal of mental reservation now, in the profession of service to God, or men's ideas of what Christian service is are lamentably perverted.

Old Fuller's maxim is still full of wisdom: If thou art a master be sometimes blind; if a servant, sometimes deaf.'

Stories first heard at a mother's knee are not wholly forgotten; a little spring that never quite dries up on your journey through scorching years.

An Iowa orator speaking for prohibition, said: "Every saloon is a mortgage of the State and county, which is enforced by the poor taxes and costs.

What men want is not talent, it is purpose: in other words, not the power to achieve, but will to labor. I believe that labor judiciously and continuously applied, becomes genius, Lylton.

Temptation is a fearful word. It indicates he beginning of a possible series of infinite evils. It is the ringing of an alarm bell vhose melancholy sound may reverberate through eternity.

Horsford's Acid Phosphate acts as food for an exhausted brain.

JULY 22, 1882.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

FARTHER HORIZONS EVERY YEAR.

"Farther horizons every year." So he by reverent hands just laid Beneath, O trees, your wavering shade, Climbed as you climb the upward way, Knowing not boundary or stay, His eyes surcharged with heavenly lights, His senses steeped in heavenly sights, His soul attuned to heavenly keys, How should he pause for rest or ease, Or turn his winged feet again To share the common feasts of men? He blessed them with his word and smile, But, still, above their fickle moods, Wooing, constraining him the while Beckoned the shining altitudes.

"Farther horizons every year," To what immeasurable height, What clear irradiance of light, What far and all-transcendent goal, Hast then now risen. O steadfast soul! We may not follow with our eyes To where thy further pathway lies; Nor guess what vision vast and free, God keeps in store for souls like thee But still the sentry pines which wave Their houghs above thy honored grave, Shall be thy emblems brave and fit, Firm rooted in the stalwart sod; Blessing the earth while spurning it, t ontent with nothing short of God. —Susan Coolidge.

These fitting lines upon Emerson express the yearning of all aspiring souls toward the nobler, truer, fuller life, that spiritual life of which this is only the preparation. A true educational process is that which will help sor to "farther horizons every year." To that end women need opportunity as much as men of all that the best schools have to offer. As

BOOKS BY WOMEN.

The Chemistry of Cooking and Cleaning is the title of a book by Ellen II. Richards, Instructor in Chemistry in the Woman's Lab-oratory of the Massachusetts Institute of Technology, is a manual for the studious i think of seeing, and shows the need of an ac-quaintance with science on the part of wo-ous charge entrusted to her arms! How tenmen teachers.

guments we must take exception; its preach-ing we must skip, even though it seems sin-cere. But Mrs. Terhune is always a pleasing and graceful writer; she carnestly desires to do good, and she says so many excellent things that we shall always welcome whatever she may have to give.

C. Alice Baker's "A Summer in the Azores," is as full of sparkle and color as the ocean which lies between our shores and those sum-mer isles. No better sketch of Fayal can leasters, with their outdoor air and sunshine. Peasant women carry all their burdens on their heads; their outdoor covering is a hood-ed cloak of dark blue cloth, reaching to the ankle. The hood is stiff with whalebone, and covers the head like a coal-hod. The follow-"The peasant's hut has no chimney. The fire place is merely a broad stone shelf built out from the wall and in this is a fire of furze. and fagots. The blinding smoke escapes as best it may through roof and open door. For cooking utensils, there are an iron pot and trivets, and one or two red pottery jars and saucers. "Meat is a rare article of food with the

WHY WOMEN SHOULD BE FREE TO STUDY MEDICINE.

A late number of the Woman's Journal has this letter from M. J. S., a Boston woman, containing a couple of stories so full of pathetic and suggestive meaning, that we reproduce it in full:

duce it in full: "A very young mother was left with three young children—the youngest an infant— when the husband and father died of starva-tion in Libby prison. The oldest child was a sufferer from a prostrating hip disease. The second had spinal trouble from which few children recover, and the baby born when the mother was racked by anxiety, was ner-yous and puny. The busband was an artist. vous and puny. The husband was an artist, who had just begun to be known in his pro-fession when duty called him into the war. "His young wife was left with these three helpless children, and very limited means. In helpless ignorance she watched over them month after month, calling to her aid the best medical skill at hand, but only to see her children suffer and waste away continu-

ally. She begged of her physician some books, that she might become more intelligent upon the nature of their diseases, and more skillful in nursing them. The more she read, the more ignorant she felt, and the greater was her longing to know. She placed her children in the keeping of friends, and went to a distant city to study medicine. The hunger with which that tender mother, worn with sorrow and weary watching, sought after knowledge, can never be forgotten by those who studied with her.

"She had no thought of practicing medicine when she began to study, but her interest in the subject increased, and finally she resolved to take a full course of study.

"She told me, when she returned to her children, with what indescribable satisfaction she did things for them that had been overlooked. such influences as develop most perfectly their immortal powers whose blossoning and fruitage are yet too rare on this our earth. ren, so that it seems as if their almost robust health to-day, is entirely due to the medical skill and untiring care of the devoted mother. "Her success as a practitioner has been so great that she has made a beautiful home for herself and her children, and she is the be-

derly she watches it, how hopes cluster about it, and unfold with each added day of life! Book Notices; Books Received. The readers of Marion Harland have a new book from her pen, "Eve's Daughters," which in its way, is excellent. With many of its ar-help? There is no mother at hand to comfort comes, has no intelligent advice to offer in regard to every thing that seems to her so important, and about which she knows al-

most nothing. "What weeks of suspense and agony that young mother suffers, before her child is laid to rest in death, one can never know who has not reached out for help, where none was to be had. A voice comes to her distant friends, be found than in these tropical seeming leaflets, with their outdoor air and sunshine. as from the wilderness, crying for help. What Peasant woman correction of the sunshine.

to follow; they did not want to do it, as time- child of God, through Christ." (see page 269). worn Harvard shows." Is not our author's theology "largely enough

informed" now, to condemn this narrow view? Are not all souls children of the everpervading Divine Spirit, be he called Brahma, Jehova, Jove, Lord, God, or any other of his various names-with Christ or no Christeither the Christ of Nazareth, the Buddha. Zoroaster, Christna, Isis, or either of the various personages, visionary or real, with whom the latter has been associated in the minds of men? Or whether indeed those souls dwell on our little earth or on the untold millions of worlds where the name of Jesus was never spoken, and where no paltry bartering of the wine of immortality, in an absurd and bloody sacrifice, was ever dreamed of. As soon as the dogma of the fall of man through the petty disobedience of Adam and Eve and the presumed consequent insti-tution of *Death* as a penalty, can be outgrown, and in its stead can come the knowledge of death as a divinely benevolent proeess, incorporated, from eternity, into the very constitution of the world, then, at the proper season of all well spent lives, may come the "Euthanasy."

come the "Eathanasy." Again: (see last page of the book) "Jesus Christ, through whose life as a man human-ity itself has grown divine." Ah! has it? Nay, verily! But divine it is growing—divine it must grow, in this and all worlds, obedient to those laws radical in the constitution of all things, and necessarily developing Christs or other exemplars amongst all peoples. In unison with such theology as this must

all true thinkers grow, and towards it the Christ of rational Spiritualism leads with a clear and steady light. In such a faith, be-gotten of knowledge, we find not only our incitements to a happy and cheerful physi-cal life; but an unfailing "Uthanasy" at its natural close. The book will be found of value for the sweet spirit pervading it, de-spite the technology so objectionable to ad-

THE NORMAL TEACHER, G. E. Sherrill, Danville, Ind.) Contents: Editorial; Correspondence; Notes and Queries; Examination Department; University Department; Central Normal Department; Book Table.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. housekeeper. It gives no explicit directions for cooking and cleaning, but scientific rea-sons why they should be thoroughly done. This book is an example of woman's insight into household labor which man would not think of coding and cheam the peed of on 200 of Immanuel Kant: Hegel on the Absolute Religion; Hegels Philosophy of the State; The Hero as Artist; Notes and Discussions;

> THE FLORAL CABINET. (New York City.) A magazine devoted to Floraculture. Art and Literature.

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* The celebrated Vegetable Compound for fe-males which, within a few years, has made the name of Mrs. Lydia E. Pinkham known in eve-ry part of the civilized world, relieves suffering by the safe and sure method of equalizing the vital forces and thus regulating the organic functions. It is only by such a method that disease is ever arrested and removed.

We cannot be young twice; we cannot turn upon our steps and go back to gather the garlands we gathered ten years ago. And, Pressle, wholesale and retail, by the RELIMO-PHILOSOPHI-CAL PRESSING HOLSS, Chicago,



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peasant. Coarse corn cake, baked on a trivet over the coals, hard, sour, heavy and smoky —this with a bit of cheese, fish, or a pepper, and a cup of cold water, is his principal food.

There is little furniture in the room-a bed, so high as to almost require steps to get into it, with a bright worsted coverlet of domestic manufacture, like those of our colonial grandmothers; a table; a hand loom in one corner; and a few scriptural prints on the walls. In some cottages one finds the same modification of the old Roman lamp, used by our forefathers in New England-a small triangular pan to hold grease, and a floating wick. There are one or two chairs; these, however, are seldom used by the women, who squat upon the floor, and sew or spin, and card their flax and wool.

"Most of the clothing and household stuffs are spun and woven by the women, who also perform much field labor, weave baskets, braid hats, knit and embroider beautifully, and make exquisite laces from the split fibre of the aloe. Both sexes are poorly paid for their labor. Men's wages in Horta range from twenty-four to forty-eight cents a day. The best dressmakers get twelve. The Pico women go up to the clouds on the mountain, and milk for eight cents. Those of Horta car-ry water from the public wells for two cents a bucket. The old spinner who sat for our artist earned but two cents a day and spun by moonlight, not being able to afford a lamp." HIGHER EDUCATION OF WOMEN .--- CONTINUED.

An eminent authority to whom the editor of this column is under great obligations. writes particularly concerning medical colleges in which women are students:

The old Eclectic Medical Institute of Cincinnati admitted women the first few years of its existence; excluded them about 1860: readmitted them in 1877. The American Medical College of St. Louis excludes them; the Bennett Medical College of Chicago admits them, and so does the California Eclectic Medical College.

"The Eclectic Colleges of Syracuse and Ro-chester, long since dead, educated Rebecca Gleason, Lydia Fowler and Mrs. C. F. Lozier. So long as we have such, co-education is glorious. I think men and women learn better in each other's company. So far as I have observed in the two Eclectic Medical Colleges in New York City, the most proficient students were women.

"When men and women can be educated to a sense of responsibility as human beings, rather than of appearances and temporary advantages, this matter will have advanced. Dr. Clarke's and Dr. Warren's papers endeavor to prove constitutional weakness on the part of women. I do not believe it. As a rule, women endure more and live longer than men. Though nineteen boys are born to eighteen girls, there are more girls at five years old than boys.....

A REAL PROPERTY.

"The Eclectics have eight colleges, and women are in all but one or two. The fact that this school would admit women, compelled | had better have been buried from our sight. the Homeopathists and Old School colleges Instance the quotation: "The soul which is a

"Another boy is born unto her, and the songs of gladness that she sings through her letters are a constant joy. But only for one brief year; then again d ath claims her beloved one. Then she writes: "I cannot longer endure the tortures of my own ignorance. I must know more before I assume the awful responsibilities of motherhood again."

Now she is studying medicine in an Eastern college, and God grant her wisdom to have, to hold and to keep all the precious lives that come to gladden her in the future. 3I. J. S."

BOOK REVIEWS.

[All books noticed under this head, are for sale at. or

can be ordered through, the office of the RELIGIO-PHILO-

EUTHANASY, a Happy Talk Towards the End of Life, by William Mountford. Ninth Edition. Bos-ton: Houghton, Mifflin & Co. 1882. Price \$2.

With some little surprise I found this ex-

cellent book lying on my table. How shall

a realist come fully into rapport with the

beautiful thoughts that pervade its pleasant

pages. Truly, as a friend says, they are "very sweet." Thoughts of death have long rested

heavily upon the common mind of the race;

aggravated rather than relieved by false

theological inventions. But a few years ago

poets thus expressed the prevalent ideas that

still sadden the hearts, perhaps, of a large

"Come to the youth in life's green spring; or him

who goes In the full strength of years—matron or maid—....

And thou art terrible: The knell, the pall, the bier-

The very title of this volume "Euthanasy."

(happy death) measurably contradicts and

offsets these somber sentiments; and it is

such books, passing through many editions.

that become as indices of the world's growth, despite the dark mantle with which ignor-

ance and superstition have so persistently endeavored to swathe him. The author sets forth his thoughts in the form of familiar

dialogues between an uncle and his nephew,

both seemingly approaching the end of life, and all of his forty-three chapters are ap-

propriately opened by mottoes, mostly poeti-cal, from the pens of rich thinkers. Good

thoughts are too numerous for quotation.

Many persons of mature years have hereto-

fore found and many others will yet find the

In his preface, to this edition, the author

-that "it may be that I see now further into

the intellectual system of the universe than I did as a younger man." These remarks are well and are further indicative of advancing

and liberal thought, calculated to disarm all criticism. When, however, he goes on to add, "After years of study in this country and thoughtfulness in foreign lands, I am

glad to believe that in this work there is nothing which I would wish to retract, either

expresses hope that his "theology is more largely informed than when he first wrote"

volume very readable and instructive.

Come to the bridal chamber, Death! Come to the mother when she feels For the first time her first-born's breath,

SOPHICAL JOURNAL.

majority:

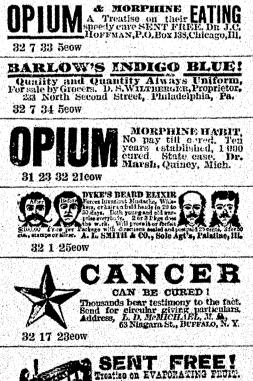
Or agony are thine."

the distant hills/and à remembrance always of the shadow land that lies beyond, let us endeavor to be contented with small things, and to make ourselves happy in the pleasantness of simple pleasures."

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MUSIC AND RELIGION.

