## 3 <br> RELIGIO HZ JOURNAL. P. SPHILOSOPHICA -ivemuct <br> 

CHICAGO, MAY 5, 1883.

VOL. XXXIV.

- Kinisix. syo cinisty

Proof of Mr. Coleman's Positions

 Pdil hrors and Absurdit
ex Wh. Emette colemax.
ART FInst
"No nation has...... been more unjustly cran conclisions been drawn from the most a without the least historical investigation the ezercise of that critical ingenuity

In the Jourat of January 6th Mr Kersey oncerning "Krishna and Christs. In repl to his
me to
facts.

Mr. Graves asserts that I Claim certain dis Mr. Graves asserts that I claim certain dis
overies, which if true, overthrow all on "amazingly strange" that none of th nd examining her monoments, histories, of, yeary, lave ever made mand these of the last
iscoveries, aml again he says, "We are now zpected to helieve that a man 10,0\%3 mile
com nidia has made such a discovery with ritings. This is rather a hard pill to swal
 wondertul disceveries" are no discoverie
f milut that hey are the common propert all oriental and Sanskrit seloiars, an
ang tomud painly presented in the writ
or the leading Sanseritists of the worl nglish, Amerier, G's atman, French, talian trect sereys times previousty to theses same
truthe whum in the works of the leadin, notations, therefrom have been given him ompletely ilisporing his erroneous posi gainst him and in complete weork, ar ssing hic iror he continues to attempt to olster it pa by repeating exploded false
hoode, unit pr pulishing garbled and man
facturei guitations- full proof of which dactureil dutations
m merey gave a summary of the facts gath
med from a nearry three-yearr' searct ot Gndu literature, etc., without makin ante qutrations in sostentation of eac Should inv aecraraey be questionei) to pirive hese "disegyeries" (?)"with no other mean or aid than the Hindu sacred writings", ha
knew what he said was untrue, for Ihai


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Ahout Certahin Mysterions Plenomena.

















 This narration so interested me that I re-




 was present, also was a withess to it, and



 Cords is anatlozous to and ine ilustrative of

 "AMI superstitions?" war the Inquisitorial

 "tuan' tnow", eontinued the engineer,

 most remarkable. of cearse 1 wound not


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GREATE BLINSSING


KIDNEY-WORT



| divease which attaces the humn fomilly hatheng, and not pass from thif culbect wthont suphentertite it wit nissertion that Hidues. Wor is a speche for othey disenge a Mahria and such fisorders as may bo blyevete traneathe 1. Dyspppila, ir Intigegtor, is a most uiftresiare com int. Every reater of the reticle poobidy bu ws the aptoms. The pllects are whe-sgrent and fas-retching. anst the cutive haman organisnt is ape ko tecome terarWhen dispepta is sutered to run un mehectefl. Titheyat can le relled apon, reader, to cure ayy case of tatarin. nepsia, Hidney and Liver Trubbles ant a hest of thetive dred or attendant ins. Al we ast is a triat. That wh Ee you tes Ife-ione fitend. <br> Tso matentess atterative a preasant sct powermit conte <br>  paraton. As uear as moretis may be mut to EGela par. <br>  maphum of herbs, attegen to have ween discomenaty <br>  4" Hanes wort is a mepantion, hrever, combiming the espential lagrediente of far ulyayed thitwors ano |
| :---: |

## HAIR VIGOR



## Dr. J. C. AYER \& CO., Lowell, Mass. <br> Jamis PYILES <br> 

Washing and Bleaching

HOW TO MESHERIZE
ncen rim niso
IS SPIRITUALISM TRUE?

 and

RELIGIO-PHILOSOPHICAL JOURNAL.

Hioman and the Stotsethotd


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 igat. It eamut he doubted that woman will
prove this to be her especial provinee.


 weit among the old neiphbors of tho treate
ynrelist, and learued to see her subjeet
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 chinild with fate plain and massive, but fuil
of power. We follow her through her youlig
 thrre leading moderul languages beside Lation
 in her career, and no one caas maasume the









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 Eiiots strength and resiution, she had es
 ness, syupathy, and slif foume it in the man
wlose rearard tor her amountel almost to





























 Sew horb and the vicinity This college
 Maifestations Tinvough the Mediumship
of Irs. Miller. firss. Miller.

