

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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for 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 organization of new Societies or the condition of old ones; movements or lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Heligie Philosophical Journal. The Rational Aspects of the Mind-Cure Craze in Boston.

The muddle of metaphysics in which he deals, is made respectable by his sincerity and earnestness, but when we turn aside from his practical usefulness to his preten-

from his practical usefulness to his preten-sions in teaching philosophy, we find more amusement than instruction, though we can-not but respect his religious sincerity. The little pamphlet issued by Dr. A., enti-tled, "Theology or the understanding of God as applied to the healing of the sick, the re-demption of man from the bondage of sin and Aeath and his restoration to an inherit. and death, and his restoration to an inherit-ance of everlasting life," presents in a con-cise manner the incomprehensible mysti-cisms with which he has become fascinated, a sort of intellectual obsession. His language and his philosophy are equally unintelligi-ble, and show a great lack of intellectual discipline. For example, we are first in-formed that "the life of man, the soul," is "mortal mind," the inference from which is that it dies like the body, and, therefore, there is no immortality. The way, then, for us to regain or acquire immortality is by adopting the metaphysical theory, and thus entering into union with God, and acquiring his immortality. "Man (soul) as first made was this image and likences" of God, but has changed from its original immortal condi-tion by "giving to matter substance, wisdom and sensation." "How could the soul re-turn to its original condition?" "By losing its belief of substance, wisdom and sensation in metar." This ballef in the evistence of and death, and his restoration to an inheritits belief of substance, wisdom and sensation in matter." This belief in the existence of matter is the deadly sin, from which these metaphysicians are to deliver us. Dr. A. says of the soul: "When it took upon itself wis-dom and sensation [which one would suppose an immense step in sdvance], it fell from its original condition into error, mortal darkness, sin, sickness and death.'

If that be so, we have only to get rid of our If that be so, we have only to get rid of our wisdom and sensation, to acquire perfect health and immortality; and Dr. A. thus con-fers immortality, as well as health and right-eousness, upon his converts by helping them to get rid of their wisdom, in which, no doubt, he is sometimes successful when he induces them to surrender their common sense for his metaphysics. He save: "Sin comes through s metaphysics. He says: "Sin comes through placing substance, wisdom and sensation in matter." "and sin when it is finished bringeth forth death "-a dreadful prospect for the agnostic materialists, who rule the scientific world to-day. There is no future for them, for, according to Arens, eternity is accessible only through the Metaphysical Church. "The moment we begin to perceive the understand-ing, and accept the truth, that very moment we enter eternity." The grim alternative of the new religion is not, "believe or be damned," but believe or die, and also believe or be sick. "45. Question.-What is it that destroys disease? "Answer.—The soul's firm conviction of the falsity of all material knowledge, and a clear perception of the understanding of God (harmony, or the only reality) to which disease and death are unknown. Question .--- How does this destroy dis-"A6. 6886? "Answer.—Sin, sickness and death are mor-tal—the result of false belief, confusion and fear. The understanding of God and the perception of truth are the opposites which cleanse the mind and restore it to a state of strength and vigor; therefore a body con-trolled by this mind is governed harmoniously therewith." "48. Question.-How does mortality disappear, and immortality appear? "Answer.—Matter and all material knowledge are the result of a false understanding of the soul (mind); therefore the soul, subject to disease and death, is governed wholly by error. If the soul leave the teachings of Error (Adam) for the understanding of Truth (Christ), and enter into union with God, it shall destroy not only disease, but at last the mortal body, or death." From such theology and pathology it is quite apparent that the disciples of this faith must always remain in perfect health. It is difficult to imagine what apology they could make for being sick; but if the gift of im-mortality is limited to the disciples of their faith, the prospect for the rest of us is very blue; and evidently Spiritualism is a delusion, for none of the returning spirits profess to have acquired immortality by the metaphysical faith. We must, therefore, add to "falsity of all material knowledge," while they assert the falsity of all our spiritual knowledge also. Such twaddle is hardly worthy of serious notice, except as a psychological curiosity— a sample of the stuff that germinates in the morbid mentality of this region. These metaphysicians are not afraid of stating their morbid fancies in positive language, and informing us that diseases have no real existence; that medicines have no curative power, and poisons no power in themselves to poison

conscious action; this disturbs the pulsation. A chemical action takes place in the system, and the result of this action is death, or separation of mind from this body or phenomenon of mind."

We may infer, therefore, that if the child had swallowed the arsenic without any one had swallowed the arsenic without any one knowing it, the arsenic would have been harmless. The writer speaks of "this body or phenomenon of mind," which conveys one of his doctrines. He says in answer to the fifth question, that the body "is the phenome-non or coarser fabric of the mind. It is pro-duced by mind." But it is also maintained that material bodies have no real existence, and the soul itself and the soul itself seems to have no real exand the soul itself seems to have no real ex-istence in this creed, for it affirms that the soul of man is only "the reflection of the thought of God," and "reflection is nothing in itself but an appearance of something," and as God is the only real existence, and "God takes no cognizance of matter," and all material knowledge is falsity, and the belief in matter leads to the death of the soul (although it has no real existence) soul (although it has no real existence) it would seem that this whole philosophy or theology might be represented by an old fa-miliar phrase, "the little end of nothing sharpened.'

Certainly no substantial science, no en-lightened and scientific Spiritualism, could exist in the mental atmosphere which sustains these speculative insanities. Their real vitality is derived from a religious sentiment with which they are associated. Religion has in all ages been the fostermother of ab-surdities—the bastard offspring of its unholy alliance with theology; and these absurdi-ties are not entirely harmless. This metaphysical craze already reminds us of the Salem witchcraft. According to current report one of the representatives of the addled metaphysics accuses another of causing the death of a prominent patient by "thinking arsenic" into him! If Mrs. Eddy should visit Chicago, perhaps she could explain this mys-terious process, which she claims, I believe, to understand.