But little comparatively is known with reference to the origin of music. The firm believer in the plenary inspiration of the Bible, would claim, however, that its origin is not a matter of doubt, and that the brilliant, ingenious and fascinating Jubal, the son of a distinguished personage named Lamech, meetings are largely attended from miles was the original inventor of musical instru- around. Lately there has grown a division ments, and that the claims of the ancients | among the head men of the church, which | that there were nine goddesses-Calliope, | finally culminated in twenty-five of the most Clio, Erato, Euterpe, Melpomene, Polyhym- prominent men withdrawing from the church nia, Terpsichore, Thalia, and Urania, who | entirely. The religion of the Dunkards. as presided over poetry, music, and the liberal arts and sciences-must be relegated to the regions of mythology and fable. He will enthusiastically refer you to various passages of Scripture: Genesis 4:21-"Jubal was the customary for the brethern to wash one anfather of all such as handle the harp and organ." I. Sam., 18:6-"The women came out disciples. No instrumental music of any of all cities of Israel singing and dancing, to | kind whatever is allowed in their house of meet King Saul with tabrets, with joy, and with instruments of music." II. Cor., 5:13-"And when they lifted up their voice with the trumpets and cymbals and instruments of music." Eccl., 2:8-"I gat me men singers and women singers, and the delights of the sons of men as musical instruments, and that of all sorts." St. Luke 15:25-"He heard kards, having amassed a goodly store of this music and dancing." Revelations' 18:22-"And the voice of harpers, and musicians, and of pipers and trumpeters shall be heard no more at all in thee." Rather a vague and to play upon the same. Now the staid oldunsatisfactory account of the origin of music in those passages of Scripture, one that will | daughters into the Church, whereat the fath not be accepted by the careful critical historian. Kouie, a Chinese musician who lived a thousand years before the assumed era of Orpheus, says: "When · I play upon my king the animals range themselves spell-bound before me with melody." The discovery by Bruce of a painting of a harp upon a Theban tomb furnished the first evidence as to the ancient state of music on the Nile, and of the fact that long before Athens was founded the Egyptians were possessed of stringed instruments. In the library of Pekin, China, there are 482 strictly musical books, and hundreds which are partly musical; these are histories and essays on the divine art. In the East, music and its instruments were believed to be gifts from heaven. The Orientals took no credit to themselves, (says S. Austen Pearce in Popular Science Monthly) for inventing the various extraordinary instruments with with which they performed their wonder working melodies, and no modern nation has yet invented a really new one, for all those we employ are either enlarged or simplified forms of prototypes that were ever, in spite of themselves, expand and in use at the earliest times of which we have | grow, and fulfill the mission that nature deany record, and are really prehistorie. In Egypt the formation of the three-stringed lyre is attributed to one of the secondary gods. Osiris is regarded as the giver of the flute, Isis of song, and Thoth of musical theory. But whatever be the origin of music, whether originating direct from God himself, or from Jubal, or from the Muses, or the gods of the Egyptians, it has a prominent place in the affections of all classes, and if, even. of divine origin, it may often be found in all of its primitive sweetness and beauty in the low dens of vice and licentiousness. As the practiced even among savage nations. As beautiful plant may sometimes be seen connected with them, it is simply the pulsa-

low in the scale of existence.

Nothwithstanding the wonderful potency and soul-elevating influence of music, it has been compelled, like science, to actually fight its way inch by inch, before it could assume its true position as a factor in religious worship and exercise. To-day, its divine mission is not recognized by all the churches. At Toronto, Canada, an attempt made not long ago to introduce an organ into the Presbyterian Church, gave rise to a violent disturbance. An organ was surreptitiously carried into the church by the members desiring it. The Rev. Mr. Kirkpatrick made a short address to the effect that even an organ might be sanctified to religious worship. Then the practice of a psalm for the ensuing Sunday was begun, with an organ accompaniment. Only a single verse had been sung when the venerable Brother Bain, a trustee, entered at the head of a party of anti-instrument men, and ordered those present to carry out the organ. The young men rushed forward in its defense, and a scrimmage ensued, but the old men were stalwarts, and the organ was thrown in- | reached Milledgeville they were after a preto the street. It is impossible to suppress a love of music

on the part of the people. They will manifest genuine, heart-felt enthusiasm over a voice of such exquisite sweetness as that tion, and Ross insisted that they had been possessed by Annie Louise Cary. One who saved from insult and imprisonment by the heard her sing the "Rock of Ages," went into | power of "Home, Sweet Home," sung as only ecstasies over the result, saying: "Her glori-Subscribers who through force of habit | forth in a pure, strong, soulful crescendo—an | Slade Comes to Grief Once More on British exquisite expression of melody—and then to burst out on the still July air over the meadows and woodlands-even the birds keeping silent out of compliment-until the sound wave was broken and the hymn died away in one last, lingering chord of harmony." With such feelings imparted, music will invade every church and impart its soul elevating influence everywhere. The last place heard from (as set forth in a special dispatch to the Chicago Tribune,) where it is creating a miniature rebellion, is Peru, Ind. There are many Dunkards in the vicinity. They are among the thriftiest and wealthiest class of farmers. They have a large brick church in the northern part of the county, and their is well known, is to follow strictly and literally the Bible. They adhere greatly to forms, and their mode of life and dress is simplicity itself. At their annual church meeting it is other's feet, after the manner of the twelve worship. On these two points the trouble commences. The dissenters held that while one brother should wash the feet of the member another should dry the same. The old school claim that one man should perform both of the duties. The second point of the controversy lies in the fact that certain Dunhouses certain "ungodly" musical instruments and have had their daughters instructed timers refuse to take these musically-inclined ers withdraw, etc. The whole Church is having a mighty war among themselves, and there is great excitement in the Dunkard settlement. enlightened public sentiment that prevails with reference to music, which Rev. Henry Ward Beecher declares to be "one of the most important auxiliaries of the preacher," and which has been adopted by Rev. Mr. Moody as the most potent agent in working up a spirit of devotion at revival meetings, and of which B. F. Taylor has declared—"Music that is music, is a universal language for pæan, plaint and praise, breathed and felt alike by Greek and barbarian, bond and free." It is useless for the Dunkards to resist the innovation contemplated by the more progressive and enlightened members. The bud and seed might as well try to stop the expanding, energizing and illuminating influence of sun and moisture, and declare that to be only. a bud or a seed was the height of their respective ambitions; they would, howsigned for them. The Dunkards, however much they may resist the spirit of progress in their midst and surrounding them, will eventually yield and admit instrumental music as an essential factor in religious worship and exercise, and thus be brought more fully en rapport with angelic beings, whose very thoughts are said to be musical in their nature. A heaven without music, would be like a garden without flowers and plants, and a God who would not be its patron, could not be worshiped in spirit and truth. Music in its rudimentary forms is emerging from the debris of the backyard of I tions of the divine within them, seeking I him \$150, (of which amount they only paid | Mr. J. A. Wright, of Montreal, on seeing the

Actigio-Zhilosophical Journal the profligate and licentious, unfolding in recognition and demanding expression. The due time a bud which expands into a beauti- soul animated with sweet strains of music, ful blossom, as if nature was struggling to is rendered more angelic, and is drawn nearget a view of the scenes around through its | er to heaven and led to the contemplation of varied tints and shades, and unmindful that | the higher duties of life. An incident in the it may be embraced by the low and vile, and | life of John Howard Payne, illustrates its have its sweetness wasted, as it were, among power and divine potency. At one time he outcasts-so often does music of the most | and John Ross, the celebrated Chief of the thrilling, enrapturing kind find expression | Cherokeé Indians, were arrested in Georgia when least expected, among those who are by the State militia. While passing along regarded as vile sinners. And this illustra- on horseback the following night, Payne's tion is truly emblematical of the fact that God | escort in order to keep himself awake, began and the angels never forsake a person, however | humming: "Home-home-sweet-home," when Payne remarked: "Little did I expect to hear that song under such circumstances and at such a time. Do you know the author?"

> "No," said the soldier; "do you?" "Yes," Payne answered, "I wrote it."

"The devil you did. You can tell that to some fellow, but not to me. Look here you made the song you say; if you did-and l know you didn't, you can say it all without stopping. It has something in it about pleasures and palaces. Now pitch in and reel it off, and if you can't I will bounce you from your horse and lead you instead of it." The narrator of this incident then goes on to say that this threat was answered by Pavne, who repeated the song in a slow, subdued tone, and then sang it, making the old woods ring with the tender melody and pathos of the words. It touched the heart of the rough soldier, who was not only captivated but convinced, and who said that the composer of such a song should never go to prison if he could help it. And when the party liminary examination, discharged, much to their surprise. Payne insisted it was because the leader of the squad had been under the magnetic influence of Ross's conversathose who feel can sing it.

Soil.

There seems to be something in the atmos phere pervading Queen Victoria's dominions which breeds a cyclone for Henry Slade whenon British soil, and not believing that justice, ever he inhales it. His unfair treatment in common sense or devotion to Spiritualism England is still fresh in the public mind. required him to sacrifice himself to a mob-Whoever has studied the history of the Engand having an engagement in Detroit, he lish trial; whatever his opinion of Slade or reluctantly said, "It is slight of hand"the phenomena may be, must admit that the finishing the sentence when he arrived on a man was shamefully abused by Prof. Lan soil where greater breadth of freedom is enkester, the English press and courts. After joyed--"so slight you can not detect it, nor leaving England he visited Germany, where can any one else account for it, under any Prof. Zöllner experimented with him, the reother hypothesis than that it is caused by sult being published by the Professor in three spirits," volumes, which were afterwards condensed and translated by Mr. C. C. Massey, barristerfact he was so informed by a friend-that at-law of London. Through Mr. Massey's adthe whole scheme was concocted by those mirable work the English reading public has who are the deadly enemies of Spiritualism, become familiar with the important testimony and who wished to bring it into disrepute by furnished by Zöllner as to the verity of the phenomena, the book having passed through several editions in England and America. The hpenomenon of independent slate writing has been witnessed in Slade's presence by thousands of intelligent observers; hundreds of these observations have been made under conditions wholly unexceptionable and establishing the fact beyond any controversy except from those to whom no evidence, however complete, is sufficient-and there are some such. The editor of the JOURNAL has repeatedly had this writing upon his own marked slates that never left his hands until after the completion of the writing, which occurred while the slates were in plain sight, never having been placed under a table or any other cover, Slade only touching the tips world's goods, have introduced into their of the fingers of one hand to the wooden rims while the writing was in progress. The editor has also seen other phenomena in Slade's presence under conditions equally as good. After having demonstrated in nearly all the principal countries of the world the existence of these phenomena; after they have been pronounced by some of the leading conjurors of Europe as beyond their Whatever may be the opinions of the Dunk- | art; after wringing from scientific men ards to-day, they can not long withstand the | an acknowledgment that the manifestations are not explicable upon any hypothesis of fraud or jugglery, Mr. Slade in the pursuit of his vocation and in compliance with a contract, visited the somewhat obscure little city of Belleville, Ontario. Soon after his arrival a despatch to the Chicago papers stated he had been exposed and had confessed that it was trickery. Knowing that whatever he may have confessed in no way effected the phenomena heretofore referred to, we were not worried, as the JOURNAL has always stontly maintained that each seance or ex periment must stand on its own merits independent of all others when the question of its genuineness is raised. We are in receipt of the Belleville Intelligencer containing a long account of the affair. Therein it is claimed by implication that the slate-writing done under the table was by Slade, and that the message on the double slate was there before the experiment began. Slade is also charged by his accusers with various little tricks thrown in between the principal acts. On Saturday last Mr. Slade arrived in Chicago, and a representative of the JOURNAL was detailed to interview him on the Belleville affair. Repairing to the Crawford House, corner of Wabash Avenue and Adams Street, the JOURNAL man found Mr. Slade, pleasantly ensconced in a fine suite of rooms and apparently none the worse for the British blizzard. Mr. Slade's statement is substantially as follows: Friends of the cause and investigators residing there, had been writing to him for and is too absurd to need an answer.—Banner of some time to visit that place, finally offering | Light, July 15th.

the profligate and licentious, unfolding in | recognition and demanding expression. The | him \$50), if he would only give them his ser- | account of the Belleville affair, telegraphed vices for one week, hold scances, lecture, etc. as follows: He finally consented to go. After his arrival | Banner of Light, Boston, Mass: he gave some satisfactory tests, and on Thursday evening, July 6th, he lectured, there being a goodly number in attendance who seemed to pay the most respectful attention. At the conclusion of his address several of those present, accompanied by the Chief of Police, followed him to his room, wine was ordered by them, and a systematic effort made to intoxicate him. He is confident that the wine he drank was drugged as it had a most distressing and deleterious effect upon him. Finally those present retired to their respective homes, but as if by some pre-arranged plan, several of them, in company with the Chief of Police, returned on the following morning, and urgently requested a scance before he left the city. Mr. Slade feeling badly from the effects of the wine drank the previous evening, was not in a condition to comply with the demand, but finally taking a double slate, he sat quietly down to await results, having previously offered those present an opportunity to examine the slate which they declined to do, appearing to be satisfied that all was right, and declaring they "were not looking for fraud." On account of the noise in the streets and that made by those present asking questions, the usual sound of the tiny pencil in writing the message, could not be heard, and Slade occasionally opened it to see if a message had been written. Finally one present suddenly grabbed the slates and cried out, "I have caught you!" The slate was full of writing, and the Chief of Police said, "I saw the writing before you commenced trying to get a communication from the spirits." Mr. Slade told him he was mistaken; that he did net write the message himself, and knew nothing of its nature, and that his statement that he had previously produced the writing on the slates by placing a piece of pencil under his finger nail and writing therewith, was false in every particular. The Chief of Police then said unless he (Slade) admitted that he produced the manifestations himself, or in other words, that he was a fraud, he would have him arrested. Having passed through one severe ordeal before

"Is Dr. Slade in Canada-papers report him badly exposed in Belleville, Ontario."

To which Mr. W. says he received the following reply:

"No. See Banner June 3rd, 6th page." Mr. Wright's despatch is no doubt the basis of the assertion contained in the first six lines of the Banner editorial; which assertion might lead the reader to infer that the Banner had been misinformed and had been innocently led into a false statement, when as a matter of fact the statement is of the same reckless, untrustworthy character as it is customary for that paper to publish. Such statements do not help the medium and are an injury to Spiritualism in that they cause investigators to look with justifiable suspicion upon the Spiritualist press.

Memorial Services.

Last Sunday morning, at Martine's Hall Mrs. Bullene officiated at the memorial services in commemoration of the life of John H. McFarran, who passed to spirit life June 6th, at No. 18 Ogden Avenue. Her address was well received, it being a complete illustration of the change called "death." The speaker alluded to death as one of the glorious ordinances of nature, a change which generally comes to our physical bodies, in consequence of the destructive influence of old age or disease, disease being caused by the disintegration of the vital forces and particles that constitute the physical body; but no matter how induced, it performs its office in accordance with the concentration of inharmonies induced by a want of proper balance of the electrical or magnetic conditions that exist. She represented death as not being in the least painful, and pictured the ascent of the spirit to its spiritual home as being glorious, and one that it was a great pleasure for those who have already passed through the change, to witness.