## hetter from nev. saicel watsox.
















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Alanderous article was published in one


































 $\frac{\text { Memphis, Tenn. }}{\text { book reviews. }}$





 sentiments, manners, numbers
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Gibbor's Sindieation of the isth and 16 th

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VIWY OF OUR HEAVE Y TOME.


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TIIL RELITUY OI TIE SPIRTLIL the biw or coxtrol.

Becanse it is lavaint Naddition.

A ratanity if always thin hetter

 Our Ife is March weather, sarage and


 $\frac{\text { nudans righits. }}{\text { w.s.ossoon. }}$ SGOOD \& RIGGL
 Religio-Philosoplical Jonrual,
 PATARRHGOMmenon antima,

PARSONS =emplill

RELIGIO-PHILOSOPHIOAI. JOURNAL.
MAY 5. 1883.

 by romm a bundy.
Tere Copys of sube yerititio



 $\frac{\text { Entered at the Fostofice in chieafor, in, }}{\text {, }}$ spreal votrces.




 eduries sumident posize is ent vith the requet

vether To stbschibers.



 the teinen a ape paymext in AD-
VANCE. Dr. Samael Watson's Commmitation.
Toe no man in the Spiritualist rankit have
 hearte strong intelleet inid mizginicent plyypist hali century, and his seventy years sit
Digitity on Ius shoulders, His frankiness and hare had special reasen to atuire his gool
 iggaized ty the Jotrax., these differences coait of dinerenees. Hence eve ail the more willingy proceed to comment simewhat up-
on his communcation to be found on the third yage of this number. Dr. Watsen's letter it will be eeen was in-
spiried by the address of Prof. Kidde at the
Aniverary celebration in Xev York, and our extempore remarks following, as repert tain une soexsat of the thth ult. We will les Prof Kidie on tolow:

## 

 Prof Kidide's use of the word "vindiea-tior" is unfortunate; the eteter of Prof. Waihace to Litht and Dr. Watson's soncerning are proofs of gooid deeds addrced in fraror of a person chargeid with forgery, theft or other
crime they do notdisprove the offense e charg crime they do not tisprove the offense charg-
ead. Ani so far as Prof. Wallacess "vinditation" is coneerned, it dia not command the
resseet or aproral of a single English Spir-
 espert, so far as we have seen. His fatal
mistate lay in aceepthe as a basis for his gatatements, eyidence which no havyeror person acenstomed to sifting human testimony
would have considered good. His sata being would have consituered good. His data being
defeetive, isiscouelusions and geieralizations are of litue value. The ineonsequential
character of his "vindication" is forcibly in character of his "位dication" is forciby in-
lustrated $b y$ the action of Miss Wood herself, Who, reeognizity the justness of the position,
talten by those whom Prof. Wallace antajonizes, has cherfully aceeced to their wishes anid given seanees under the conditions re-
quested, namely, sititing outside the eabinet and in constant view of the observers, and with complete suceess. The "sindieations',
by Prov. Kidde and others of the noteriousny prof. Kiame and ofhers ot the notorious-
iy immoral and vie ereature fuown as have tallen fat upon the Ameriean Spiritualist pabie, they reecive abont the same re-
spect as iloes Prof cives spect as does Prot. Kidules sunfortunate book "The met who seeks not to know it", aud
 historieal eharacters are made to parade; a
book which has eausel the mass of intellibook which has eaused the mass of intelli-
gent Spiritualists more e elagrin and hrought gent Spirituaists more chagrin and brought
more merited ridueute apon the Movement more merited racale agon the Movement
than any of er ver publishen, with nildue
respeet to prot. Kidide, for whose private respect to Pro. Kidide, for whose pivate
ehareter we have the highest regarit we
 to eeize ypon the oceasion of the anniversary
celebration to characterize as sinjudicious"