The metaphysical people would have much greater success if they would introduce more of the elements of faith and prayer, and thus enlist the energy of the religious emotions, which are much more efficient than their monotonous proceedings. The cures effected with prayer by Mr. and Mrs. Pearson, of Augusta, Maine (without money or price), are much more remarkable than anything the metaphysical folks have done in Boston. One of these was a complicated case of twenty vears illness, and another was a very painful cancerous tumor. Such cases show the close connection between the religious emotions and the hygienic powers of the human constitution. The physiology and philosophy of the colleges entirely fail to explain them. My forthcoming work, "Therapeutic Sarcognomy," brings all such phenomena within the domain of science, by showing the entire correlation of soul, brain and body, in anatomical and physiological detail. The science of man, fully developed, gives us all of hygiene, ethics and religion, and buries in oblivion a great part of what is current to-day in the colleges, buries in the same grave the false materialism, the pseudopsychological theories and the effete conceptions of religion.

Union of Progressive Spiritualists of Boston.

SECRETARY'S REPORT. On the 25th of May, at the usual time of meeting, at 170 West Chester Park, the first anniversary of the Working Union of Pro-gressive Spiritualists was observed by its members and as many of its friends as were enabled to get in, many being-obliged to go away for want of room.

The meeting was opened by all present singing the old familiar hymn,

"Blest be the tie that binds Our hearts in holy love,"

which was followed by an invocation by Mrs. M. A. Howes, after which Miss Sarah C. Fish-er sang the "Aria," by Handel, "Let Thy hand help me, for I have chosen Thy commandments.'

Dr. Hopkins then announced the usual meetings of the Union, and read appropriate selections from "Oahspe," consisting of the Songs of Praise of Ux and Niv, from "Bon's Book of Praise." Miss Fisher then sang in a chanting style of music. arranged by herself, the following original poem, which was written for the occasion by one of the medi-ums of the Union, controlled by the spirit, Henry W. Longfellow:

From the homes of light celestial, Watt we through the spheres above Greeting to this world terrestrial, On the wings of Peace and Love.

The beloved ones, the departed, Stand beside you as of yore, And with open hearts of welcome, Speak a love unknown before.

This Anniversary of the seeds Which one year ago were planted. Towers above all former creeds In your truth and faith undaunted,

Taking root amid earth's brambles, Shooting upward to the skles; Out from all the briers and tangles, We have watched this Truth arise;

And to-day with joy and peace Comes the ever blessed Love, That your souls may find release Through the eternal fount of love;

The First Anniversary of the Working which must radiate light that will illumine the darkness, and sweep from our midst all doubts, all fears, all discords, bringing us into harmony with all nature and surround-

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ings. As " in union there is strength," may we be As "in union there is strength," may we be so united that no wind may sweep out, no evil destroy, but standing firm in the cause we represent, let our banner wave over a united country, in which this great truth shall embrace all mankind. Miss Fisher again followed, by singing, "The Message," a most beautiful song, the words by Miss Adelaide Proctor.

ADDRESS BY MARY F. LOVEBING. Mrs. Mary F. Lovering, of East Boston, read the following message given for the occasion through her mediumship, by one of the "Band of Workers" of the Spirit world, engaged in

or workers " of the Spirit-world, engaged in the progressive work of this Union: To the Society, The Working Union of Pro-gressive Spiritualists: Unto you we ibring glad tidings and good cheer. One year ago the birth of this Society was announced in this city, and it was heralded forth that a ster hed again riser in the Fast and the instar had again risen in the East, and the infant's feeble wail was heard floating upon the breeze. We come to live, to grow, and be the breeze. We come to live, to grow, and be a shining light that in time will be recog-nized all over the world, for the people will bow down at our shrine and pay their tithes, and recognize the wisdom of the unseen in-telligence now at work for the spiritual wel-fare of humanity, and to glorify the cause of true Spiritualism as taught in the various societies throughout the lend societies throughout the land.

The counterpart of this society first exist-ed in the spirit-land, and is now reflected back to earth, and through chosen instruments on our side, mediums and directors have been impressed with the importance of the undertaking and the solemn responsibilities resting upon them to press forward in the work amid the discouragements and bat-tling elements of unbelief, criticisms and in-

harmony arising. We say, all hail, thou Babe of Truth and Spiritual Progress! One year ago, as an in-corporated society, we gave to the world the name you bear, and although feeble may have been your efforts "to kick against the pricks," your voice has been heard from shore to shore, and upon your cradle rests the First Spiritual Temple, whose corner-stone has been laid, founded upon justice, truth and liberty unto all, and where the flag of the free shall wave its silken folds over the honest investigator, the true worshiper and seek-er for spiritual knowledge. As a united band of spirit-workers who gave in our names upon that memorable occasion, do we now congratulate you upon this, your first Anniversary, and bring unto you all needed assistance and strength from our different abodes of thought for the work of the coming year. From our stand-point we see its length, breadth and influence upon those who have hitherto turned a deaf ear; but in time to come, they will hasten into the front ranks as exponents and admirers of the new enterprise that is to be a shining beacon light of hope in this part of Boston; upon the great ocean tide of thought; and although even in the house of its friends unappreciated at the present time, we already hear music, even from infant voices, vibrating through its material walls into its counterpart temple in the spheres, where we congregate and catch the whispered accents of noble souls who are bravely stemming the flood of bigotry and superstition, and giving vent or expression unto the world-our language floating earthward, and through the organisms of different sensitives, making plain, verbally and through the pen, our interests in the work, and pledging ourselves, in compact, to prove true to the many promises given. Take heed, then, ye of the faith who are faint-hearted and often grow weary! Do not pause by the way-side for rest, for it is only found in active service below and above, and will bring refreshment and new vigor to waiting souls. We would again reiterate to the president, officers and members of this society, and all who convene under this hospitable roof, be diligent in season and out of season, ever ready to respond and heartily endorse the words we give through human mediums, to help advance this cause, which is broadening through the land, and taking into its ranks people of all denominations, sects and creeds. We promise that, as this babe advances into manhood, grand results shall follow, and although many more veteran workers and me-diums lay down the armor and enter upon our side of life, they shall, from the invisible realms of light, see the result of their life labors crowned with success, and their interest in the cause upon earth increase in a tenfold measure, as they fully comprehend the meaning and mysterious windings of their mortal journey, as they are exercised by divine will-power while sojourners on the earth-plane. We break in your midst this bread from heaven; a limitless supply is yours; eat ye of it, as said the Master to his disciples; drink deep of the cup filled with the wine of kindness; its healing properties will restore the wounded spirit, and shed new rays of light into the inner abodes of thought, and through self-examination every soul may see clearly where it stands, and how near to the port of safety it has arrived; for the lighthouse of faith is ever revolving in the distance, and no one needs stumble when so much brightnees from radiant spheres surrounds him, for the day-star of gladness betokens the grand illumination of the future, and although war may wage, debates and discussions follow, Concluded on Righth Page.