Mrs. Bullene was followed by Mrs. Fellows, who, under control, made some appropriate remarks. She alluded to marked traits in the character of the deceased, giving a vivid picture of his benevolence, kindness of heart and progressive nature, and showing the good he had accomplished when he was blessed with prosperity. Now ushered into the realms of spirit life, he was patiently awaiting the coming of his companion, an event which would happen at no distant day.

" Leaves of Grass."

It appears from an item in the daily papers that on the heels of considerable ill-luck of late, Whitman's "Leaves of Grass" have just achieved a very decided and important triumph. The Post Office Department at Washington has been considering a formal request that the book be excluded from the mail service by official order of the Postmaster-General, under what is known as the Comstock law. A few days since the department issued its formal decision and order, that "Leaves of Grass" must pass unmolested through the mails, "that a book generally accepted by the public and the literary classes and admitted into libraries, cannot be brought under the statutes against improper literature," etc. The action of the Boston Postmaster, Tobey, in detaining and refusing to forward a printed lecture of George Chainey, which quoted in full the piece "To a Common Prostitute," and explained it, is summarily reversed and disapproved. It is on this action of Mr. Tobey, and an appeal to Washington for "judgment" against "Leaves of Grass," that the Postmaster-General's decision, so different from what was counted on, is based.

ting him under the influence of wine, which he has good reason to believe had been drugged.

not naving him for his services, and by ge

Mr. Slade says he has reason to believe-in

After reaching Detroit Mr. Slade wrote a letter to Mr. F. H. Rous, of Belleville, covering about the same ground as his statement above. This letter is published in the Intelligencer of July 14th, and the editor in commenting on it says, among other things:

There are only one or two things in the letter which call for special comment. He asserts that he was drugged while in Belleville, that an attempt was made on his life, that he was "insulted, cheated, and robbed of his just dues," and that he was *forced* to lie; he also makes a feeble attempt to account for the facts immediately connected with his exposure As for his statement that he was drugged, it can only be said that if he was drugged on the evening of the 6th, then about a dozen others-including several prominent citizens-were drugged too, for they near ly all drank the same houor that he did, namely good honest Canadian whiskey, part of which h ordered himself. The liquor came up from the bai in small glasses, and Slade would always choose his own glass from the waiter's tray. He did not drinl a drop of wine during the whole evening. His state ment that an attempt was made on his life is utterly false, though we have no hesitation in saying the there were certain moments in the course of his visit when, if a man had choked the life out of the crea ture, the act would almost have been justifiable. That he was insulted is true, if by "insult" he means the accusation of 'fraud, the denunciation of him as being unfit to live, and the use of a little force in order to bring his villainies to light. That he was cheated and "robbed" is false. He was engaged for \$150 for a week. He was here six days, was given \$50 in cash on the 4th inst., and took away with him all the money he collected-which was certainly no less than \$10, and may have been \$60 or \$70. All his expenses while in the city were paid by those who engaged him. That he was "forced to lie" is a tatement too ridiculous to be seriously considered,

We have endeavored so far as possible to give both sides of the affair and our readers are at liberty to make up their own judgment. The length of the account published in the Intelligencer renders it inconvenient to republish, but we have stated substantially the principal charges as to the fraudulent character of the phenomena. The JOURNAL, as we have often said before, is a newspaper and not an "organ." In this respect it differs from our Boston contemporary; this difference cannot be better shown than by quoting from the last issue of the latter, an editorial upon this very affair:

Information reaches us from Montreal, Canada that an individual who goes about the country call-ing himself-or by inference agreeing to allow other to call him-"Dr. Slade," is now operating in that part of the continent, and has just been exposed in Belleville, Ontario. We are glad to hear that to that extent, at least, justice has overtaken him. We would inform our readers in Montreal, Belleville and else where that Dr. (Henry) Slade, of New York City, the genuine proprietor of the name, is at present lecturing in Michigan, and is *not*—nor *hus* he been of late—in Canada. The person claiming his name and reputation is either the party who is known as "Charles Slade," against whom we have repeatedly warned our patrons, or else some one of the Brad-don-Fay et-al. combination now imposing upon the Canadian people has assumed the name of Slade to escape the effects of the showing up which we gave these "worthies" (?) in our issue of June 3rd. The New York Sun paragraphs this "Belleville" business as applying to the genuine Dr. Slade--but its attempt

Michigan State Association-Its President.

In the JOURNAL of the 15th is a note from S. B. McCracken, in which he states himself, "the only responsible executive officer of the Association." We learn that John M. Potter, of Lansing, is recognized as president by others, on the ground that he is the director with the shortest time to serve, and that makes him the successor of Mr. Burdick, who resigned a few weeks ago. This is a matter of interpretation of their constitution on which we cannot judge, but we state the case in justice to both parties. Mr. Potter is planning for a State Camp Meeting at Pine Lake, ten miles east of Lansing, on the grounds where he and others have been negotiating for the sale of lots-the meeting to commence Aug. 26th.

One of the most prominent and influential members of the Melbourne Society of Spiritualists, Australia, writes that "Thomas Walker," called in this country and England "the boy orator," "has settled down into a materialist lecturer, denying his own mediumship." This was to have been expected, inasmuch as the Toronto (Canada) Spiritualists proved him several years since to be a fraud, cheat and trickster. His accomplice as well as himself got badly burned with phosphorus while trying to show lights and materialized forms in a dark scance. Materialists and Secularists are welcome to their convert.

Mrs. Elizabeth Whitworth, impressional and trance medium, assisted by Dr. Davis, of New York, has established parlor meetings in Cleveland, Ohio, on each Sunday afternoon. The first gathering on the 9th inst., was well attended, and an excellent discourse on "The true Spiritualism of Jesus Christ and the early Christians" was given through Dr. Davis by his spirit guides.

· JULY 22, 1882.

RELIGIO-PHILOSOPHICAL JOURNAL.

Current Items.

The Mormons announce that they will receive 15,000 converts from Europe during the present summer and fall.

A people's church, to cost \$100,000, to be erected in Boston, will be the largest religious edifice in New England.

Charles N. Ahstron, a Swede, writes from Stockholm that he proposes to bring to Am-erica Swedenborg's little summer-house, the only thing connected with that theologian remaining in Sweden.

In the colored population of the South the Catholic Church sees a large field for mission work, and the *Catholic Review* urges all parishes and priests to enter upon the work, the field being ripe for the harvest.

The Rev. W. McCann, Moderator of the English Presbyterian Synod, alluding to the question of Christion economists, recently remarked that England spent £127,000,000 in drink, and only £2,000,000 on missions.

It is proposed in England that the house in which Darwin was born be purchased by the public authorities and preserved from de-struction, and that a tablet be placed upon it recording the event that has made it famous.

Twenty-three families of Russian Jews have returned to New York from Philadel-phia, complaining of their treatment, and begging to be sent back to their native land. Arrangements have accordingly been made with a steamboat line to place them in the homes of their youth.

Joseph Cook's lectures in India, though well received by some, have been severely criticis-ed by several of the leading journals. The *Philosophical Inquirer* of Madras, one of the native papers, says: "His utterances were mostly of untruthful nature; his tongue was vile; his wisdom, above the average order, was seen in his smashing under his heels the names of the leading thinkers, scientists and heretics of the day on both sides of the Atlantic.'

The New York "Thirteen" Club has lately partaken of its seventh annual dinner. The menu was printed on cards cut in the shape of a coffin lid and the repast consisted of thirteen dishes. The organization has thirteen times thirteen members, the initiation fee is \$13, the monthly dues are thirteen cents, and still, despite the awful showing, there are applicants for fellowship awaiting the death of present members.

Mr. Emerson, in the days when his mind was most darkly clouded, never forgot two things—his exquisite courtesy and his love for his friends. At one time when memory had failed him a visitar happened to mention had failed him, a visitor happened to mention Dr. Furness of Philadelphia. "Yes, to be sure," said the old man, with an awakening of remembrance and delight, "Furness is my dear friend, a most lovely gentleman." And his old animation came back in talking

The Colonel, who lives in the South, was finding fault with Bill, one of his hands, for neglect of work, and saying he would have no more preaching about his place—they had too many protracted meetings to attend. "Bill aint no preacher," said Sam, "he's only a 'zorter." "Well, what's the difference be-tween a preacher and an exhorter?" "Why, you know a preacher he takes a tax' and den you know, a preacher he takes a tex', and den he done got to stick to it. But a 'zorter-he kin branch."

cided in the French Chamber. A proposal was made to meet the objection to an oath by defining as an attestation upon honor and conscience, implying no profession of religious belief, but this was negatived. In its place the formula "On my honor, faith and conscience I swear" was adopted. The ex-isting phrase, "Before God and man," was stricken out by 313 to % votes. Another clause was carried forbidding the erection of religious emblems, crucifixes, and pictures of the crucifixion in courts of justice, by 210 to 197 votes. A remarkable case is now being tried be-fore the courts of Australia. A Roman Cath-olic merchant left in his will a bequest of \$7,000 to be used to deliver his soul from purgatory. The executor, who is not only a skeptic but a humorist, demands legal proof from the local priests that the conditions of the will have been complied with before he will pay over the money. The burden of an unexpected problem is thus thrown on the church, as it is called on to prove, to the satisfaction of a court of law, that purgatory has an actual existence, that prayer has power to release souls from it, and also that this particular soul has been released. An old man living near Pittsburgh, believ-ing that the Lord is soon to visit the earth with another flood, is building an ark after the pattern of the Noachian vessel. It is 228 feet in length by 48 feet in width, and will have a capacity of one hundred tons. The builder, John R Randolph by name, has been remonstrated with by his neighbors time and again, but without effect. He looks for the flood by the middle of October, and hopes to finish his ark by the first of that month. In the meantime he is making arrangements for the reception of as many representatives of the animal kingdom as he can find, and is sending invitations to a great many ladies and gentlemen whom he wishes to take in out of the wet. A Frenchman has recently made some curious experiments upon himself, and as a result has announced to the world that it is possible to control dreams and make .them either pleasant or otherwise. His method is to stimulate the brain through the agency of heat, and to place the body in certain positions. He finds that by bandaging the head with a layer of wadding his dreams always become sane and intelligent. As regards the position of the body, the results, so far as the nature of the dreams are concerned, are varied. For example, when he lay upon his back he experienced luxurious and sensorial dreams. To sleep on the right side brought him dreams which were absurd and full of exaggeration, and which brought old matters viv-idly back to his mind. While lying on his left side the exaggerated character of the visions disappeared. They became sensible and intelligent, and recalled more recent experiences. The phenomenon of speech in slumber was also more apt to be noted while the body lay in this posture.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper gees to press Tuesday P. M., such notices must reach this office on Monday. 1

We have just received an order for a book from some person at Pawnee Rock, Kansas, but the party fails to sign his or her name.

Quite a large audience assembled at Martine's Hall last Sunday evening, to listen to the lecture by Mrs. Bullene, on "What is Psychology?"

On next Sunday at 3 P. M., Mr. Henry Slade will speak at Martine's Hall, 55 South Ada Street, under the auspices of the Management of the Mediums' Meeting, which occupies the hall at that hour. Admission 25 cents.

Dr. J. K. Bailey spoke at the Lily Dale Camp Meeting, Cassadaga, N.Y., June 19th; at Penn Line, Pa., July 9th. His local address, until further notice, will be: Sterlingville, Jefferson Co., N. Y.

A. B. French lectured last Sunday at Middlefield, Ohio, to a large audience. On the 22nd and 23rd he will be at Harwick on Cape Cod. From there he goes to the Onset Bay Camp Meeting. In September he will make a visit to Chicago.

J. M. Westerman, of Quincy, Ill., writes: 'We have organized with about twenty members, and hold circles at Mr. A. Brends. We have ten mediums, four of whom are speaking mediums. We meet three or four times a week."

We have received from J. Selby Ixon, Secretary of the Dunedin (New Zealand) Free Thought Association, an excellent photograph of the scene at the laying of the foundation stone of Lyceum Hall, A large number of people were present.

Mr. Henry Houghton, of Cleveland, whom our Chicago readers will recollect for his efficient services last winter in connection with the meetings which resulted in the formation of the Second Society, spent last Sunday in the city, and was cordially greeted by his numerous friends.

Prof. J. R. Buchanan, in a letter received by us last week, says: "I think you treat the hypotheses as to spirits helping out fraud very properly, and I am amazed at the credulity of some intelligent Spiritualists on this subject." The worthy doctor need not be amazed. Association with such creatures as Crindle, Bliss and others of like character, must of necessity cause deterioration spiritually, intellectually and physically of those so associating.

One whom we well know, speaks very highly of R. W. Flint, a medium for answering sealed letters, and who resides at No. 1.327 Broadway, N. Y. He alludes to him as follows: "I sent him a sealed letter requesting the spirit addressed to consult with my personal friend, S. S. Jones, in regard to one The judicial oaths bill has at last been de- | matter to which I alluded. In due time the letter was returned, answered in a manner characteristic of the writer in earth-life. He stated that he called upon Mr. Jones, as reoperate with him. Not understanding how he could so readily find Mr. Jones, a total stranger to him, and thinking there might be some mistake, I called on Mrs. Bishop, No. 15 North Peoria St., and asked her controlling spirit if he could determine whether the statement was correct. He said it was, and that Mr. Jones was present and could answer for himself. He then wrote through the medium's hand: "The old gentleman called for me while I was at The Council of Progress and Peace, a society in which I am interested, and we consulted together."

The Religio-Philosophical Journal Gazett-

ed in the Lone Star State.