 coutry", Ashe ceuld hardys have antieipat. to follow him, in defense of those whon he
 in hig zeal Prof Tidele hat overionkel this
view of the mater and intended no preath


 ing to hear the defeldant, deeitidi in his fa-


 We thank on gon horther far his espree-
sion fligh appreciation, oos we kuow he

 Hiagee in ust tor we have he lopes the truth
above all things Oar ralued cerrespundent who repcret the Mew Yors meetiag, yot our
remarks as quated alowe somemhat mised. and a the repot mas pullined in the Jock
 sigitit variation made ly the reporter makes
in important difterence. What we did say an important difierence. What we did say
was: cris. Mileris is aneinui for gemuine marked and distinct phenonena. Mat she that she is 2 modium for ndependent slate-
writing, and for ofter phases, there is no "riting, and for other phases, there is no

 case, as in an ofthers, depeade for its value
ainty upout the veracty and competency of the witnesses. A yersun may pussess goon, or ed hy the eapidition of ofservation so as to
enile hiui an incompteni judge of what
 etive images, expectaut attention, nyyclo neetion with a dimity linhted roos, a meni
un coneaied from view, and noiess dromied by "masic" are reasonable exues for ques.
ioning the eompleteny of a witness howerer tuthfulhe may be. Again the character of passed upon by a student of evidenee after lit
pass heard the testimeny of diferent
witnesshas heard the testimony of different wituess.
es of the sane scenes. Xow in Mrs. Millers
 enced reach entirely different and experi When Dr Watson afirms that at an arricular
seance certain form materializations oceurseance eerain form materializations occur-
red, whils other witnesses eqnally as well red, whily other withesses equally as weml
grownded in their knowledge of spirit eomclare the whole thing to have ween fraudulent, what is the ralae of sueh manifesta-
tions to one desiring, without bias and in a didicial frame of mimb, to reael the absolut tuth by a stidy of the henistory of such a
caneet' Cery litte indeed! And this hess oc curred repeatedy in our experience. The hich the manie enfestatations are given. when witions under Mrs. Militer will folitow the example of iisss Nood and sit out side of the cabinet in ful
view of the observers, under conditions pre cluding the aid of confelerates, and spirit forms are seen by Jr. Watson or any other
equally $e$ veracions witness, we shall he mest tapys to puilish the fact and say there cail ve no "posisib" doultht but untilt then we can medium for form-materillization.
We recal the faet that when in Denver in
he sumumer of 1581, the Millers were asked peatedly to give us an opportunity to wit ness the materiaizaztions, and our request
was emphasized by the voluntary importuniequivoeating the Milers selayed and fanaly avoited complianee, thuyh nerer denying their wiliaghess,
Some of these so full of condidenee in the genuineness of the materializations at that time, have sine learned by sad experience
that Mrs . xiller bias grossly deeeived them this knowledge came to them very slowly and against their own attempts to discredit it, and their testimony cannot be shatee.
while hisis does not tisprove her nediunstip for form-materiailization, it does prove that she will teecive, and demonstratesthe netes-
sity of such eonditions as shall plaee it beyond the power of the mediun to trick. The manifestations occurriug in yrs. Minmany who witness them, and we do not wish to disparage them; we only say they will not make a record which will entirely convince those who do not see them, and henee their
publication is of litte value in sprealing a



 if the manifestations are marked and eatis
factory, that the shall have sioo per week for laur scanees, she to give nu other sittings,
and to remain hare iwo monthe on these
cerms. Henry shade has Another Exyerlence.
 until hear itis oppents begin to deseribe
how the manitestations are done, and then he totalinatequey of the explanationsand





 viees to the reple as a medium for indeon Tharsdy and hat ethers on the followIsterian Chureli Rev. B. .E. Filotenger, en lighened the citizuss or Wainut as to Gods
fiems of sueh peaple as mediums. Exidenty uls gad is of the true buie, old-fashioned

gresbyterian paturu and don't believe in | Presbyterian patern and don't believe in |
| :--- |
| moiern spirit communan. The leaven of | the sermon wotred as desired, and on the