BY JOS. RODES BUCHANAN.

In my first article on this subject, I considered merely the outside aspect of what may properly be called Eddyism, the chief characteristics of which are its transcendent vagaries, its verbosity, its pretentious as-sumption and its affiliation with the church. I do not perceive much of either benevolence or religion in that sphere, but a large amount of delusive plausibility.

But there is no small amount of healing business carried on here in the mind-cure fashion, in a less pretentious and more useful way. Many cures are reported of persons who have been sitting with the mind-healers, and thus they are demonstrating some of the most important principles in psycho-physiological science: the contagious nature of health, the power of sympathy, and the diffusive energy of the human mind; these principles are old and familiar, though not generally appreciated, and this new mode of demonstration is therefore of considerable scientific value.

I do not believe the mind-cure healers have done anything yet at all comparable with what has been done by Spiritualists, to illustrate these principles. There are none of them whose names are worthy to be mentioned as healers in the same breath with that of Dr. J. R. Newton, nor have they shown as much ability in transmitting healing to a distance, as is known in the Spiritualist camp. Nevertheless as their theory holds them to a certain method, I am much interested to see its results statistically ascertained.

It is not a matter of much practical importance that they have attempted to wade in the deep waters of theological metaphysics, and getting beyond their depth, have been completely drowned, and their reason thor-oughly asphyxiated. It is interesting and amusing to observe them grappling with subjects they are incapable of handling, and floundering from one absurdity to another; but as their intentions are good, we must recollect that they are not the only absurd or visionary people in the sphere of speculation.

I have spoken of Mrs. Eddy as the principal source of the craze in Boston, but the intellectual source of the whole movement was in Belfast, Maine. Dr. P. P. Quimby, who died there eighteen years ago, was a follower of the mystical theological philosophy of the fourteenth century, cherished by a small association of Gottesfreunde, or Friends of God, who believed in the mystical union of man with the Divine; that nothing substantial exists but God, and that our self-will should be surrendered to adopt the will of God. The Dominican monk, Faules, was the most conspicuous of their leaders.

Dr. Quimby was a man of very limited lit-erary capacity, and his imperfect writings, it is said, have been put into presentable shape by some of his friends, and may in time be published. Dr. Q., however, is said to have had considerable success as a healer, and he had some pupils, one of whom was Mrs. Eddy. A better representative of Dr. Quimby, as an earnest healer and believer in the theological mysticism, is Dr. E. J. Arens, of 33 Union Park, Boston, who is every week giving free lectures at his residence in exposition of his views. Practically, he seems to be succeeding, doing a good practice, and illustrating the curative power of his method, which he, of course, considers vastly superior to every-thing else, not having much knowledge of other systems of therapeutics.

In answer to the question, "Is it the arsenic that kills?" Dr. A. informs us that it is not the arcenic that kills a child, but the mind of the child that kills it. His explanation is embodied in the following scientific rubbish, which reminds one of the philosophizing of Sambo many years ago on a Southern plantation:

"Materia medica and physiology teach that poison kills. It is, indeed, a universal thought admitted as a fact in every mind. Now thought is action, and this thought produced and accepted by mind, acts upon the mind and life of the child, and produces confusion therein. This confusion produces uncon-scious fear; this unconscious fear in the child's mind heats the blood, causing the first

29 Fort Avenue, Boston, Mass.

The Spiritualist Meeting at Omro, Wis

To the Editor of the Religio-Philosophical Journal: I send you a brief report of a meeting just held in this place by the Wisconsin State Association of Spiritualists. Speakers present: Judge Holbrook, Chicago; Mrs. L. M. Spencer, Milwaukee, and G. H. Brooks, lately from Kansas. The Judge's lectures were mainly his own experiences in the investigation of Spiritualism, and were interesting and well received. Mrs. Spencer's remarks were given under control, and at their close she gave tests and described spirits, which were mostly recognized. Mrs. Spencer is not what peo-ple generally would call a first-class speaker, but is growing in development, and ere long she will stand in the front ranks of reform ers. She is doing a good work in Milwaukee G. H. Brooks is a young speaker, having been in the field but a short time. He speaks in a semi-trance state, from subjects given him by the audience, and I predict for him a brilliant future. The discussions throughout

were highly practical. This is the first meeting held since our or-ganization was perfected, and gave general atisfaction to all attendants.