We call the attention of our readers to the

prospectus of the RELIGIO-PHILOSOPHICAL

JOURNAL, published at Chicago. In the realm

of free thought and a candid exposition of

the doctrines of modern Spiritualism, the

JOURNAL' is the leading newspaper of the

United States. It is conducted with great

ability, numbering among its contributors some of the most eminent minds in the coun-

try. Spiritualism, like all other systems of

a moral and religious character, is tainted

with fraud. Bogus mediums have done more to bring reproach upon Spiritualism than all

other causes combined. There is a schism in the ranks of Spiritualists. The Banner

of Light, published at Boston, is the organ of bogus mediums, and will wink at any

fraud. The JOURNAL for the past ten years

has been making a gallant fight against every

species of fraud, showing no quarter to the

scamps who go from one end of the land to

the other, deceiving the unwary with their clap-trap performances, which pass current

as Spiritualistic manifestations. Modern

Spiritualism is one of the grandest and most

beautiful systems of religious philosophy in

the nineteenth century, but it has been de-

graded by charlatans, and it is against that

class of impostors that the JOURNAL is wag-

ing an unrelenting war, and for so doing it has brought upon itself the hue and cry of

frauds, who cloak their deviltry within its

ranks. It is hated and feared by the New

England wing of the Spiritualists, whose ex-

ponent is the Banner of Light. The JOURNAL contains the best thoughts on the great mor-al religious questions of the day. Its contrib-utors are men and women of the keenest in-

tellects. You can never put your money to better use than subscribing for this excellent

journal. We call particular attention to the prospectus, which will be found in this issue

of the Gazette.-Gate City Gazette, Dennison,

The Gazette has our sincere thanks for its

plain expressions. It has been the good

fortune of the JOURNAL to gain the respect

and earnest good will of the secular press to

a degree never before equaled by any Spirit-

nalist or free thought paper. The causes

producing this desirable result are forcibly

stated by our brilliant Texas contemporary.

"It (the JOURNAL) is hated and feared," says

the Spiritualists, whose exponent is the Ban-

mislead those who give it a careless reading. The JOURNAL has a host of warm friends in New England among the clear-headed, moral, order-loving Spiritualists; but it is "hated and feared" and misrepresented by that wing of Spiritualists whose especial organ is the Banner of Light. The constituency, however, to which our Boston contemporary cators, is scattered over the whole country. Wherever in the ranks of Spiritualism the Gazette finds a charlatan or a gobemouche, it will find in that individual an admirer of the Banner.

Testimonial.

To the Editor of the Religio-Philosophical Journal:

I regret that I am obliged to leave Chicago without seeing you again, as I wished to tell you of the great relief I obtained under the treatment of Dr. S. J. Dickson. Friday morning, as you know, I was suffering great pain and utterly unable to attend to my business; his treatment relieved me at once, and although he has given me but three manipulations, I am feeling much better than I have before since I left New York, and am satisfied that the improvement, if not permanent, will continue until I return again to Chicago, when I shall place myself under his care with the expectation of a permanent cure. never saw so strong magnetic and electric power in a healer before, and should hardly have credited the possession of such by any human being, had I not been a personal witness to Dr. Dickson's powers, and you know how much experience I have had in that direction, having been fellow sufferers and sympathizers for so many years. I certainly can recommend him to any suffering from disease, and I hope to be able to testify further to what would seem to be almost miraculous powers on my return to your city.

Fraternally yours, NEWTON S. OTIS, (117 Fulton St., New York.) Palmer House, Chicago, Ill., July 16th, 1882.

NEMOKA.

The Contemplated Camp Meeting Ground for Michigan.

To the Editor of the Religio-Philosophical Journal:

I feel that there has not been enough said about our Michigan Camp Grounds. To me it seems the most practical of anything that has been started in this State. It is situated on a small lake ten miles from the capitol, and has every other convenience that in time will make it as pleasant as any of the eastern camp grounds. I hope all the friends in Michigan will interest themselves in this new movement and all work together to make it a grand success. For circulars, send to J. M. Potter, Lansing, Mich. He is now President of the State Association of Spiritualists and Liberalists. He has charge of the Grounds and seems to be the right man in the right place. MRS. R. A. SHEFFER. South Haven, Mich., July 8th, 1882.

The Psychological Review for July.

Contents: Imagination and Experience: Our Existence in Eternity; Ghostly Visitors; Krishna and Christ; The Great Kingsbury Puzzle; Brief Notices of Books; Monthly Summary of Contemporary Spiritual Opinion: Notes and Comments, There is a great deal of wholesome food for thought in each of the

Grove Meeting in Ohio.

Onset Bay Spiritualist Grove Meeting, The skith annual series of this Association at East Ware-hum, Mass. (on the line of the Old Colony R. E.) commonces Sunday, July 16th, 1882, and closing Sunday, Angust 18th, 1882. The following speckers are encaged: E. S. Wheeler, Mrs. R. L. Savon, Dr. H. P. Fairfield, Mrs. H. B. Morne, N. S. Greenked Cephas, B. Lyan, J. Brank Baxter, A. B. French, fien, A. Fuller, Dr. Geo, H. Geer, Dr. H. E. Storer, Miss Jennie B. Hagan, W. J. Colville, Mrs. Sarch A. Byrnee, Glies B. Stel-bins, Mrs. Sarah A. Witey, Miss Lizzle Daten. Several test mediums will hold public and private scances during the meeting. Good music will be in attendance at very advertised session, and entertainments of a varied char-acter will be in charge of Mr. Chas. W. Sullivan. Excursion dickets to Onset Bay and return are sold at all the publich at their depots. Mr. B. F. Bourne, permanently in charge of the grounds at onset Bay, will give information to applicants as to the other, and supplied at their depots. Mr. B. F. Bourne, permanently in charge of the grounds at onset Bay, will give information to applicants as to tordien and price of lots. Direct all letters to Onset Bay East War-ham, Mass. Mr. B. F. Bourne, permanently in charge of the grounds at Onset Bay, will give information to applicants as to tordien and price of lots. Direct all letters to Onset Bay, East War-ham, Mass. Bis H. B. Storket T. President.

Spiritual Meetings in Chicago.

SECOND SOCHETY OF SPIRITUALISTS holds regular Sun-day service in Martine's Hall, No. 55 South Ada Street, near Madison. Services at 10:45 A. M. and 7:45 P. M. Lecturer, Mrs. Emn a F. Jay Bullene, trance speaker. At the morning service Mrs. Bullene, under spirit control, will answer, writ ten questions from the audience on subjects relating to the facts and philosophy of Spiritualism.

The Chicago Progressive Lyceum convenes at 12:80 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 3 o'clock P. M.

Spiritual Meetings in Brooklyn and New

York. NEW YORK.—The New York Spiritual Conference, the old-est Association organized in the interest of modern Spiritual-ism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public flowited. P. E. FARNSWORTH, Secretary, Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 55 West Bard St., mear broadway, every Sunday at half-past ten, s. M., and half-past seven P. M. Chlidren's Progressive Lycenne meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 74 p. M., sharn, All Spiritual Papers sold at all our Meetings, S. B. MCROIS President.

Passed to Spirit-Life.

Passed to spirit-life at Craig, Mo., June 23rd, Mrs. Christena Laurence, wife of Capt. J. Y. Laurence, aged difty-seven years,

Mis. Laurence was a pioneer settler, well known and high by estermed for her personal worth, kindness to the sleft, the social qualities and intellectual and spiritual culture. She was known as a spiritualist, without galle and without fear, and her last days were full of undaitering trust and unter light. Craig, Mo. WALLACE FOWNS.

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Mr. D. Johnson, Arlington Heights, Ill., has | the Gazette, "by the New England wing of kindly donated one year's subscription to Mr. E. C. Culver, Swede Point, Iowa.

quested, and that he would "heartily co. articles. Price, single number 35 cents. For sale at this office.

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> In another column will be found the advertisement of Pahspe: A New Bible by Dr. Newbrough. It will probably be hailed with delight by a great many who have been looking forward to its publication for some time.

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To the Lady who sends us the largest club of Six Months Subscribers as per the above offer, up to Sept. 1st, 1652, or if prefered we give a Molife Gold Watch, or a Splendid Cabinet Organ, or a Singer Sewing Machine. Every club raiser gets a valuable premium. or rash commissions if prefered. Miss Bease A. Ridley, of South Lawrence, Mass. Sent us a club of 64 subscribers, the largest club received in May, and a cured a handsome Sik Dress. Club raisers should send \$1.00 for paper one year, Buttee Knife and Sugar Spoon, so as to have both prems jums to use as samples. TRIBUNE & FARMER, Philadelphis, Pa.

RELIGIO-PHILOSOPHICAL JOURNAL.

Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

The Law's Demand-A Plea Against Capital Punishment.

BY E. D. STILES.

The law's domand is satisfied, Human revenge is gratified! The fatal gibbet has been sprung; Guiteau, the assassin, has been hung!

"A murderer of darkest hue," Men say. It may be true, But pauso and ask, "What made him so?" Answer the question, if you know.

Was it because he willed to be A murderer? Ah! no, not he! "(tot's inspiration," oft he taid, Alas! Alas! 'twas man's instead.

For everywhere do men create By thought of jealousy and hate, A moral poison, which may be, More deadly than the Upas tree.

And thus the very air men breathe May with this moral poison seethe, Until, through hand of weaker one, Some dark and hideous crime is done.

Pause! for a moment and behold The strife for power, the strife for gold, Then tell us, if you can, we pray, What law controls the world to-day?

Is it the law of equity, Of truth and justice that we see? Alas! man's selfishness has been The primal cause of this dark sin.

But what of this last brutal deed That men call "justice?" Shall we plead That they "did but the law fulfill?" What says the law? "Thou shalt not kill!"

And yet to-day, in this, our land, Hundreds of men would calmly stand, And see a poor, weak brother killed. That thus the "law" might be fulfilled. How long, how long, shall this foul shame How long, how long, pray shall it be Ere from this blot our land is free? Worcester, June 30th, 1882.

Notes on Berligio Bernalings.

To the Editor of the Religio-Philosophical Journal:

A correspondent (Mr. Thompson) thinks "our greatest need is a better defined idea of God." He admits that all past study and reasoning have failed to solve the problem involved; but is quite confident that if we but begin right "it is as easy of solution as any problem in mathematics." Exactly so, "if we be-gin right;" but there is the hitch, that stubborn "If,"

and the right starting point. According to the brother's entire conscientious-ness, I would invite him to the solution in the RE-LIGIO-PHILOSOPHICAL JOURNAL, but for one reason, viz: His demonstration while satisfactory to his mind, already convinced, would, beyond doubt, prove as foggy to the majority of thoughtful, but doubting readers, as have all past efforts in that direction. Moreover, if his first effort did not result in columns

Moreover, if his first effort did not result in Columns upon columns of argumentation, such result would come of the many inquiries of readers, who would still fail to see the mists cleared away. The inherent difficulty, or one, is that theists will only be content, perhaps should only be, with an in-finite Goil; and such a being is beyond demonstra-tion to finite capacities. I have often thought Theodore Parker was very near the truth when, with characteristic honesty, he admitted that man's reason-ing powers were inadequate to the task of demoning powers were inadequate to the task of demon-strating either his own immortality or the existence of Deity, that these fundamental truths were to be its intuitive assertions, or, as our good brother Stel-bins put it, "the inner voice." Spiritual phenomena confirm the testimony of this "inner voice" when it asserts that man's spirit body is deathless; and so I am the more content to be satisfied with its teach-ings so to an all sufficient sufficient which I A Question Concerning the Management of Children's Progressive Lyceums-Experiences in Spiritual Phenomena, Etc.

To the Editor of the Religio-Philosophical Journal: In the JOURNAL of June 10th, your able correspond-ent, D. M. Cole, draws a sad but truthful picture of the langaishing and inefficient condition of our chil-drens' lyceums. As success in these important insti-tutions must lie at the foundation of permanent suc-cess to our beautiful philosophy, whatever will show wherein was an urange in their monement and wherein we are wrong in their management, and point out better methods of procedure, cannot fail to be of paramount importance. Bearing on this I will briefly state a query that was advanced during last Sunday's services in the Cleveland Lyceum, by the Assistant Conductor, Mr. Chas. Collier, and which not only called forth some pointed remarks from Mr. Russell, an old valued friend of the Lyceum, just returned from a nine months'visit amongst Spiritualists in England, but drew-out considerable comment, pro and con, after the session was closed. Mr. Collier's query or rather suggestion, was this: Whether it would not be better to open each session of the lyceum with some form of invocation or prayer addressed to the good spirits we believe are around and about in their desire to aid and benefit us, or to the great Supreme Spirit of all, asking a blessing on our efforts in be-half of the children, instead of (as our lyceum was at present conducted) commencing the services with not the slightest recognition of anything superior to ourselves, and with as much apparent indifference as though entirely ignoring the beautiful idea of good spirit help, as Spiritualists we profess to believe in. This was supplemented by the remarks of Mr. Rus-sell, a white-haired gentleman of large experience and benevolent heart, who stated that he found the Spiritualists in England far more reverent and earn-set in their combined that the power that is in their services than those he met here; that in all their gatherings, in their circles and scances, earn-est prayer for the aid and comforting manifestations of good spirits was ever invoked, and the result was such an influence of power and feeling of goodness as he found sadly lacking on this side of the ocean; concluding with the suggestion, whether in our determination to cut loose from the superstitious dog-mas and creedal fetters of the orthodox churches, we

had not drifted into the fatal error of cutting loose from much that was truthful and good. Of course, there will be wide difference of opinion Of course, there will be wide difference of opinion touching the salient point—the importance of pray-er, or recognition of helpful infinences to be gained from the spirit spheres. But it is worth while to ask, whether a state of affairs in our Cleveland Lyceum I will give, obtains in other lyce-ums, whether it arises from a common cause, and if it is well that it should be so; namely: The exer-cises begin without the slightest allusion to, or re-cognition of, any superior power, good spirits, or beneficent influence whatsoever, just as you might begin a fair or picnic where fun and frolicsome amusement was the only object in view. In conse-quence, the children, often slide about the floor in quence, the children, often slide about the floor in wild groups, romping and shouting, drop to their seats in straggling, indifferent fashion, with an utter want of that reverent seriousness we instinctively associate with the cultivation of our moral well-being. As was remarked to the writer by a visitor-a lady of superior culture and refinement—after at-tending a session of the lyceum: "If what I have witnessed this morning is the legitimate outcome of your teaching, I should not wish any of it for my children. Proper independence is a good thing; but when it is independence degenerated to license of When it is independence degenerated to incense of indifference, it is sadly out of place amongst children. Why, there seemed such lack of reverent feeling, —such an utter want of respectful deference in the pupils to their elders and teachers, as I never saw evinced in a school before." It is painful to be compelled to the admission, that in here measure these strictures were deserved

It is paintin to be compened to the admission, that in large measure these strictures were deserved. Hence the query may well be put: In the total lack of any invocation to a higher power—any prayer for beneficent influences from the good spirits beyond, whereby we seem to lose all recognition of the angel throng and Great Spirit of all we profess to believe in, in the exercises of our lyceum, do we not directly cultivate feelings of careless indifference in the children, and want of reverence for almost everythe children, and want of reverence for almost everything, whether human or divine?