Weduestar following, it having been generaHy deited that Shide was a fraun, two
men whum the $Z$ tefieter correspondent dement whum the Revider correspondent de-
veribes as "Ifr. Joha Norgan and Patrich Brady, both men of large, stout build and
eager for the work. were engared to tesit
 tieen "minutely and caretuly instructed
concerning the performance of the donble slate trick by M. Henty. who inat visited the
 Slade very soon piaed his double slates with
pencil inside to Mr. Morgan's breast to reeive the communicition, Sona after the
sond lite writury was hearu, Morgan setzed
 posession the siates were carried of by
IIrgan and his Mitesian boiz-guarn, taken to the hank and foual $\theta$ e coatain a complete
 terms:
"Before Mr. Morgan seized them (thesiates time had not elapself for the penci-i was toing the work- to have wititen,
most, more than three or four words; yet, examination, the insile surface of one slate attached, thus naking it evident that these ates had been prepareed beforelhand. The bungling manner in which the affair the conductea shavs the gross ignoranee ot their desire for the truth, but their methods. As the ease now stands they ean never con-
vinee any one at all familiar with these pheguilt The states should
 Assuming that Slade was honest aud had not
prepared the slates beforehand, he made prepared the slates beforehand, he made a
grievous mistake in offering any resistance when Margangrabbed them. Had he quietly
allowed the man pmssession, it would hay aliowed the wann phssession.
been much heter for limm.
 that is not the objece of this writing; we simp-
Iy assert that the socalled exposure falls to the ground Had it been conducted by Spirit ualists, famiar with genaine phenomena
ande experts in detecting the frandulent, there would have been conclusive prof one way or the other, as it now stands it is "a draw."
Hundreds of prople have had sittiugs with slade and got genuine independent sinte-
writing under conditions precluding all writign under conditions prectuaing all
quesion of doubt. Tho editor of the JoveMal got wititig with Slade on his own mark-
el slates, which were never out of his hand ed slates, which were never ont of his hands
for a moment, and this has often been done. Every experiment or seanes must stani on
its own merits, and its own merits, and we are safe in sazing
that, whatever may we the real facty as to
thie alleged erookedness at wailunt, the eitio the alleged crookedness at Wathut, the citi-
zens of that place ean learn, and throigh Slade, too, that independent slate-writing is For the benefit of investigators we repeat what we have often said hefore in the Jous-
Nar: When investigating the slate-writing phenomenon, never allow hinged slates to he used; use your own slates when practie-
able and never let them ont of your able, and neyer let them ont of your sight.
When the meduum'sslates are used, examine them carefuly beforehand, wipe them and then watch them closely, never allowing
your attention to be distraeted from them for your attention to be distracted from them for an instant upon any pretext whatever. See
to it that there are no other slates within reach of the medium, never allow one slate without the same precantions as at irist. The American Kindergarten Society have Kindergarten material, at 23 West Unio Square, Nev York. Also such articles as are
ponst valuable for the entertainment of fild most valuable for the entertainment of child-
ren-books, pieturesand allapplanees neees-