We have already a large membership, and would be pleased to have all the Spiritualists in Wisconsin co-operate with us, to the end that in union there is strength. Send your names and one dollar to the Secretary, and thereby become a voter in all that interests the friends of the movement. The St. Paul, Chicago & North-Western, and

Wisconsin Central R. R., extended the courtesy of reduced rates, which will increase the attendance materially in the future. The interest was marked throughout. Chicago, Milwaukee, Oshkosh, Fond-du Lac, Eau Claire. Ripon, Weyauwega and Milton Junction were represented. The next meeting will be held September 5th, 6th and 7th, 1884.

DR. J. C. PHILLIPS, Secretary.

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Krasczewski, the Polish poet, who has just been sentenced as an anarchist, says he believes the truly happy man is he who has no material desires, who connects himself with nothing earthly, and who loves his neighbor better than himself.

Who amid life's din and darkness Heeds the Spirit's loving call;

Who upon the thresholds nause. Walting for the guiding volce, Sending forth your noble cause-Truly, friends, may you rejoice!

Builders are ye of a truth Which in silence waited long, But to day you have the proof In this Union, firm and strong,

Of brave and willing hands and hearts That have manned this Ship of State, Held iirm its planks in every part, And saved it from oblivion's fate.

Excelsion: the immortal soul Must rise still higher—higher climb, Reaching out toward the Great Whole, Until it tinds its life sublime.

Ring out your voices, loud and clear! We join with you in glad acelaim; No songs of praise to us more dear, Than those which you to-day proclaim.

Thus Jehovah's light divine, On all thy works, +on all thy deeds, Will in its full effugence shine, Crowning this Truth as creed of creeds.

ADDRESS BY M. S. AYER.

The President, Mr. M. S. Ayer, then delivered the following address, which was enthusiastically received:

One year ago, guided by Spirit Power, we were led to the recognition of principles and the arranging for an organization known as the "Working Union of Progressive Spiritualists," and feeling it specially desirable that the Spiritualists of Boston should have a centre from which to extend their work of usefulness, uninterrupted and unmolested by outside influences, we have carried these thoughts into action, and meet to-day in recognition of the work commenced, and the strength and guidance thus far given us. few weeks ago, on the 9th of April, 1884, unit-ing the seen with the unseen forces, we placed in your midst the corner stone of the "First Spiritual Temple," now in process of erection, and to be dedicated to the Spirit-world and the cause we represent.

To-day, we are again assembled in grati tude and praise, that the bark launched in your midst one year ago, has not been stranded upon the rocks of unjust criticism, nor swept away by the volcanic eruptions and disturbances of the present era. Buffeted by the ebb and flow of many tides, we find ourselves to-day in a safe harbor, anchored in faith and trust to a truth which is bringing light out of darkness of the old theological dogmas and creeds, and proving daily its immortal existence.

Trusting in the Great Over-Soul as the beacon light from which the many rays of love and guidance lead us on, up and out into thoughts and heights yet unexplored, we can safely say that, where a few years ago, Spiritualism was ignored and distrusted by the many, to-day do we find thousands seeking knowledge of the spirit's continued existence, and daily, hourly, is this truth, this fact, be-ing demonstrated beyond the shadow of a doubt.

We are happy in saying the "Temple" is fast approaching completion, and before an-other year it will be dedicated in the interests of this grand, noble cause, which has lifted the veil of the future, and carried us to the confines of the life beyond. We mingle our joy with yours in this common cause for the uplifting of humanity, for higher aims and purposes, trusting we will all feel a unit-ed sacredness in this great work which has been given us to perform. Let the one cause of eternal existence and communion with loved ones departed, be held as a focus from

RELIGIO-PHILOSOPHICAL JOURNAL.

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For the Beligio-Philosophical Journal. From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER II.

OLIVER SMITH .- SOPHIA SMITH .- ELIZA ANN WARNER.

"Though never shown by word or deed, Within us lies some germ of power, As lies unguessed within the seed, The latent flower."

A frequent and welcome visitor at our home in Hatfield was Oliver Smith, a single man about my father's age, simple in habits, so-cial and cheerful. It was my delight to sit in my corner behind the stove and listen to his talk, for he knew much of men and things, and his genial humor and bright sa-gacity attracted and instructed us all. He belonged to a notable family. At one time there were six brothers in the town, the youngest over sixty, the oldest over eighty. His home was with the elder brother, " Squire Ben," near the meeting house, in a great gambrel-roofed house with imposing dormer windows. Once or twice a year the parlor was opened for some great occasion, the close shutters thrown back, and the sunshine actually let into its stately space. To try to sit in the high-backed, hair-seat chairs, in which none but the watchfully upright could stay, and to look at the rich velvet wall-paper, with its regular rows of shepherdesses and poppies, was a great privilege. The family were above putting on airs. They had a decent sense of good blood and genteel breeding, yet their daily life was unpretending and care-taking.

Oliver Smith was the rich man of that region, a banker and money lender, just and honest, not given to robbing the poor, but ex-act and thorough, and expecting others to be so. He loaned money at six per cent., spent little, and the surplus grew large. I have known of his rendering men great service in money matters, in troublous times, on terms not burdensome to them, yet safe to himself, when a hard man would have coined wealth out of their want. He was called penurious, his own ways were so plain, but I knew of his quiet charities, his left hand hardly knowing what the right hand did. For praise or blame in such matters he cared little. On Mondays he rode to Northampton bank, four miles distant, his old gray horse and green wagon familiar to all. It was rumored that he was worth almost a half-million, an immense sum then, equal to many millions now. He was, besides my father, the only reader of the Uni-tarian Christian Register in Hatfield, and this likeness of views probably helped to bring him to us. At last he passed away, an aged man, and then people first knew that he had an aim and purpose, long cherished and in-spiring, the secret spring of his cheerfulness. He left the bulk of a half-million dollars in the hands of trustees, to be invested and used according to the terms of a long and carefully written will. Gifts to poor and worthy girls at their marriage; loans at low interest to young men at their majority, who had some useful trade or industry to pursue, and the education of worthy young people in certain towns, were to be the chief uses of this fund, which was to last for a long time. So far the trustees have done well, the President giving his time to the task, and a solid stone building in Northampton, is the office of the Oliver Smith fund. Seen in the light of this life-long purpose, his careful savings are no longer the gripings of the miser, but the wealth of the benefactor, sacredly laid aside and dedicated to a good end.