EXPERIENCES IN SPIRITUAL PHENOMENA-DEATH WARNINGS, ETC.

Long before modern spiritual phenomena had been thought of, I became cognizant of circumstances transplring in my father's home that cannot be accounted for on any of our known normal conditions, The first occurred when I was too young to take note of it except as it was borne to my memory from hearing it discussed by the elders. A brother some eighteen months old was lying very sick in a cradle, watched by my mother and an aunt who lived with us. They had no thought the patient was going to die, until, without the slightest touch from any one, the eradle began to rock, and continued to do so several minutes. From that moment it was fell that this was a "death warning." The child died on the

fill the goodly sized room, but it vibrated with a clear ring through the entire chair and in the floor, so as to be felt by all of our feet. I quickly bent my head to the rocker, with the exclamation: "What in the world's that?" Then I ran down into the cellar to see it couple on mint here with the result in disk moder.

to see if some one might have struck the joists under the floor. The cellar door was securely fastened on the inside, as was the one little window. Strangely enough, not one of us, though utterly unable to ac-count for the blow, gave thought to any supernatural agency, until more than a month afterwards, when a letter came to tell of my dear mother's death. Sho had passed away at the very moment when that signal was given. Is it any wonder, that her spirit, so long and eagerly bent on a home with her son, should be impelled by irrepressible sympathy, to wing its flight to his side with token of her presence, the moment it was freed from the clog of earth-life? Cleveland, Ohio. W. WHITWORTH.

An Inquiry!

To the Editor of the Religio-Philosophical Journal: Please give me information on the following rease give me information on the following through the JOURNAL or otherwise. I and others of this place have been holding circles at my house dur-ing the past three months. We have had demonstra-tions in table tipping and the spelling out of mes-sages. Some times we get what we would be will-ing to accept as reliable; then, perhaps, at the next sitting the former message is contradicted! We have had the names of our departed friends spelled out correctly: then again a spirit would come and conhad the names of our departed friends spelled out correctly; then again a spirit would come and con-tradict the same and say that he had done it, and re-fuse to give his name, or if he did, give one not known to me. My wife's father came (or some one personated him) and spelled his proper name thus: "William Demoss," then he gave the following mes-sage: "Write to Thomas Demoss, city of Baltimore,"-giving the number of his dwelling and the street, Indiana street. The letter was sent, but was re-turned—no such street there. William Demoss has been here since and says it was not him that gave the direction hefore; but says, "Write again and direct to Thomas Demoss, Warsaw street," giving the numto Thomas Demoss, Warsaw street," giving the num-ber of the dwelling. How are we to act in the matter in order to get genuine messages? Madison, Neb. W. H. HARRIS.

The experience of this inquiring friend is by no means uncommon or unique. The same confliction in statements and untrustworthiness often becomes a stumbling block in the way of those who would investigate. The communications may come from deceiving spirits, but more often are the result of imperfect condition's which distort the best intentioned thoughts seeking utterance. Both these may exist at the same time. We know from actual experience, and that of others, that if the circle be continued and no special attention given to the contradictory communication, that the conditions will become better and there will be no more untruthfulness. We place emphasis on "special attention" given to the contradictions, because if this is done, a conflicting and exciting element is introduced which will greatly agitate the matter and ultimately produce disgust.

Sit, then, patiently and regularly, accepting whatever may be given, for what it is worth; recognize the fact that there are all grades of spirits as well as mortals, and at best the means by which they communicate are very imperfect, and many spirits are not well versed in the means of conversing with those of earth. Hence when you receive anything of value treasure it well; and if the messages fail, are faulty or untruthful, take them as such and let them pass. In this way you will find that week by week, you will have less to cast aside and more to esteem.

Letter from Grand Rapids, Mich.

'to the Editor of the Religio Philosophical Journal:

Since the commencement of the new year the Spiritualist-Liberal Society of this place has been favored with speaking from Mrs. E. C. Woodruff, Dr. A. B. Spinney, Mrs. Nellie J. T. Brigham, A. B. French and Dr. J. M. Peebles. Good audiences of in-telligent thinking people have listened with marked of anticelary for the spectra of the attention to these eloquent speakers. Both investi-

A Rational View, and Good Advice to Michigan Spiritualists and Liberalists.

To the Editor of the Religio-Philosophical Journal:

I notice in your paper of June 24th, a complaint by a correspondent, and editorial remarks on the policy of engaging as a speaker, Mr. J. H. Burnham at our spiritual camp-meetings. I have known Mr. Burnham intimately for about twenty-five years. He is a personal friend of mine, and I admire the energy and ability he has shown in investigating the claims of the orthodox creeds. I still more admire the moral courage that he has shown in renouncing them and courage that he has shown in renouncing them and withdrawing from the church when he became con-vinced of their errors. But Mr. Burnham is not a Spiritualist. He is, though, a very strong ally to help us to resist the encroachment of the church. Is that a sufficient reason for engaging and paying him to speak at the Spiritualists' meetings? Those who pay must be the judges. I have heard the complaint made for a number of years that Spiritualists were paying Mr. Burnham for preaching that, which we made for a number of years that Spirituansis were paying Mr. Burnham for preaching that which we do not believe or have any sympathy with, and that he gets "the lion's share of the pay." In the long run, people will only pay for what they prefer to have, and what gives them the greatest enjoyment for the cost. Does not that principle tell what the result of this dissatisfaction will be? Let those in-terested make a note. The discrimination, if any, in foror of Mr. Burnham's pay must be charged mostly favor of Mr. Burnham's pay, must be charged, mostly

I think to those who have managed these meetings, There are in Romeo quito a number of persons who rank high as business men, who hold substan-tially the same views as Mr. Burnham on the subjects of life, death and immortality; but these men did of me, deam and minorality; but these men and not go to Orion to the Spiritual-Liberal camp meeting. Somehow they are not interested in the topics dis-cussed at such places. They hardly ever go and the support of the liberal speakers comes mostly from the Spiritualists. This state of things cannot last al-ways. Let Mr. Burnham organize a society of the liberal element, who are in full careed with his liberal elements who are in full accord with his views. Let them support him; let the Spiritualists take care of themselves. Where there is a common object, let them work together. On subjects where they have nothing in common, let them be organized they have nothing in common, As and work independent of each other, S. H. EWELL.

The Orion Camp Meeting.

To the Editor of the Religio-Philosophical Journal: I have just returned from the eastern part of the State where I have been to attend the Orion Camp Meeting. The meeting, as a whole, was a success, but the Spiritualists made it so. Mr. Burnham is an able man, but I heard much complaint in reference to his using vulgar stories to create a laugh in his speech. It was estimated that there were over a thousand people on the Island Saturday, and more on Sunday. Mr. McCracken got me to act as Chair-man of the meeting Saturday and Sunday; it was my

man of the meeting Saturday and Sunday; it was my first experience in that capacity, but I had no trouble in the discharge of my duty. C. E. Watkins, the slate-writing medium was there and gave good satisfaction. A German lady of Detroit, who was not a Spiritualist, had a scance with him, using her own slates (two of them) and got a long meeting form has father whether in the states. long message from her father who died in Germany it was written in the German language, and the father's name was signed in full. She never saw Watkins before. Another test was given to Mrs. Laraway, of Bay City, from her little boy who passed to spirit-life two years ago; Mrs. Laraway held the slates. Her boy printed the letters just as he used to do at school, and signed his name to the message. It was a great comfort to the mother.

A district association was organized next, meet-ings to be held the last Saturday and Sunday in August; all the officers elected are Spiritualists. The good work goes bravely on in Grand Rapids. J. M goon work goes bravely on in Grand Rapids. J. M. Peebles lectured there two Sundays with good andiences. I hear that Mr. McCracken is trying to get up another camp meeting in Ionia. I placed some REMAIO-PHILOSOPHICAL JOURNALS on the table, and before I knew it all were gone. I had two calls to speak in the eastern part of the State, but could not go. My health is improved and I expect to go to California in October. SARAH GRAVES. Grand Rapids, June 30th, 1882.

A Suggestion.

To the Editor of the Religio-Philosophical Journal: . have been reading "Samuel Bowles's Experience

Mrs. Joe Wells, of Bodie, Cal., writes: Mrs. Mary M. D. Sherman, a highly esteemed friend, has sent me several copies of the JOURNAL, and I am more than pleased with its teachings and religion. I believe it to be a friend of truth, an enemy to unbelieve it to be a friend of truth, an enemy to un-truth and frauds, and for this reason I wish my name added to your subscription list. I trust that through your paper I shall obtain many beautiful ideas, and much valuable information. Mrs. Sher-man, through her psychometric reading, has revealed truths of an intelligence beyond earthly power. Her inspired pen has filled my soul with longings for more inspiration and knowledge.

W. L. Ballard. of Buena Vista. Texas, writes May you long continue to prosper and spread the good words of peace and love broadcast over the land. Even in this remote and priest-ridden part of good land. vineyard, many of the young are ready for the good things that are in store for them, but the oppression of old ideas are too strong for them to cut loose from and think alone for themselves; but they very often drop hints sufficiently strong to show that they do not believe all they have been taught hereto-

Mrs. Dr. J. K. Bailey, writing upon business to this office, says: Ever a devoted friend to truth and an opposer of fraud, I continue to be a friend to the JOURNAL and to those who have so nobly fought error and impure Spiritualism.

Mrs. E. Nichol. of Barry, Ill., writes: I like your way of dealing with error. I cannot see how any one with a knowledge of our faith can practice fraud. I hope you may have strength to fight the good fight and keep the faith pure.

Emeline Harding writes: I fully appreciate the high moral standard the JOURNAL has taken. I endorse its sentiments fully, and long may it live to fight the battles for truth and right.

Mrs. B. E. Gann writes: I have been taking your Journal for a few weeks and am very much pleased with it.

[From the Toledo Blade.]

SURPRISING EFFECTS

OF EXTRACT OF CELERY AND

CHAMOMILE UPON THE

NERVOUS SYSTEM AND DIGESTIVE ORGANS.

AS INVARIABLY PRODUCED BY DR.

C. W. BENSON'S CELERY AND

CHAMOMILE PILLS.

They have been tested time and time again, and always with satisfactory results. This preparation just meets the necessities of the case. Let me state just what my Pills are made to cure, and what they have cured and will cure: Nouralgia, Nervousness, Sick Headache, Nervous Headache, Dyspeptic Headache, Sleeplessness, Paralysis and Dyspepsia. These diseases are all nervous diseases. Nervousness embraces nervous weakness, irritation, despendency, melancholy, and a restless, dissatisfied, miserable state of mind. and body indescribable.

These are some of the symptoms of nervousness: now, to be fully restored to health and happiness is a priceless boon, and yet, for 50 cents, you can satisfy yourself that there is a cure for you, and for \$5, at the very furthest that cure can be fully secured. These Pills are all they are represented to be, and are guaranteed to give satisfaction if used as directed and will oure any case.

Sold by all druggists. Price, 50 cents a box. Depot, 108 North Eutaw St., Baltimore, Md. By mall, two boxes for \$1, or six boxes for \$2.50, to any address.



Is Warranted to Cure

ECZEMA, TETTERS, HUMORS,

ings as to an all sufficient spirit power, which I rather love to call "our Father," but which may well be called God. Beyond this why rack the brain for nought? *Cut bano?*

f all truthful spirits who have come back to earth with messages of love, not one has asserted any other knowledge of the existence and attributes of the "Over Soul," or, if you will, of God, than was his or hers in this life; but I believe their uniform testi-mony rightly interpreted is that, with the increasing experiences of their new life, the natural intuition broadens and strengthens to the silencing of all doubt. With this, why not rest satisfied? When in practical earth-life so many problems in science and ethics, which are solvable, press for attention, why torture the mind with mysteries too high, too far reaching to be grasped by finite powers?

PACIFIC SPECIFIC.

All hail! that "Pacific Specific!" Your correspondent of the incisive trenchant pen, (albeit I think him sometimes well nigh hypercritical, that in hew-ing to the line, he now and then cuts it), W. E. Coleman, and they who have stood with him, see now that they have not wrought in vain. They see the harvest ripening-yea, even now they begin to gather sheaves.

Indeed, these cheering signs are not peculiar to the Pacific Slope. Light seems to be breaking all over the skies; and many to whom Spiritualism dearer than gold, but whose hearts have been full of distressing doubts and misgivings, in the quite recent past, take courage and renew their vows; for they see, not far away, the triumph of honesty and truth. Righthere let me express accord with a correspondent (name not now in mind) who was so well pleased with the Olive Branch article, and Mrs. Hyzer's letter; not that either expressed any other than doctrines for which the JOURNAL has long fought, but at this precise juncture, they are cumulative testimonials of superior worth. Washington, D. C. June, 1882.

To the numerous correspondents who are constantly striving to fill our columns with a useless discussion of the "God question," we commend the re. marks of our Washington contributor. We do not think it profitable to fill the JOURNAL with these discussions; they convince nobody and take space that can be put to better use.

A Medium on the Situation.

To the Editor of the Religio-Philosophical Journal:

I find there are many who express their approbation with regard to the course you are taking in sifting out the chaff from the pure wheat of Spiritualism. I have come to the same conclusion of late, that there is much foolishness and a great deal of deception practiced, with many who pretend to be mediums for trance speaking, test, and for material-ization. Would it not be a good plan, Mr. Editor, for each society to choose a committee of three, who are known to be well versed in Spiritualism, to judge the merits or demerits, as it may be, of all public mediums? I think the community would have more confidence in the decision of such a committee than they could in a committee chosen from skeptics, who know nothing about Spiritualism. I take your paper and consider it the most liberal of any paper in the spiritual ranks, and take sincere pleasure in recomspiritual ranks, and take smooth and abroad. mending it both at home and abroad. M. L. SHERMAN,

G. M. Paul writes: I cannot do without the JOURNAL, although I have not read it one year yet. I am a Spiritualist. I was a Methodist until two years ago, when I commenced having circles in my own house. This caused a great commotion in the church I then belonged to. I was openly assailed in conference and in consequence of the unchristian treatment by the members, I left the church. I have made many converts, and have good meetings and circles when I am at home in Iowa, I have good mediums in my own family. I admire very much the course the JournaL pursues in sifting out the false from the true. Hew to the line, let the chips fall where they may. God bless you,

following day. A number of years afterwards, a gentieman named White, of Sheffield, (England,) came to reside with us. He had separated from his wife, who staid in Sheffield, some thirty miles away. He brought with him a curiously carved stone pitcher, an old fashion-ed heirloom of the family. On every evening this was placed far back out of the way on a broad dresser, in readiness to receive a pint of milk for Mr. White's breakfast, during more than a year. A sister of my father, who lived with us in the capacity of house maid, was accustomed to go down stairs early each morning to light the kitchen fire. One day, she had no sooner reached the foot of the stairs than she gave a piercing scream and fell down in a dead swoon. On rushing below, my father learned that Mr. White's pitcher, standing clear back at least two feet and a half from the edge, began to glide across the dresser top, and, falling to the stone floor, was dashed to pieces just as my aunt reached the hall, and chanced to cast her eyes on it. On the following day Mr. White received news of his wife's death, and that she had passed away at the exact time when the family pitcher was broken.