 ment that there isa a sert of spiritualistie ey-
tione rushing throuch Dobemit anit Romancatholiectergy arebeeoming alarmed ta it. The Bishop of Boliomia has deelared may be communication between spinits in the form and those out of the form. What not eass to sas, without better knowe, idge of
the intellectual yrade of the veople, whict furnishes generally a pretty exaec measure-
mentof the power of the clergy. In Ireland the priest can and das reduess of the priest would be a poor prote tion to one who shoutd try to stopt fight by belaboring both parties, while in ireland both
combatants woulit take their beating submis-
 sively. But where does the "hheresy" come
in? The Church, whose reeoris are full of stoples of the appearance of angels, whieh
regards risions as revelations, at least when the risions support Catholic teachings, has Spiritualism in some form. In the "Lives of the Sants," their best known elassie, nearil today are reeorded without dissent and no
isthop ean rightuly deelare $a$ belief to be insthop ean riphtuly deelara a belief to be
heretical, which has never been condemned by Pope or conclaye, and is so fuilly sustain,
ed by the "traditions" they are so fond of apyealing to. We should not be surprised
to hear that the bishop is found to to lave more to hear that the bishop is found to have more
zeal than tnowiedge or he presumes, safely on the İgarance of his people.
One thing is sare, if those who reefive
spiritualism as true are not heratics now they will grow into heresy very rapidy, the worst Aorm of heresy, for it will take away
the revenues of the cthureh. A man who reall is well with him, is not litely to pay
 spirits who return that no one can remove the penalty of another's sin, is very likely to negleet topurahase indulfencies; it is not at
all imposibie that he will beeme somewhat indifferenit to the mass-in fact, asfar as maviat the priests would eall ani infidel. What is the priest tolive on, if the masses are not to orect costly hullings, so they ean get the cideely Spintiualism, from the priestly stan oint, if not itsell heretieal is certain to he parent of heresies most dangerousdo all they ean to stop its progres. But, atter all, the question that comes first,
whieh tens of thousands ill all parts of the wirt are asking, s: s: s spiritualism true? I a faet that the spirits of the so-called dea
return? Once settle that, all the rest will take care ofitself and the ery of "hereesy" will soon prove a mere orutume fultuen. In a
conntry ilie ours wilere the duty of indiviual judpment is so generally taught, so univer-
sally practied, sally practied, preachers can do nothing, if
they eannot disprove the faets, and they mostly ignore them-it is easiest and safest. An oceasional sieer at the foolishness of
Spiritualism may be alowed-- for no one can Spiritualism may be allowed-for no one can
answer a sueer, but argument or flat deuial answer a suer, but argument or flat demal
is dauterous. Spirituun'sts are too well armis dalyerons. Spiritualsts are too well arm-
ed with ineontrovertble facts and inevitable deductions to shinink from any attaek. But without either fact or argament for
priest to expeect tostop the spread of Spiritu alism. simply proelaiming his "divine right" to wo the thinking for his hlock, is supremest
foly, especially in a contry like tuis reminis us of the legeni of the Engrishis kian canute-the story is familiar enough. Puff ed up by his belief in his "divine right" to rute erer al maner of things, he essayed to
stop the alvance of the sea, and placiug his chair near, commanded the waves to retire added force. Aggin the waves retreated, as it frightenene at their temerity, but still
again they returned, more aggressive than ver. The king had to matre hasty retreat if ine would escepe from a most tudignifed weting. if not worse consequences. so those
wio att of station and heliof in the authority of the Church naxy seare a fev, here and there, but the wave wil return, the resistless fitod will
soon force even the hierarehs to be silent be left solitary. Men and women will be coatiunually asking, "Whieh is the greater
heresy, to deny or donbt well demonstrated faets, a religion tanght by all the phenomene of the natural worla, or to toubt the
teaching which only sueers at these facts, and denies our right to judge uuless we judgo as they direet? Whare dia the priest,
the Clurel, get their authority to settle the Clurel, get their authority to settle
any thing? Oan they settle any thing opposed to Godts own declarations, as fonad in of nature." When men get to asking sueh questions as these, the ery of heresy will ap-
pall no one. Men will cossole themselves as pall no one. Men will eonsole
the Cuthoiic priest Faber did!

## 

So the scientist may shout "delusion" a the priest denounce our faith as "heresy.
We ean afford to laugh at the ignorace the one and the impuidence of the other while we wateh the wave rising higher and
ligher-a wave no word of higher-a wave no word of nan cal step,
and whieh surely will orertep and sweep
*
Mr. E. F. Hathack, onie of the leading hase ness men of Denver, Colorato, was in th
city last week.