Eliza Ann Warner, an adopted child of the

MINISTERING ANGELS.

An Inspirational Lecture Written in a Trance State by Mrs. Henry J. Horn, and Delivered by II. J. Horn, President of the First Society of Spiritualists, Saratoga

Springs, N. Y., May 25th.

The theme of our discourse this evening is taken from the Jewish Scripture, and may be found in the Psalms of David. It is this im-mortal passage: "For thou hast made man a little lower than the angels." Thousands of years ago, and before the reign of this great king, prophets and seers were recognized as peculiar people. Gifted with superhuman insight, they were honored and set apart from trivial concerns of life, the better to obtain the hidden knowledge which was time after time revealed to their clairvoyant sight. Among the Hebrew seers David should count as the most exalted. He seemed to compre-hend the goodness of the power that created the world and people therein; he did not de-spise mankind as many of the prophets did; he did not protections as the source of he did not picture humanity as the scum of the earth and destined to eternal torment, but proclaimed that they were made "but little lower than the angels." After David's king-dom had passed away and the Jewish nation became subject to foreign powers, they forgot the high spiritual position in which David had proclaimed them as placed, and instead of being a little lower than the angels they degenerated almost down to the animal plane. From this low state Christ, their great teacher, endeavored to restore them to the position David had taught them to aspire to. He taught them of a home in the Heavenly Kingdom. That not only were they created a little lower than the angels, but that God, the Creative Spirit of the Universe, was their Father, and it is to that point that we, spirits, are to-day bringing back a lost humanity.

A thousand years of darkness followed Christ's coming. An equinoctial storm of nearly a thousand years' duration swept over the earth; clouds and darkness obscured the sun of truth; mankind was like the emblematic sun crossing the line, neither for one side nor the other: something worse than hell and Satan seemed let loose; a theological darkness covered the civilized world; men were proclaimed lost: infants were announced to be damned; an impossible goodness was set forth as the standard of the stern Deity who threatened mankind with a worse torment than burning alive, yes, worse than any slow tortures practiced by the frenzied church of that dark period. Slowly they emerged into the light.

But fifty years ago even, it was thought that God was on the watch to punish us if we forgot a certain day, and made a fire and cooked a meal on that day; that he was watching, ready to pounce upon us like some wicked termagant if we did not read the bible, sing psalms and refuse to smile on the Sabbath; a day set apart for him to roam about like a roaring lion to devour us if we perchance acted in a natural or rational manner on that

day. Now look at the change. Sunday is a day of peace and rest to most men-the poor man can have his home-like dinner now, without secretly going out to gather up his kindling wood; the farmer even takes out his horse. He is not obliged to play the hypocrite and refrain to talk about the field and the corn, but like Christ, he can even pluck it out on the Lord's day. Who has brought about this blessed change? Spirits, I answer! Spirit-ualism has revealed that man is not only a little lower than the angels, but is walking arm in arm with them; that instead of despisand cursing our race, the angels love us; they place their arms around our human forms, defiled and curse-laden though they are said to be. This is the great equalizing doctrine taught us by the angels-by our spirit guides. To promulgate this truth are we convened here to-day; not like our Presbyterian brethren of the General Assembly are we gathered to inform you that we have revised our Book of Discipline, but to tell you that we are indeed capable of associating with the highest angels who wing through the realms of light. To assure you in loving strains that you are not lost; that your names or identities are so indelibly printed in the book of life that you will live and progress forever. That wheresoever the footsteps of humanity tread this mark of eternal goodness appears in silvery lines of light beside them. and the illuminated forms of angels can be seen by clairvoyant vision, walking side by side with man, counselling for good, for prog-ress, for elevated thought, for advancement from the animal plane into the spiritual, crying ever higher! higher! until the noble field of love and wisdom is reached, and man becomes one with the great I Am or principle of justice, truth, wisdom and love, which gov erns the vast Universe! We are not here to display our strength of numbers, not here to assert as did a Reverend Doctor to the General Assembly in your village, that we can do without the help of angels; that we do not need the shining angel bands to gather around us and give us strength; that we have outgrown ministering angels. Thank the invisible hosts, we pro claim that we can never do without them. They are our guardians, through their aid we learn to develop our spiritual natures. Give us their teaching, and the fearful tragedies whose details fill our daily papers will disap-pear from the face of the fair earth; give us their teaching, and the crimes that follow in the wake of Christianity, as it is taught, will cease forever. In the face of spiritual teaching can a man murder his fellow man? No In the face of spirit-teaching will death's besom sweep such fell destruction as it has done? Will the mother, whose babe is cradled in angels' arms, be driven to insanity because her little one is taken from her? No! we will teach her that it is beside her, that she should talk and smile to its spirit as she did when it lay in her arms. Teach men to educate their spirit natures; teach that they take with them into the next world all their talents, their gifts to construct and design; teach that the art they learn here they carry with them, and the good they do follows them. A true Spiritualist cannot be narrow, cannot enact narrow laws. Let the light of Spiritualism enter the halls of Congress and the nations of Europe will stand amazed at the enlightenment you will display in your yearly sessions. Whatever will advance the mind of man will be advocated by your spirit guardians. But co-operation is necessary. We spirits cannomict without your aid. You must place yourselves en rapport with us for us to efficiently benefit you. Cavilers at the spirit-ual doctrines ask: "Why do not my spirit friends warn me and advise me as they do those who believe? If there is truth in your spirit doctrine, why do not my friends come as well as yours?" We will answer by a com-parison which perhaps the doubters can comprehend. Suppose an onslaught by an enemy is made on a body of men near a telegraphic station, the wires are all about, there are men and soldiers willing to aid the party in danger, but they do not send a message for help.