Some considerable time afterwards, in the same home, the wife of my mother's eldest brother came from Sheffield to spend a few weeks visit. She had left her husband in robust health, and little dreamed that his days where numbered. About two weeks after her arrival, and curiously enough, immediately following a conversation wherein she told my mother that her wedding-ring had never left her finger since first placed there, and she trusted it never would be taken therefrom, not even in her grave, she went upstairs to make one of the beds; and though she had shown my mother that the ring was so secure on her finger it could not be drawn off, when she had made an end of her task she found that the ring was gone. She first gave hurried search for it, then, in great excitement summoned my mother and father's sister to help, but they looked in vain; and though both bed, pillows, bolster and mattrass where unripped, that every atom might be laid bare, and the carpet taken up, and every nook and eranny of the room events and and every nook and cranny of the room explored, as well as the rest Then my aunt gave a great cry, shricking that her husband was dead. This foreboding proved only two true. He died at the precise hour when the wedding ring was lost, nor was it ever afterwards found.

found. Similar to this was a circumstance that seemed to give warning of the death of a niece—only it occur-red several days prior to dissolution. In the middle of tile night, in this city, some ten years ago, a vase of Bohemian glass, made a birthday present to my wife by this neice a few years before, and which had stood undisturbed on a solid mantel shelf ever since, fell with such a crash as to wake the entire family, and was broken into an incredible number of pieces. and was broken into an incredible number of pieces. My wife expressed the firm conviction that that was a call for the sick one. It proved to be so.

But the most marked occurrence of this kind happened in Cincinnati, shortly after my advent to this country. For a long time my mother had felt an in-tense desire to come to this home of freedom, and finally persuaded my father to send me forth as a sort of pioneer to smooth the way. The latter died soon afterwards, when the widowed mother bent all her energies to follow her eldest son. I mention this to show that her whole sont much here here motor to show that her whole soul must have been centered on myself at this trying period of her history. One en on mysen at this trying period of her mistory, one evening, soon after supper, our then young family being asleep in bed. I was seated on a low rocking chair in front of an open fire of logs. My wife was seated a short distance to my right, and a very matter-of-fact middle-aged man who lodged with us, a little to the left. We were conversing on some in-different subject, when suddenly a smart, quick blow was struck on the side of my chair-rocker that stood next to my wife. It seemed to be such a blow as would be made with a solid stick about the size of a man's finger. The sound was not only sufficient to

our growing philosophy, but further speaking has now been adjourned through the hot months till September when we hope to meet again with renewed strength and zeal

Mrs. Maud E. Lord of your city also spoke here in June, gave some very interesting experiences of her mediumistic life, and awoke such interest in her stances that she has been called here a second time. She is giving good satisfaction again, and we hope to keep her with us a couple of weeks longer at least. Mrs. Carrie M. Sawyer, the original Mrs. Sawyer, from San Francisco, has also been here about a week with her daughter, and has elicited very favorable attention from some of the daily press. I reserve further notice of her scance until another

time, The JOURNAL, I am glad to say, has a very re-spectable list of subscribers in this city, and the list is growing. J. H. T.

This Carrie Sawyer is possibly a sensitive, and certain phenomena probably occur in her presence, but her reputation is so vile that no decent family should run the risk of allowing her to contaminate their home with her presence and influence. If she has psychic power she supplements it with fraud. That such a person should be well spoken of by daily papers may be easily accounted for and must not be taken as evidence for Spiritualists to be guided by.

Letter from the Sister of E. V. Wilson.

To the Editor of the Religio-Philosophical Journals It is very seldom that I obtrude on your much crowded sheet, but really having something to say, I make the venture. Being really pleased with the vigor with which you are sifting the mediumship of the day, there is another phase which in my humble opinion might be spoken of to good effect also. That is the predisposition in so many mediums to self-psychologize themselves into the idea that some eminent person is controlling them to lecture to the public. We, the family of E. V. Wilson, are sometimes pained by finding ourselves con-fronted with garbled words in his name, and he must have greatly increased in power to be able to control so many as I find recorded in the spiritual papers of the East. Indeed, I find he is exceedingly busy from San Francisco to New York. I know my good and noble brother is not idle. Our angel mother told me months before he passed away that there was a great mission awaiting him. In my opinion it would be wise for words to be spoken in this method. this matter. How can we expect persons who have never studied the principles of spirit-life, to learn so quickly to give such glowing accounts of receptions there, as Mr. Garfield and many others have been represented as doing. MRS. P. W. STEPHENS. Carson, Nevada.

Geo. F. A. Illidge writes: I fully approve of the course you are pursuing and trust you will final-ly succeed in putting to rout every charlatan in the nks of Spiritualists, and remove the stigma under which Spiritualism rests through the workings of such notorious frauds as have recently been exposed in your columns

We do not expect to wholly suppress charlatanry and deception, but we do hope to aid in enlightening the public as to the methods of tricksters to such a degree as shall render their vocation precarious; we also hope with the aid of the able corps of contributors who assist in making the JOURNAL such a powerful instrument for good, to help educate the general public to a truer appreciation of Spiritualism than now prevails with a limited class, who see in it only something that insures them against an orthodox hell hereafter and panders to their love of the marvellous here. The JOURNAL'S subscribers are missionaries doing their share in removing the errors and developing the intelligence and spirituality of their neighbors, and daily assurances come to us of

in Spirit Life.". In one of his communications he expresses a strong desire to convince the people that he is the person he claims to be. He can do this very effectually by devoting a communication to a history of his earth-life. Let him go back for a few years and tell where he has lived, who were his neighbors, who were his political friends and who were his opponents. Let him describe the houses he has lived in, and fifty other things that might be named, and there are hundreds that will say, "He must be the veritable Samuel Bowles! There can be no mistake, for we know all about what he has been telling us."

Should the spirit give tests of his personal identity known to "hundreds," there are thousands who would at once say: That facts so generally known as to have become public property are hardly to be taken as evidence of a spirit's identity, unless supported by strong collateral evidence.

Notes and Extracts.

A rational view of worship is an expression of the divine in man.

Are not flowers the stars of the earth, and are not stars the flowers of heaven?

Sensitive people wish to be loved; vain people wish only to be preferred.

The remembrance of a tender word will last long after you are in your grave.

There is no evil; what we call misfortune is but the shadow side of a blessing.-McDonald. The true, the good and the beautiful conceived

in the unity of their essence is God.—Cousins. That a passion does not last forever,-does not rove that it was not true while it did last-Malrove

Rash words are scarcely more dangerous, and are generally much less unwholesome, than capricious silence.

We owe our escape from the enslaving and de-grading power of superstition to the influence of the Spirit-world.

It cannot be that life is a bubble cast up by the ocean of eternity to float a moment upon its waves, and sink into but nothingness.

We do not expect to see the world peopled with angels yet; the time has not come, but there can be a growth towards angelhood.

The present conceptions of Deity have followed the race through so many generations that it has be come a part of themselves, and must be outgrown.

All errors spring up in the neighborhood of some truth: they grow round about it, and for the most part derive their strength from such contiguity.

One clap of thunder will sour milk and it can never be sweetened again. So, human confidence suddenly destroyed, can never be regained.—*Pomeroy*.

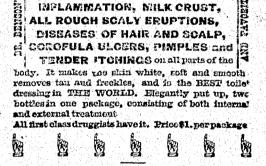
The world wants a more rational religion and less dogmas; more spirituality and less orthodoxy they want information not blind belief; truth and not error.

In olden times, all the powers possessed by man were directed toward building up a God ideal; today we are building up men, preparing them for what ever may be in store for them, and we see no place for the atonement to creep in.

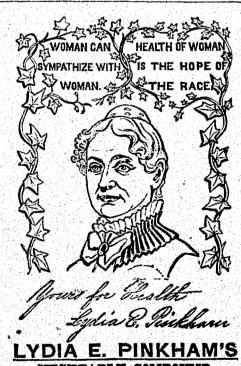
The dark ages were more dark and horrible, shu ply because the superstition of the people overshad owed everything, retarded intellectual growth, and prevented what religious light there was from burning, and waged cruel and bloody wars.

We are born for a higher destiny than earth. There is a realm where the rainbow never fades. where the stars will spread out before us like islands that slumber on the ocean. and where the beautiful beings that pass before us like shadows, will stay forever in our preseuce.

The adage, a little knowledge is a dangerous thing, is a very dangerous adage. If knowledge is true, I do not believe it be other than a valuable postheir neighbors, and daily assurances come to us of the great help the JOURNAL is to them in their ef-forts. session, no matter how infinitesimal in quantity indeed if a little knowledge be dangerous, who is there safe among us?—Huxlcy.



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RELIGIO-PHILOSOPHICAL JOURNAL.

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27 STOPS ID FULL SETS GOLDEN TONGUE REEDS.

A small number of the members and friends of this Association met at Liberty Hall on the morning of the 16th of June. But few visitors having arrived at that time, an hour or two was spent in friendly interchange of the uclt and in planning the work of the ton, D. C., contributed some timely remarks.

Miss Jennie Hagan as an improvisatrice, was a marvel to all. Mrs. Gertrude B. How-ard of Vermont, and Mr. Edgar W. Emerson of Manchester, gave descriptions and names of a large number of spirits, nearly all of whom were recognized. Music was furnish-ed by Mrs. Minnie D. Emerson of Boston, a fine soloist, and Mr. Fred Hansell of Vermont, who entertained the audiences with some marvelously sweet whistling, and the local choir of Keene.

The convention was divided into three daily sessions of three hours each, and the audiences constantly increased to the close. The arrangement of the meetings was to commence all the sessions with a conference, then to have names and descriptions of spir-its, and afterwards poems and the regular speaking, all to be interspersed with music. This programme was carried out generally.

C.s.

The Secretary's first attendance was on the evening of the 16th, at which time an hour or more was given to conference, after which Mrs. Howard of Vermont, and Mr. Emerson of Manchester, N. H., gave each of them from twenty to thirty names of spirits who passed away mostly from the two States named above.

excellent remarks on the "Law of Heredity." During the conference which was held at the afternoon session the secretary passed through the audience and succeeded in adding a goodly number of names of new members to the books of our Society. Mrs. Howard and Mr. Emerson gave another

long list of names and brief descriptions of the spirits claiming these names. The afternoon session closed by a lecture from Dr. Storer of Boston, reading by way of preface, from Walt Whitman's "Leaves of Grass." Dr. Storer's style of oratory and philosophic thought are well known in New England, and of course you of the West know him by reputation, if in no other way, so no eulogy is needed in this report. After closing this session a business meeting was held by members of this Association, for the election of officers to serve during the coming year, which resulted as follows:

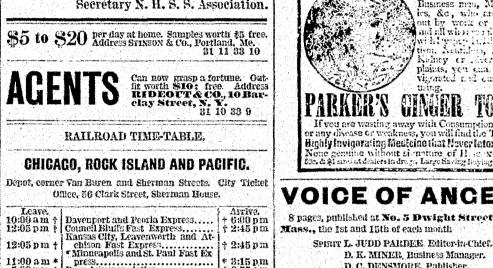
President, Hon. E. J. Durant, of Lebanon; Ice-Presidents, Mrs. Geo. B. Ammidon of lice-Presidents.

Report of the Second Annual Convention of we hail with joy and delight the advancethe New Hampshire State Spiritualist Association held at Keene, N. H., June 16th, 17th and 18th, 1882.

vine influx of the living present, Resolred, That in the law now upon our statutes, entitled an act to regulate the practice of medicine, surgery and dentistry, we see a direct attempt to abridge the constitu-tional rights of the people, a flagrant act of thought and in planning the work of the convention. The Board of Managers greatly aided by our active and efficient President, Hon. E. J. Durant of Lebanon, and the friend of Keape had areapared a banguet fit for Hon. E. J. Durant of Lebanon, and the friend of Keene, had prepared a banquet fit for kings. The speakers present at various ses-sions of the convention were as follows: Mrs. Emma L. Paul, of Morrisville, Vt.; Mrs. Sarah A. Wiley, of Rockingham, Vt.; Austen A. Simmons, of Woodstock, Vt.; H. B. Storer of Boston, and Anna M. Twiss of Manchester, N. H. Besides these, Mrs. M. C. Gale of Bos-ton, and Dr. Edwin D. Wright of Washing-ton, D. C., contributed some timely remarks. clares and punishes good persons as criminals for performing only human and benevolent acts for and at the requests of the suffering, and seeks to establish a censorship which savors strongly of the arbitrary one-man power of the old feudal ages and the divine right of kings entirely at variance with the spirit of our institutions, and should receive the unqualified condemnation of all good citizens and their active efforts for its reneal.

Resolved, That the members and friends of the New Hampshire State Spiritualist As-sociation and others of this convention, hereby express our high appreciation of and thanks for the favors granted us, in return checks and reduced fares, by the various rail-roads of this and our sister States, and by the hotel keepers of Keene, also to the spiritual friends for their generous reception and en-tertainment, and to the people generally for their courteous attendance during the various sessions of our convention.

The evening session opened by a song from Mrs. Emerson, an illustration of the medium powers of Mrs. Howard and Mr. Emerson, after which Dr. Storer gave the last address of the convention. Miss Hagan gave several poems. Mr. Hansell whistled "The Mocking Bird" and "Home Sweet Home," and then our convention adjourned to hold its current above. Mrs. Emma L. Paul gave a fine lecture at the close of this meeting. On the morning of the 17th, the meeting opened with conference in which Dr. Storer, of Boston; Col. Bailey, of Hopkinton, N. H.; Mr. B. P. Burpee, of Manchester; Mrs. Gale, of Boston; Messrs. Brown and Hubbard, of Vermont, took part. Mrs. Paul gave another fine lecture before leaving for Manchester, where she was to speak on Sunday. Mrs. Emerson sang, and Dr. Wright made some excellent remarks on the "Law of Heredity."