Thetection-When Worthy of It.

 development, so as to be able to present, in thie most convinciny manner, and with the
nosst inpressive effeet, bothi he henenomenai and the Mhitosophie cruths of spiritualism." Now that, standing alone, is very fair nind
is exactly what the Jouram has alf alomg cimimed eliminated from the "study" pare. Later on
the article adds: Tit being perfeetly under as ithorithat the medtums themselves shan be as horoughty preared for their hiph ani
holy worl as their native cepacties will warrant; next the question arises how they hoolt be dealt with, hor they should be
treated?" To this we note that if the understanding mentioned in tho ase from all deeeption or tuad they out itee deait with and treated cuite differently strom Where the reverse is the eases that is where
the "perfeet understanding" is not so carried $\underset{\text { out. }}{\text { The a }}$ The articie in question aliso remarks that
 what has the $\begin{aligned} & \text { Bandaer to to say about it it }\end{aligned}$ not a particle of ancert this sis carried out? We reply ithas not one word to say. The point and
puypose of the article is to befor it reader by confounding and contrusing burpuace ona through those means east odium unor that elass of Spiritualists, who persisi in drawing attention to the faet that the $B$ ammer and its
allies are, by just such articles as the question, and hyall meanic seesing the one in ayologize far "an " "protet" theso ta sereen, If calling if mediumship, "strady to thain to
the utmost possilue development in teario.
 cretonne figures sewed upon fims riells that
"their native eapacities will warrant, Al this has been proved time and again to have been perpetrated by those whoan the Bainerp
insists on defending as true mediums while doing thase aets.
It is $u$ cetess $t o$ It is usetess to say, as the article daess "To seekt ine destruction of the mediumistic of. as an argument in its own favor. If Spiritr
ualisur coult be overthrown it nalisu could be orerthrown th waik we by
the falsehood in mediumship which the Banzer protects, cendones and defents.
gyman C. Howe at 55 S. Ada
Last Sunday morning Mr. Howe lectured
"LLeverage as a Factor in Reform? He nalyzed, carefuly and critically, feverage planing its indispensable outify jun variet of ways in the mechanical worli. He then traced the leverage that can be gained by
moral actions, by making a rightit mes of the moral aetions, by making a right ues of the
physieal and intellectual powers shat each one passesses explaned the potenti infuenee
exerted ly the wonderfal leveraze that had been placed in the landis of early agitators of reform; graphiealy nortrayed the rapidy increasigg ininuence of liberal thonght, until
the leverage thereof as manifested in spiritnalism, lad beeome of sumficient power to it most move the world; spoke of the tererage
gained by the passions when they reigneid supreme, destroying the peace, happinessand health of mankind; presented in vivid lanage gained by developing the spiritual nature exerted on humanity; alluded to the leverage of the good and the leverage of evil, and eon-
trasted the two, slowing how the former etevated the soul, and the latter degradee it referred to the reigu of law in an things-
he leverage of law eonld not he resisted spoke of God as being in all thin ing as a leverage, for if any thing outside of him, it might
aptly be terned as Godless-w ittout a Goil which wouid be an impossibility; defined free agenicy even as existing in the domain many imagine; illustrated the awakening that must eventually follow ail transgres-

Collapse of a Joe cool story. Mr. Gearge MH Baar, who die in this eligy
 fora nuse in his 1ast ilhess, wio semis to
 ship" just as he was getiding hisp faets amid













 eports herself a shaving made was heard b eard by Hm, His last words were "Higi

 sition he died without another werd.
 gnostic, and, all his, friendo say, Eodied
 The editor of the Jocruc, was persinally to have been quite dearf for years before hit the tio to the yarn of Hlavius Jossephus the thry is on a par with his misrepresentation of Prof. Zailner. If the man who naw calls
himself Joseyl, but who was earistenet Flavius Josephus, keaps on, he will be th