Finally, one who has learned the art of tele-graphy takes hold of the wire and sends the message, and quickly the tramp of soldiers is heard, and the attacked body, in peril of their lives, are rescued.

We have only commenced to read the hieroglyphics cut in stone, and left in mysteri-ous messages upon the grand ruins of mighty

temples and monuments of decayed races who preceded our own hundreds of centuries past, so are we only beginning to decipher the angel language of our friends who have gone before us to the spirit land. Year following year, in the future, will these revelations be made plainer. As with the astronomer, age after age the history of those shining planets that sail over the majestic vaults of heaven, become more and more legible, and their in-terest increases as their wondrous story is revealed by the grand telescope of the present day. So with the spiritual wonders. Each succeeding cycle of time will reveal greater truths. Let us then give to the denizens of the spirit land our aid and co-operation in the arduous task they have undertaken of communicating with us. How patient they have been, every medium can testify. How tender of our faults, even as the mother is of her little child who would fain walk, but falls again and again in its efforts to reach her outstretched hands.

Ohl no easy task is it that the angels have set themselves. No easy task for medium or spirit! The Spiritualist, though he walks with angels, does not always walk over a bed of roses. Our brethren in the church look at us askance and say, oh, Spiritualists have no religion! Their path is easy, while ours is the narrow road. They are mistaken. I would tell them if they commence to investigate Spiritualism they will find it a long and hard road. Knowledge is always obtained by ar-duous effort. They talk of shutting themselves up in their closets and praying to attain perfection. Onr mediums have to shut themselves up in dark cabinets, sit in dark circles, observe strict rules, and in quiet and passiveness wait for the spirit to develop them into perfect mediums.

But, thank the All-Father, it is a labor of love, and the reward is great. Out of the silence of the grave come to us our fathers. our mothers, our sisters and brothers, our children and our dear ones. We would not exchange places with any minister or deacon, clergyman, priest or layman upon the face of the earth! For the truth has set us free, free from the shackles of old superstition, and made us one with the angels; because we comprehend the great scheme of progressive development from a lower to a higher plane. One with them because we are not cramped into a narrow belief and made to fit a certain mold as dissenters were in the days of thumbscrews and limb-wrenching, when the Chris-tian fanatics tore men apart limb from limb because they failed to believe in false doctrines. In those days religion was like an iron case into which a man was thrust. If he was too large for the case, they forced him in by crushing him into pulp—a helpless mass of matter. If too small they attached pulleys and drew him out. No wonder man's intel-lect has become dwarfed under such a system of conversion.

Ex-communicated on the one hand by the Catholic church, and damned and sent to eternal perdition on the other by the Protestant --each vying in their fiendish tortures on those who dared to think for themselves. Witness the barbarous treatment of the early Quakers by the Protestants, because they per-ceived that there was a Spirit-world above, ready to pour down its blessed influence upon the willing recipient.

more than aught else. He strongly condemned Spencer's views; said they were godless, inhuman and heartless, and could they be carried out, would destroy civilization. Re-viewing Spencer's philosophy he showed how it has culminated in the article on "The Coming Slavery." For the slavery of the present time, which destroys soul and body, oppressor and oppressed, and renders the moral law a mockery, Spencer has not a word of condemnation; the slavery he dreads is that of the controlling power of the State over the socalled rights of individuals and corporations. In conclusion, he encouraged the good work, and bade the Society not be dismayed because of the hostile forces surrounding it.

Mr. Justus O. Woods made some excellent points upon "Mutualism vs. the Coming Slavery," an able reply to Herbert Spencer's lately published article. In this limited report justice cannot be done to this speech. He said: Wage-slavery is but a degree above negroslavery; but Mr. Spencer expresses no pity for it. As our social organization does not meet the requirements of natural justice, and Mr. Spencer fears the 'coming slavery,' which he sees to be the consequence of it, men like him should try by practical legislation to in-augurate one that will be based upon the Golden Rule and the great dynamic law of producing the maximum of results with the minimum of force. There is no more slavery in co-operation than in matrimony, the church, or in a partnership. There is no slavery where there is harmony. Mr. Spencer's fears are groundless; the conservative and the revolutionary forces of society, free to work on the line of justice, will, like the centripetal and centrifugal forces of Nature, evolve a harmonious social organization."

Mr. John Thomson McKechnie, of John Swinton's Paper, made some pertinent remarks relating to civilizations: That "the Christian civilization of to-day professes peace and good-will to men,' but is glorious in standing armies, immense navies, and improved implements of war. Worse than this even, is the pressure of Capital upon Labor which reduces the wages of the miner in Penn., Indiana and Ohio, to little more than a dollar per day, which they are compelled to spend at the company's 'pluck-me' stores, and many of whom are even with this reduction set adrift to make place for the contract slaves-the Huns and the Italians. Even in New England are to be found many corporations whose employes live in tenements unfit for human habitation, where wages are reduced so low that women and children must also work that all mouths may be fed. It is not necessary that all these lives should be worn away to procure bare subsistence, but this condition of things can be cured only by a new birth, a regeneration, a new civiliza-tion. The Sociologic Society is endeavoring to do its part by teaching co-operation among the wage-earners, and between capitalists and laborers, by taking for its principle the commandment, expressed economically, 'Thou shalt make thy neighbor's interests identical with thine own,' thus eliminating selfishness from the dealings between man and man."