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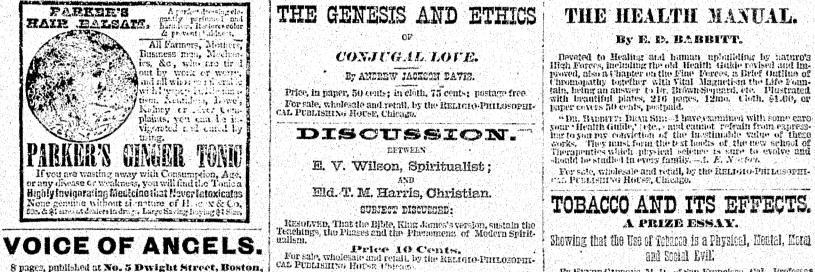
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By HENRY GIDDONS, M. D., of San Francisco, Cal., Professor of Materia Medica in Tolland Medical College, and Editor of the Pacific Medical and Surajcal Journal. THE GOSPEL OF NATURE.

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Manchester, B. F. Hutchingson of Milford, H. S. Chase of Plymouth; Treasurer, B. P. Burpee, of Manchester; Secretary, Anna M. Twiss, of Manchester; Secretary, Anna M. Twiss, of Manchester; Board of Managers, Hon. E. J. Durant of Lebanon, Col. E. C. Bailey of Hopkinton, D. M. A. Davis of Keene, Mrs. A. E. Lamson of Manchester, J. W. Chamberlain, Jr., of Chesterfield; Auditor, H. V. Twiss of Manchester.

On the evening of the 17th the session opened with conference, followed by singing by Mrs. Emerson, after which Miss Jennie Hagan of Vermont, delivered several poems upon subjects given by the audience. Dr. Anna M. Twiss gave a short address, and the meeting closed by some exquisite whistling rendered by Mr. Hansell.

Sunday morning brought a severe rain storm which continued through the day and evening. Conference was held as usual, at the first meeting of the day. Then Mr. Em-erson displayed his medium powers by de-scribing and giving names of a long list of spirits, after which Mrs. Wiley followed by an address, which by its tenderness, reached the hearts of the people.

At 2 P. M. on Sunday, the convention met in the City Hall. The usual conference was dispensed with and Mr. Austen A. Simmons of Woodstock, Vt., one of the early and faith-ful workers of New England, took the rostrum for the first speech of the afternoon. Mrs. Gale, of Boston, was called to the platform for a short speech. She was followed by Miss Jennie Hagan with a poem, and a short dis-course by Anna M. Twiss, after which the following resolutions were read and adopt-

ed: Resolved, That in the varied spiritual phe-nomena characterized as physical, we have occular evidence of the continued existence and presence of our departed friends, hence, a demonstration of the "great problem of the ages," the fact of immortal or continued life; that in the philosophy, based upon a careful observance of the manifold manifestations and well attested facts given us by our spirit friends, we behold with greater clearness the grand central thought expressed in the teachings of our elder brother, the humble Nazarene; the fatherhood of God and the brotherhood of man; and, that in the study of the higher manifestations and ethical instructions of the invisible ones we call around us, we are taught that true worship consists in acquainting ourselves with the laws governing our whole natures-physical, moral and spiritual-which are God's laws, and living in harmony therewith; and that pure and undefiled religion is not the seeking of our own souls' salvation by subserviency to creeds of different forms of faith; but consists in visiting the widowed and fatherless in their afflictions; an earnest, unselfish labor for the elevation of our fellow men. and a true, pure and blameless life.

Resolved, That in the late revision of the Bible and in the later movements for the ad-justment of the old Calvinistic creeds, to the more intelligent and better thought of the day; also in the frequent expression of more advanced and liberal sentiments, by the votaries of all the different shades of evangelical faith, and the not unfrequent departures of some of their leading and brightest minds to broader and higher fields of labor, we recognize the visible decline of the sway of dogmatic theology with its enslaving creeds, relics of the dark and semi-barbarous ages of the past, which have always proved a great barrier to the advancement of higher light, life and liberty of thought; and that

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Continued from First Page.

What then is the relation of Spiritualism to the church of the future?

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It is the unanswerable argument, the proof palpable of continuous life. There is no way of escape from its resistless logic. It challenges investigation, courts inquiry, and is never better pleased than when its claims are thoroughly examined and scrutinized. It is the key to the kingdom. "Behold" said Jesus to Peter, "I give unto you the keys of heaven and hell,"

• It defies ridicule, and laughs at the stupid-ity of shallow brained scientists. It smiles screnely, while the plumed knights of old theology hurl their darts of calumny, and roll their eyes in holy horror at the new her-

esy. It is the fulfillment of hope-the demon-

stration of experience. The problem of a future life has been solv-ed. Faith has joined hands with knowledge. The ideal dream of centuries has become an actual living realization.

Why then is not the public mind at rest up on this vital question?

Because the churches, its natural allies, clos-ed their doors against it. Is it not surprising that the churches have been so slow to take hold of and utilize this most powerful, crush ing overwhelming argument? Is it not amazing that our teachers of religion have had the assurance to ask skeptics and infidels to believe what has come down to us through nearly nineteen hundred years of tradition, while they, themselves, refuse to give credit to the testimony of thousands of truthful, intelligent, and competent witnesses living all around them?

How can the Christian minister answer the unbeliever when confronted by his own con-duct in the rejection of facts established by so many living witnesses? Spiritualism is the Gibraltar of our confi-

dence in a future state of existence.

Its facts force themselves home to our un derstanding and compel our assent. Unbelief is disarmed, agnosticism is abashed and ma-

terialism is utterly confounded by it. One would naturally suppose that religious bodies, dependent for their very life upon the unseen forces of the Spirit-world, would be first to embrace and last to surrender this grand pillar of their strength.

No doubt many good Christian people seeing some of their friends drift from one extreme of opinion to another and finally forsake all forms of worship, have been honestly led to believe that Spiritualism is pernicious in its influences and tendencies. And they have clung with greater tenacity than ever to their old creeds.

At every great spiritual epoch the same in-tellectual phenomena occur. The timid and devotional linger upon the stagnant waters of their ancient faith and with feverish anxiety inhale the foul miasma of an effete theology, while the bold and unspiritual abandon all forms of religious worship, and rush out upon the surging sea of inquiry, without helm or rudder, chart or compass, liable at any time to be caught and swallowed up in the maelstrom of unbelief, or wrecked upon the rocks of sensuality.

It is unwise to anchor our hopes in the dead sea of a blind belief. It is dangerous to send our ships forth upon the agitated waters of investigation without the means of steering them. The helm of faith in the un-seen realities of life, and the magnetic needle of the soul's highest intuitions are essential

to a safe and successful voyage. Spiritualism is the great mediator between Spiritualism is the great mediator between science and religion, reason and faith, a harmonizer of their differences and a solvent of their difficulties. This is brought about in two ways: First Br showing the limitations of science and the shallowness of its pretensions; while recognizing all its just claims and meeting all its reasonable demands. Second. By dispelling the follies of and crushing out the errors of a false theology, while urging the utility and necessity of religion in its highest, purest, noblest sense. It has been a losing warfare which the church has waged against science. Facts are stubborn things. All pretensions and shams must yield to them. The fact that the earth revolves upon its axis is of greater moment than a thousand declarations to the contrary, though contained in all the Bibles of the world. The war of science is equally vain and self-destructive, for the facts of religious experience are more potent than all the negations of metaphysical, and philosophical speculation. The whole warfare is a loss to society, because men lose their faith in religion when they see its propagandists shun the field of open battle and intrench themselves behind the moss-covered bulwarks of tradition, or they lose their relish for science when they see their brothers newly emancipated from the thraldom of superstition, act in utter disregard of their religious nature. A new force was needed to bring into conjunction these great agencies for the development of man Spiritualism is the element set in motion "the power that maketh for righteousness' to bring about the happy union.

no formulas of human speech. Free as the air of heaven, it comes to liberate and to bless mankind. "Peace and good will to man" is the heavenly message which it brings. It acknowledges no authority but truth and recognizes no leader but the spirit of truth. To all that is true and good in science and religion it is a friend. To every false word and work it is a consuming fire. It echoes and re-echoes the words of the great teacher: "Every plant which my heavenly Father hath not planted shall be rooted up." Before its onward, aggressive march the errors of old theology are scattered like dust before the whirlwind. To the new dispensa-tion, Unitarianism has been a John the Baptist, preaching in the wilderness, the gospel of repentance and good works. It reaches many of the intelligent, the cultured—the independent thinkers of the church, emancipating them from the monstrous dogmas of the trinity, the plenary inspiration of the Bible, the vicarious atonement, and eternal punishment, and Spiritualism has supple-

mented its work by reaching the masses of the people, all ranks and conditions of society, with a soul-liberating power, and com-municating the then higher and better views of truth. Had not Unitarianism gone before preparing the way for the ingress of new thought it is very probable that the amount thought, it is very probable that the rappings at Hydesville would have been almost uni-versally ascribed to witchcraft and that this spiritual movement would have been smoth-ered at its birth. To the multitude Spiritual

ered at its birth. To the multitude Spiritualism exposes the errors and follies taught in the name of re-ligion. To such an extent has it destroyed the idolatrous worship of a book, that an in-telligent clergyman can scarcely be found who will contend for its plenary inspiration. It has so cooled off the old fashioned ortho-dox lake of hell fire, that big devils inspired by new hope have taken to prayer, and "little devils have gone out skating." It has so ef-fectually demolished the old dogma of sub-stituted righteousness, that thoughtful peo-ple are more concerned about living a pure names inscribed upon a church register. It has profoundly impressed the public mind

heaven. As a teacher, Spiritualism is radical and thorough, aiming at nothing short of the highest culture and fullest development of the whole being, physical, mental and moral. If more care be taken in the matter of generation, there will be less need of regenera-tion. If we obey the laws of life and health, tion. If we obey the laws of the and heath, we will have better constitutions and fewer doctor bills to pay. A pure sound body is es-sential to a pure, sound mind. Every thing that poisons or corrupts the blood must be eschewed. All appetites and passions must be brought into complete subjection to an enlightened judgment. Every thing must be subservient to the one grand nurposebe subservient to the one grand purposethe beauteous, harmonious and perfect development of the spirit.

Spiritualism is a solvent, explaining the profoundest enigmas of religious history, throwing a flood of light on sacred records and giving to the world a better view of the origin and growth of bibles. While the infallibility of prophetic utterances or of the cayings of human media of whatever grade, is emphatically denied, the fact of inspira-tion is clearly recognized. Inspiration has existed in all ages and the strength or beauty of its manifestation has been according to tation. When one of the prophets wrote the remarkable words, "What doth the Lord re-quire of thee but to do justly, love mercy and walk humbly with thy God." he little dreamed how that grand utterance would resound through the centuries to come, putting to shame priests and teachers who claim to find explation for sin in the blood of lambs and goats or who predicate salvation upon the monstrons injustice of an innocent person suffering the penalty due to a guilty one. The law of inspiration is eternal and universal. Whosoever will put himself in a way to receive the divine breathing will not be disappointed. "He that seeketh findeth, and to him that knocketh the door shall be opened." Inspired men and women have lived in every age. Inspired authors, poets and orators, inspired sculptors and painters, inspired prophets and mediums; inspired mechanics and inventors; inspired statesmen and heroes, all along through the centuries have manifested a glow of divine fire not inherent in themselves. Moreover, Spiritualism has effectually spiked all the guns of the skeptics aimed at the marvellous events recorded in the New Testament. They are invited to witness equally wonderful phenomena to-day. The sick are healed; the paralytic are restored, the blind receive their sight, the insane have been restored to their right mind. Entranced mediums have given expression to music far beyond their normal capacity. Flowers fresh from the garden, sparkling with dow drops, unmarred and unbroken save at the bleeding stem, are brought by invisible hands and pre-sented to us as tokens of kind regard. Pictures of departed loved ones are painted for the comfort of sorrowing friends. Our spirit friends have sent us written messages of love and good will. They have warned us of threatening danger, and have administered supreme consolation in the darkest hours of our distress. In the light of this remarkable influx of power from the spirit spheres we have a clearer understanding of the strange phenomena which occurred in the presence of Jesus and his disciples, and of the marvellous events which have characterized the beginning of every great religious epoch of history. Spiritualism is the only belief that has always and everywhere to some extent prevailed; and, in its modern aspect, joining hands with reason and religion, is the only faith that can hope for universal acceptance. It is the only means of ready access to the minds and hearts of devout men and women in all lands. Through its instrumentality the masses of mankind will be lifted from the marshes and swamps of superstition to the highlands of light and liberty. Already its refreshing fountains are pouring forth the water of life in every civilized country on the face of the globe. Its magazines and pe-riodicals are published in many languages. The magnetic current of its thought gir-dles the world. With no formulated creed, with no human leaders, without organization, without academies or colleges or associated machinery of any kind other than

ter land to gain access to human souls still struggling in the flesh. Could our eyes have been open to see the grand array of fathers and mothers, brothers and sisters, between whom and ourselves death has drawn his mystic veil, gather about us to aid in the recent great temperance movement of Iowa, not another word need be spoken or written upon the relation of Spiritualism to the church of the future.

While making war upon error in all its forms, whether in the church or out of the church, it has no warfare to wage against individuals or organizations formed for religious worship. It recognizes the great work accomplished and now being done by Christian associations and bids them God-speed in every effort put forth for the benefit of man. It gladly unites with them in every reformatory movement. It favors freedom of speech and of the press, is tolerant of those holding different opinions, but is intolerant of wrong to any creature God has made. It sails on the currents of "the inflowing faith," bearing to countless households the treasures of rational thought. It comes demonstrating the divine harmonies of truth, driving away the clouds of materialism, warming the cold atmosphere of science, bringing conso-lation to the bereaved and sorrowing, kindling the fires of spirituality, and worshiping the trinity of Love, Light and Liberty. It comes to unite reason and faith in holy wed-lock, to uphold the rights of wives and children, to recognize the perfect equality of men and women. It comes with power of self-adjustment to the new and fresh demands of our progressive age, willing to state its belief to-day, but unwilling to prom-ise to believe the same things to-morrow. Never cringing to the wise or powerful, never scorning the unlearned or lowly, it comes It has so cooled off the old fashioned ortho-dox lake of hell fire, that big devils inspired by new hope have taken to prayer, and "little devils have gone out skating." It has so ef-fectually demolished the old dogma of sub-stituted righteousness, that thoughtful peo-ple are more concerned about living a pure and upright life, than about having their me into silent contemplation and fetters my utterance. Evergreens of christian charity utterance. Evergreens of christian charity grow in luxurious abundance. Fountains of that the guilty find no refuge from the penal-ties of wrongdoing by belief in human sacri-fice; that out of the heart are the issues of life; and that holiness is the only highway to en in the full fruition of noble manhood. Old

creeds are preserved as curiosities in the li-braries of antiquarians. Schools and churches give instruction in all matters essential to the highest culture and most perfect development of mind and body. Not a distillery or brewery or dram shop can be seen. No cloud of human tears darkens the sky or casts its gloomy shadow upon the earth beneath. Permission to look upon the beauties and glories of the unseen world is the common privilege of man. Death has lost its sting and the grave its victory.