## The Seemid Soeiety or Chicago.

Mis opganization efoen itismeetings for th coaid feliary prevailet, sladioxoxed by regret hat so long an iuterval was likely to interne before the resumption of sunday se Sunday for nearly a year and a half, durin ditume much or the west talemt on th ponses were mef without resort to rany of the meretricious methos preate ehureh circles; and with the elose of the解 hedatine alillaims. 1 in expected that the Oetober next.
A rellgions riot at Port Said, Esypt, in of the Prophet were the contending parties, caused the loss of several lives and th wounling of many of the combatants.
Chicago has 300 ehurches against 5,24 and dayleaders, and 5,500 bartenders; only half-dozen ait galleries, and 350 variet theatres. Out of 100,000 buildings, 8,000 ar ar hmoral purposes; s1,000,0no as $\$ 890,000$ for pelice: perhans 81000 cot for $r$ igious worship and charity; $\$ 15,140,000$ fo that which destroys both soul and body. An sot is no worse than other cities, and no zal in moral reforms at home expend thei in "saving the heathen from hell"
The Spivitual Light is the significan nam a new paper just started at Chattanooga anessee, oy J. D. Hagaman. The elito and pronsher seems trom his paper to bo help formard the truth and to lenefit his fel lows Spating of his parer he says " hbove an things it aims to be liberal and to be de to to spirtualism in its broadest, highest mostextensive appheation. The South ha ist publications, but Brother Hagaman prob ably las taken this into consideration and sees his way clear. We wish him every suc . He will send sperimen copies fres. M. Hater-ocean says that at the risk o beng thought alittle previous the Nationa ential field vitha tick theaded by the Pres That widely known Rev. Jonathan Blanch rd or minois. The sane association took small hand in the campaign of 1850, although no distinet reeord was made of he votes poll ed wy that party. Its cariminal points are of all kinis. The David of this Jonathan is John A. Conant of Connecticut: A part c the 1,066 seattering votes east in 1850 were no doubt polled by the Blanchard party, and for aught hatugere ing off since theu in its strength

Dr. Benson's Celery and Chamomile Pill
cure promptly headacho of every natare. 50c., druggists.

Mri Milton Men or i,Mivit. Vernon street, speriencee in waling with the ailing of pint power was pumided in a late Jownexit
wites that he is prepared to answer ealls $t$ decture in pazes in Exstern Pennsylvani Yew Jersey, Delavarae, or Hastern Xew York honest, intelligent gentemian.
Lyman C. Howe elosed his Iabors for the Iast Stuiday, eiter a contiutusus engagemen of thre and a hail months, Ho speakikat at here directly home to his family He wil and hit Bolivar, Alleglany ath. He is engaged at the Xestranniny Camy Ieeting, July whith, 2ttit, suth, and Aug. 1st no cassalaga wako camp Heeing, iug. Y., when not engaged too far away to yo
iran betwen Sundays and answer calls io ranerals, erening lectures, grove meeting C., when not preyousty engaged Perme

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Spiritual Meetings in Broollyn and New York







Meeting of Mifhigan Spiritualists.


Speakers for the Lake Pleasant Camp Meeting



National Conference of Spiritualists at



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## A VALUABLE PREMIUM SUBSCRIBERS <br> RELLCIO-PHLLOSOPHIGAL JOURNAL. <br> 

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nutucumat. MRS. S. F. PIRNIE,


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JNO. C. BUNDY,
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## LIGHT FOR ALL.



VOICE OF ANGELS.

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THE INDEX!
RADICAL WERILLE JOCRNAL.
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## PSYCHOGRAPHY

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The seale on which the southern Lxposition at Louisvilu is yrojetted las reeeived
a new and quite stritiong illustration in the arrangements made for the musical entertainment of visitors. Hobk \& Hastings of
Boston, are uncier contraet to place in the Boston, are ancier contraet to place in the
musie hall of the main building one of the largest organs in the country, and the lary-
ost organ that has ever been south of the Ohio iriver. It is proposed to have daily or-
gan reeitats on this instrument, and some of the best periormers in the Unitea States will be engaged to give special performances. In
adilition to this a contract has been made with the celebrateel Xew York Seventh Regiment Band to give two coneerts a day for
the frist fifty days, and with the tamous Gilmores's Band of Yew York to give twe con-
certs a div for the certs a day for the last itty days, The eost
of these musieal arrangements will be fortyfive thousanid dolararsa arrger sum than was
expended at the Centennial Exposition for expenac.
music.
evideuce of prosperity.
M. D, and S.S. Diekson, the populary magnetie healer, have beas added to the Journari's
extensive collection the past week. Dr. IK. Bailey spoke at betetsville, ohi
It Co. Ohio, sth; Tontogany, Sth; Hartion City, 22nd; Indianapolis, 2eth and 2athi, Colias