Letters were read from invited speakers and friends; one from Mrs. Sayles was read by Mr. Henry A. Beckmeyer, Newark, N. J.the efficient Chairman of Advisory Board, a gentleman who has been long conversant with practical co-operation, and is thoroughly imbued with a love of justice. Mrs. Sayles hoped that the period of our gestation and childhood as a society, was passing away, and that the day of practical and useful action was close at hand. One of the blessedest signs of the times is, that the teachers in the churches are largely taking up this matter of

churches are largely taking up this matter of Ah! compared with the persecutions that reform in Labor interests, and it promises a have attended the rise of Methodism, Presby- | wonderful aid in the dawning of this "New purpose of developing the exact truth, when they believe they have detected fraud, become-"grabbers," "undeveloped quadrupeds," etc., (a la Hazard) and find all the materials in the cabinet and condition of the medium to

warrant them and justify them in such belief. Under such "conditions," an article of frand is discovered. Ergo: "wicked spirits" materialized it and placed it there for the purpose of a "seeming exposure," hecause of the "unfavorable surroundings." And, again, is it not a singular coincidence, that the only method by which an impostor can be detected and properly exposed, is the only one whereby "evil spirits" can secure access?

Furthermore, is it not strange that the formation of an idea for an attempt to ascertain the truth regarding any particular materialization, is synonymous with the creation of "unfavorable surroundings" and "evil spir-But, gullibly and credulously swallow its?" everything. Make no investigation, and you

will hear nothing of "evil spirits." Such are the definitions and conclusions naturally derived from Dr. F's asserted "favorable and unfavorable surroundings"; but, under the "favorable," cannot any impostor produce materializations with impuni-ty? And, under the second, cannot any impostor escape exposure, if the theory of "evil spirits " is to prevail? Treasure them by all means, since they alone can produce permanent materializations, such as wigs, moustaches, muslin, silks, robes, and fine apparel in general, which remain as wigs, moustaches, muslin, silks, robes, etc., for all time, or until they evaporate from old age. If cultivated properly, gold, precious stones, and other valuables in abundance, may turn up among the debris usually incident to exposure. Why not? I am striving to secure information: and I should like to inquire, how is it with the great preponderance of "favorable surroundings"-say twenty radical and even fanatical believers, as against one (a strong, determined man) "unfavorable"—that the 'evil spirits" attracted by that single man, overcome the good spirits attracted by the twenty, as is the asserted fact in many "seeming exposures?'

Personally, I am a warm believer in the magnificent truths of Spiritualism. I could not be otherwise if I would; because I have had, by means of my own organism, many strictly private communications with the socalled dead. I have never mentioned this fact caned dead. I have never mentioned this fact-before; many personal friends, even, are ig-norant of it, because I have no desire to be known publicly as a medium. I speak of it now, only to prove the orthodoxy—if I may use the term—of my belief; but I also believe that in connection with Spiritualism, and in connection with metarialization corrected. connection with materialization especially, there has been and is much imposture and fraud. To every believer in Spiritualism, I say: Expose it relentlessly, whenever you have good and sufficient reason to feel that it exists in any individual case; for, as long as fraud exists, we have no right whatever to expect that skeptics can be induced to believe in the genuine and ever varying manifestations of Spiritualism. Make no attempt, however, that shall result in a flasco. Let the result determine something, on one side or the other, beyond all question, through a sufficient number of credible witnesses; and if. perchance, it turns out that you have been mistaken in your claim of imposture, and your investigation proves the contrary, then thank God for it on your bended knees. Protect honest mediums to the last extremity. Truth never comes in the guise and habili. ments of fraud-so you can scarcely be in error. Punish impostors with unceasing sever-ity; thereby you will do the cause inestimable good, and win respect from every person worthy to accord it: but. posture and frand as imposture and fraud, and do not dignify it by using the term " evil spirits" to cover its nakedness. Bear in mind that it is not the exposure of the fraud that hurts our cause, but that it is the existence of the fraud itself. One more inquiry and I am done. I think it is conceded by everybody that such persons do exist, however small in numbers, as tricksters and impostors, in connection with the assumed manifestations of materialization. For the sake of the question, let us assume that, at least, there is one such creature in existence. I will make the question which covers the case, a hypothetical one; and I should feel under many obligations if Dr. F., or some other advocate of "evil spirit" power. as applied, would reply to it, viz: A smart, intelligent man, with capabilities equal to the demand to be made upon them. who is, or is not, a believer in Spiritualism. but who has observed various materializations sufficiently to become acquainted with their general character, and who makes up his mind that he can succeed in imposing coun-terfeit materializations upon the public with the view of making money thereby. He enters upon his task with all the paraphernalia, cunning and skill, essential to success. He has his confederates, if need be; meets with no effective opposition, and in his dark or semi-dark scances, among the multiplicity of his fraudulent "forms," there is here and there one which he "makes up" with sufficient resemblance, in the dark, to the dead friend of somebody; and assisted materially by the eagerness and fanaticism of that somebody, the "form" meets with a partial identification, At all events, his measure of success is satisfactory to himself and to those whom he unwittingly deceives. In a word, he is accorded a position in the ranks of gen-uine mediums. I put this hypothetical com-bination for the purpose of ascertaining what steps should be taken, or what method should be employed, that will meet with the sanction of those who denounce exposures, to show such a man up in his true character, that will prove (not assert) him to be a fraud and justiy taking some means for holding him up to the scorn and indignation of the world! I ask a reply, sincerely seeking the information. Will you, Dr. Fahnestock, or Judge Cross, or Mr. T. R. Hazard, please furnish it? Do not answer, in evasion, that you could not be deceived by such a one-perhaps not; but, many others have been, perhaps equally as acute as yourselves. Then, too, I distinctly state, that in forming your reply, you are to act upon the hypothesis given. I would further re-quest that you shall not base your answer upon any theory of "transfiguration." Mate-rialization is one distinct thing. "transfigurarialization is one distinct thing—" transfiguration" is another, as widely separated as the poles; and yet, I observe that one among your eminent number is apparently striving to render them identical. What I ask, gentlemen, is a plain, frank and clear reply, apropos to the circumstances under consideration; or, in the event of your inability or disinclination, to state how you would proceed. (I hope that neither contingency will arise, be-cause of the many interested.) Will you frankly admit, that the legitimate teachings of your theory of "evil spirit," in connection with this subject, leads directly to the single point, that no certain means exist, within the ingenuity of human beings, whereby an