Science and Art.

To stain a glass lamp chimney paint the glass with a solution of waterglass (sirupy) stained with chrome green, and let it dry thoroughly before using on the lamp.

To burn petroleum economically, Herr Deutsch adds four grains oil of turpentine and two grains camphor per litre. The wick is covered with dissolved tallow to prevent passages of gas out or in. The inventor maintains that petroleum so used will burn six or seven hours longer, aud with a bright-er light, than an equal quantity in the ordi-

telephone, at the end of a bar. Before and during each lightning flash small, dry sounds were heard. Better results were attained with twelve horizontal magnets, each having twelve coils at one end, and the wires connected with two conductors and two telephones. Sir John Lubbock, who has just published a valuable work on ants and wasps, takes his scientific labors for recreation: He can only devote to them what little leisure is left him from his business and official duties, and most of his observations have been in the hours secured to him by early rising. Sir John is one of the greatest living authorities in prehistoric ethnology, and his two works on the subjects are already classics. Air as expired by phthisical animals when inspired by others through carbolized cotton did not cause consumption in them, while, as M. Giboux's experiments go to show, the breath of the phthisically afflicted "introduced twice a day for 105 days into a wooden case containing young rabbits, the grated apertures of the case being closed for two hours, tubercules appeared in the rabbits' lungs. Too great caution can hardly be exercised in dealing with consumptives. An Ennis telegram reports that some hun-An Ennis telegram reports that come in a dreds of acres of bog on the estate of Mr. Ralph Wistropp, in East Clare, Ireland, on the afternoon of May 26, commenced moving the afternoon of state in the action is the action of the to the southeastward, carrying before it sev eral patches of reclaimed land under cultivation for potatoes. Part of the main road to Limerick was also destroyed. Emergency men have been telegraphed for to repair the damage. According to the latest accounts the bog was still moving. The gigantic cuttle-fishes have been speci-ally treated by Prof. Verrill, and much light has been thrown on the subject by his researches. The largest of the class appear to belong to the family of Ommastrephididæ, and the genus appropriately named Archite-uthis--i. e., chief of the cuttle-fishes. Two of those are recorded as having the extreme length of fifty-two feet. In one (A. princeps?) the body from the base of the arms to the tip of the tail was fifteen feet long. Another still larger, was 55 feet in extreme length, and its body was 20 feet long. It may be well to add that the large cuttle-fish lately exhibited in New York and through the country was very badly, indeed grotesquely, prepared by the taxidermist, and gave no idea of the real animal. The Rev. H. C. McCook has been studying the mode of constructing webs prevailing among the orb-weaving spiders, and he seems to have confirmed his previous opinions that the silk line framework or foundation of their webs is laid in the first instance by the help of a current of air carrying the thread. In a great number of cases Mr. McCook observed the spiders passing from point to point by means of lines emitted from their spinnerets and entangled upon adjacent foliage. These mimic "wire bridges" were of various lengths, owing to the direction of the wind and the relative positions of the spider and the fixed objects around it. Lines of 2 feet. to 4 feet were frequent; lines of from 7 feet to 10 feet occurred pretty often; one line had been measured for a length of 26 feet, and in several instances they had been observed stretching across country roads of from 30 to 40 feet I width.

The early French beans in Algeria have been extensively affected this year by a dis-ease unknown before, at least in these crops. ease unknown before, at least in these crops. It attacks stems, branches, leaf stalks, and fruits, which acquire a white covering, in some parts like tufts of wadding, this being the mycelium of a parasite fungus, which also deeply invades the bark, and sometimes penetrates to the pith. M. Prillieux finds some evidence that the same disease attacks other plants of vary different patraces other plants of very different nature-as clover and hemp.

At a recent meeting of the Physical Socie-ty, Berlin, Prof. Christiani exhibited as samples of a new method of preservation a series of organic bodies coated galvanoplastically. mulberry leaf, a crab, a butterfly, a beetle, the brain of a rabbit, a rose-bud, and other objects, were plated with silver, gold, or cop-per, and showed all details of their outer form, down to the finest shadings. As to the process, it was stated that the objects to be preserved being put into a solution of silver nitrate in alcohol, then dried and treated with sulphureted and phosphureted hydrogen, form good conductors, which, brought in the usual way into the galvano-plastic bath, can be coated with any desired thickness of a metallic deposit.

Metallic deposit, At a recent meeting of the Photographic Society of France, M. Janssen handed round a magnificent proof of the late partial eclipse, and said a few words upon the long discussed question of a lunar atmosphere. In speak-ing upon this subject he said: "Suppose for a moment that the moon is surrounded by an atmosphere, what would be the result if we took a photographic view of it during an eclipse? The lunar disk would be sharp enough, but there would be a gradual decline in density, as in a vignetted portrait. This in density, as in a vignetted portrait. This is exactly the contrary which took place, as the proof will show. The lunar disk is very sharp, and the negative is rather intensified near the disk, probably from refracted light." M. Janssen appears to doubt the existence of a lunar atmosphere.

Engineering skill has not yet succeeded in utilizing as motive powers the vast forces represented by the ebb and flow of the tides and the action of the sea waves. Various attempts to accomplish this have, however, been made, and two recent schemes have been lately described. In the plan proposed by M. Victor Ganchez, a large bell moves up and down in a stone inclosure, and is connected with a large float in the sea. The rising and falling of this bell is used to force air into a chamber, and this compressed air may be em-ployed to drive machinery. In the scheme adopted by Prof. Wellner, of Brunn, there is adopted by Prot. Weither, or Brunn, there is fixed along a sea wall a sort of air-trap—a metallic case, open below, now in air, now in water, as the waves beat upon it. At the top this communicates through valves and pipes with a reservoir, in which the air is compress-ed, and the force thus supplied may be di-ractly utilized for many purposes rectly utilized for many purposes.

Mr. Muybridge, who was so successful in photographing the horse in motion, says there is no such a thing as a "dead heat" in horse races. And he suggests that photography should be called in to decide where judges disagree. With the aid of photography, the astronomer, the pathologist, the chemist, and the anatomist are enabled to pursue the most complex investigations with absolute confi-dence in the truth it reveals; why should those interested in trials of speed not avail themselves of the same resources of science? And he ventures to predict in the near future that no race of any importance will be undertaken without the assistance of photography to determine the winner of what might other-wise be a so-called "dead heat."

JULY 22, 1882.

Unitarianism in Iowa.

To the Editor of the Religio-Philosophical Journal: The annual meeting of the Iowa State As-sociation of Unitarian and other Christian churches was recently held at Algona, in Kossuth county. Algona is a beautiful thriv-ing town of nearly two thousand inhabitants, situated at the junction of two important lines of railroad, branches of the C. & N. W., and C. M. & St. P. R. R. The neatness and elegance of many private residences, and of some of the public buildings indicate more than ordinary intelligence and culture upon the part of the population.

The meetings of the association were held in the M. E. Church, a new and beautiful struc-ture, just completed. The Methodists of Algona have reflected great credit upon themselves, and have materially strengthened their cause by their kindness and courtesy in tendering to the Unitarian Association the use of their church building.

The Association of Unitarian Churches in Iowa seems to be growing in numbers and strength, and were it not for certain fossilized elements which serve but little purpose, other than as obstructions to its advancement, would, no doubt, grow much more rapidly. Some of the active workers in that society are clear headed, far seeing and devoted disciples, "as well as teachers of the truth, abreast of the age, reading literature outside of their own denominational channel, and prepared, by their training and experience. to meet the ever new and growing demands of our time. Others, in the inscrutable prov-idence of God, are associated with them, but for what practical or useful end, the future alone can reveal. They imagine themselves to be embodiments of wisdom and affect a haughty scorn for whatever is not accordingto their modes of thought. They are partie-ularly averse to anything partaking of a marvellous character. Their ignorance of certain facts of spiritual phenomena, now as well established as any facts of science, shows their inter unformers to assume the role of well established as any facts of science, snows their utter unfitness to assume the role of teachers in religious and spiritual matters. One of them, who by the way does not reside in Iowa, is the "Oscar Wilde," of Western Unitarianism. It was amusing to see him turn up his esthetical nose when anything was said favorable to Spiritualism. He affirmed that Spiritualism had no literature worthy of mention, that its phenomenal phases were frivolous and came through weak and ignorant mediums, that the poems of Lizzie Doten were contemptible; and that mediums were of two kinds, the deceivers and the self-deceived. He was audacious and silly enough to suppose that such remarks would be taken for argument, and that they would be regarded as in strict harmony with the proprieties of fraternal public discussion. He brought a little storm about his little

head and affected great surprise that Spiritualists should object to that method of de-bate, and retort in sharp and cutting words. The President of the Association, Rev. Mr. The President of the Association, Rev. Mr. Clute of Iowa City, a modest man, a royal thinker, a man richly endowed by nature, culture and experience for his important work, poured oil upon the troubled waters, kindly suggested that sneers and ridicule were of no avail as against the facts of ex-perience, and that the true way of dealing with the great questions now acitating the with the great questions now agitating the public mind, is, to consider them thought-fully, carefully, without prejudice or fear, eliminating the chaff and preserving the golden grains of truth.

I think that the meeting will result in good to the liberal cause in Iowa. The conservative and intolerant will gradually be converted, or they will retire to other labor for which they are better fitted. Marion, Iowa. J. B. YOUNG.

It is amusing to witness the vain attempts of theologians to reconcile their creeds and dogmas with modern science.

Intelligent men and women are ofttimes repelled from the church by the ignorance, or mental imbecility, or manifest insincerity of some of its teachers. A religion that needs constant propping and bolstering and requires daily defense against the invasions of modern thought is unworthy of our regard.

The only reason why the churches have not been ground to powder between the upper and nether mill-stones of recent inquiry, rests in the fact that religion is intuitive and the thousands of Christians whose lives make fragrant the social atmosphere where they live, know that there is a beauty, an excellence and a refining power in the religion taught and exemplified by the humble Nazarene, and they cling to the institutions which bear his name long after their eyes have been opened to the manifold errors embraced in their formulated creeds.

The only method of harmonizing science and religion is by elimination of the errors of both. Spiritualism is the messenger sent of God to enter upon this holy mission. It concedes every just demand of science and listens patiently to a discussion of all its claims. It pulls down and removes every obstacle in the way of free thought, but, at the same time, it recognizes the spiritual wants and ministers to the inner cravings of the heart for communion with the Great Over-soul of the universe, with the infinite spirit of truth and goodness, and with the dear departed friends who cling to us long after the shadowy veil of death has hid them from our sight. Spiritualism is alike just to the facts of science and to the truths of religion. It welcomes the light of knowledge and the warmth of devotion. It sees God in the externalities of nature, and finds the crowning glory of human experience in the soul's intuition of the divine presence. It is fettered by no written creeds, bound by It has powerfully aided friends in the bet-

local, it has permeated the whole social organism with its influence, has honey-combed the churches with its divine philosophy, and has driven proud scientists into cowardly and ignominious retreat. It has imbued the hearts of men with tenderness and sympathy

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

The different committees having the camp meeting arrangement in charge, have been busy at work since my last communication, perfecting the details of business The Middleboro Cornet Band will be an ad-

litional attraction at the camp meeting. The Association is taking steps toward the full control of the Sturtuvant farm, which contains about 100 acres of desirable share land.

The beautiful weather of the past week, tempered with the full breeze from off the waters of the bay, has made the dwellers at the grove happy in their summer homes, and almost forgetful of the hot wave that has visited the inland towns and cities.

The real comfort and pleasure at Onset can only be fully appreciated by those who are obliged to spend a part of the day in the city, attending to business affairs with the thermometer standing about 95 degrees, and upon returning to the grove they find the ther-mometer indicates but about 75 degrees with a good cool breeze fanning them. Your correspondent has had this experience too many times not to realize the difference in the two places.

The Onset Bay Dot will greet its friends, and foes if it has any, with its kindly greetings during the camp meeting. President Crockett is at his post, looking

after the interests of Onset and the people. A. N. Phillips, the slate-writing medium, is at Kies Doan's cottage, West Central Ave. Annie Lord Chamberlin is at Mrs. Nye's

cottage. Mrs. Cushman, musical medium, is at Alfred Washe's cottage, South Boulevard. Mrs. L. H. Parmenter, test medium, from Lowell. Mass., is at Association cottage, No.

6 Prospect Park. There has been over one hundred and fifty thousand feet of lumber used at this grove since the spring opened.

The call for more boxes at the grove post office being so urgent, permission was voted the committee on public property to supply the demand.

The call for cottages at the grove is largely in excess of the supply.

Tents are being used in place of cottages antil cottages can be built.

Mrs. Henly, test medium, of Boston, is located at Hon. George Robbins's cottage, on South Boulevard.

Theodore Loreing, of Bridgewater, Mass. through whose mediumship knots have been tied in an endless cord so successfully under test conditions, it is said, is located at No. 623 Fourth Street. He is also holding very satisfactory scances at the cottage of Major T. B. Griffith, 77 Prospect Avenue.

Dr. A. S. Haywood, of Boston, spent the day, the 12th inst., at the grove. The Doctor' genial smile was as pleasant as ever.

Messrs. Benjamin and Vaughan have now their full equipment of eight fine horses at their stables, to do the passenger carrying business from the depot to the grove. The knight of the whip, Slocumb, was heartily welcomed back to Onset.

Madam Hillman, from Providence, R. I., is located in Association cottage, No. 7 Prospect Park.

Dr. A. N. Starr, from Boston, is located in

Association cottage, No. 1 Prospect Park. Major T. B. Griffith's new hall on Pleasant Avenue is to be appropriately dedicated this Friday evening, July 14th, 1882. W. W. C.



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