Ghode Istand, on the sth and Providence good audiences and had an excelteat time.
Indeed, he always has an excellent time, he indeed, he al pouys has an excellent time, he
is that tind of a man. He is now at home in Detroit.
sts of Augusta, Gac, have fittei up an el gant hall and are now holding meetings.
Mrs. C. C. Van Duzee is occupying the rostrum. We hope to chronicle the same of ofher Georgia cities at an early date.
Miss prances Wuard the
tal advocate, is now in California. In a couIslands, and will retury to this country sometime in the summer, when she intends to
visit Oregon, Maho, Montana, Ctah and Ma
The Jocrnal has only just learned of the
severe illness of the estimable wifie of Dr. G.
I. Geer. Dr. and Mrs. Geer reside at 703
IV West Madisonstreet, and the Jocraxal feels
certain that the friends in te city no time in estendiag to Mrs. Geer such cour-
tesies as each would erave under the son circumgtanees. $\begin{aligned} & \text { Dr. Geo. Bud Mrs. E. A. Nichols, so uni- }\end{aligned}$
 up their residence. The Jocrasil umites with
the friends here in wisting for their early return and permanent residence in this city
where they have done so much pood Thder the skillful treatment of Dr. A.
Davis, the Joursils old contributor an staunch friend,P. E. Farnsworth of New York City, is said to be rapidy improving.
respondent writes that his impoid ance is remarkable. Mr. F. is one of those whose place eannot easily be supplied in
work he has so long had near at heart James G . Clatk the noted ballad singer, compnser and author has been in the city for
a few days. On Sunday he attended Ir. Howe's closing lecture and sang with fine evening he gave a parlor concert at the resi-
dence of Mrs. Hattie Davis, the popular medium and healer, which was a great suceess. 2 end ult., the guides of Mr. On Cleag Wright spoke at the Chureh of the New Spiritual Dison the subject, 'What are the Spirits Do-
und ing', In the evening the subject was; 'The addresses were listened to with the greatest at the close of each lecture, and a suceinct
autobiographical statement by the control concluded each
was expressed."
The Jocensl is requested to annomen that isertes of Mediums Meetings will be inaug
urater management of Miss. S . Bronwell, on Sunday the 6th, in the West End Opera House, exarcises to begin prompt-
If at 3 ocloek, P . in. Admission ten cents. that arrangements are so porfected as to in
sure the success of these meetings from the beginiug.
Spiritualists of chiearg of last week the Spiritualists of Chicago gathered in goord
mumber at the residence of Mr. and Mrs, C. Bundy for a farewell visit with Mr. Lyman C. Howe, whose engagement was to close
on the following Sunday. Remarks were made by Mr. Howe, Dr. Avery, Mr. Samuel,
Mr. Curtis and Prof. Humiston. Miss Florence Holbrook, the accomplished daughter of
Hon. E S the friends with music and recitations. The Juuge has good reason to bo proud of his
daugliter. daughter.
Spiritual
with ualist society in Chicago has met the talented speaker and medium, Mrs. Ophe lia T. Shepard. Though closely confined to the side of her invalid and helpless husband,
she has during the past year's resitane she has during the past year's residenee in
the city, added greatly to the interest meeings, aud been an effective worker in public efforts of varioss kinds. Tho Jour-
war hopes she may at some future time be able to resume the work for whieh she is so
well qualified. well quailied.
Tender itchings in any part of the boly
cured by Dr. Benson's Skin Cure. 'Tis th enred by br. Benson's
best. \$1., druggists.

A GOOD COMPARISON.








The Orsly Ceruine
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