secretary. An intimate friend of my sister, her visits were always welcome. She was tall and delicate, with high forehead, dark eyes, wonderfully eloquent and tender, finely expressive features, and a singular grace and charm of manners. Her intellect was superi-or, her spiritual life tranquil and deep. Her vivid imagination would dwell in a world of romance and delight, yet a strong sense of duty led her never to slight any daily task. She was a rare person,

"Who did adom, The world whereinto she was born."

I last saw her, gray-haired and in delicate health. I did not give my name, but she knew me after long years of separation. I found, as I expected, that time had ripened, but not impaired her excellence and the beauty of her character.

Another worthy member of this family knew, Sophia Smith, a niece of Oliver. Her father was a rich farmer, and Austin, Harriet and Sophia-all single-shared his wealth and made their home in the old house. The sisters were reticent and quiet, but once or twice a year they had a great party; inviting fifty or sixty town-folks, young and old, to tea and an evening. The tall wax candles, the lof ty brass and irons, the solid mahogany furniture and elegant tea service, gave us rustics a glimpse of old style gentility, which we prized. Brother, sister, and other kindred passed away, and their money came into Sophia's coffers, making her one of the wealthiest women in the State. She was orthodox in theology, earnest, sincere, and conscientious. I remember her mental strength and practical good sense, but she was not known to have any special interest in plans of education or culture of any kind. She kept her own counsels, and so was misjudged during her life. When she passed on it was found that she had left a half-million to build and endow the Smith College for women at Northampton, and seventy-five thousand dollars for a free Academy in her own town. For years all this had been in her mind, and she had held private consultations with the best educators and lawyers, that all might be well and securely arranged. The written direc-tions as to these useful institutions gave proofs of marked wisdom on her part. No doubt this lonely woman had many hours of enjoyment in maturing these plans, and thinking of the benefits that others would derive from them after she had gone from the earth-her neighbors meanwhile wondering who she was hoarding her wealth for. That enjoyment would have been greater, and the prospects of lasting success increased, had she started these noble enterprises in her lifetime, and given them the help of her wisdom in their opening days. Peter Cooper was wise in this respect, and his wisdom brought hap piness to his last golden hours. Miss Smith was not supposed to have any marked interest in the education of women, or any advanced views of the matter, but she must have thought much and well on those important subjects; and while she was musing the sa-cued fire burned to some purpose. Passing through the College buildings a few years no, noting the excellent devices and helpe r the best education, and looking from the windows over the fine old town; and the loveby meadows and river beyond, it seemed true, as I thought of that prudent woman piling away her large income with no apparent ob-thet, and of this use to which it came, that: "It is the unexpected which happens."

[To be continued.]

terianism, Episcopalianism, Baptism, Quakerism and Unitarianism in the days of bigotry, Spiritualism has bad a fair field. The Spiritworld has been busy preparing a way for the new truth. And now, Spiritualism treads like a mighty conqueror, before whose onward march no resistance can succeed—a conqueror who comes to bring peace and plenty to the despairing; to bring back the golden age to the world; a conqueror during whose reign Satan shall be chained a thousand years, (as the old prophets foretold). A thousand years? Yea, thousands of years! This fabled ogrethis devouring dragon, who has been said to fill the flames of his cavernous den in hell with the soul of human beings, is now chained! Praise be to the blessed spirits who have revealed the myth of this mighty scare-crow -this mighty salamander, whose fiery appetite a lost world was supposed to leave unsatiated. Oh, blessed Spiritualism, which has opened communication with the next world! Oh, blessed Spiritualism, that has revealed the truth; that like attracts like; that our heaven or hell depends upon our own acts that this world is but the school house to educate us for the next; that we carry within our own bosoms the magnetic key to unlock the heavenly paradise; that angels of the wise and good are waiting in the fields of space for your spirits to attract them; that they may impart to you their wisdom, their love, and their inspiring strength to lead you through the earth plane to the heights of spiritual light in the summer land.

For the Religio-Philosophical Journal. The Sociologic Society-Report of Second Anniversary.

The Second Anniversary of this Society was celebrated on the evening of the twenty-eighth of May, in the Conference room of the Church of May, in the Contribution to the origination of Our Savior, New York City, Rev. Dr. Pull-man, pastor. The President, Mrs. Imogene C. Fales, presided with her usual dignity and grace, and made a short, concise statement of he formation and aims of the Society, in which she emphasized its basic principle as an ever-existing law of nature, the fulfilling of which has now, by the continued process of things, come to be possible. Her remarks were listened to with much interest and will be published in full.

She then introduced Rev. Dr. Rylance, who as may be expected, was enthusiastically received. He made a powerful address, expressing his heart-felt sympathy with the movement, showing the evils of the present competitive social system, and its antagonism to the spirit of Christianity. He defined many of the difficulties in the way of the work in which the Society is engaged; the organized power of wealth; the indifference, and even nostility of many of the churches to anything that tends to unsettle the present order; and the opposition of the press which is bound hand and foot in the interests of mammon. He called attention to these things, not to discourage the reformer in his effort, but to make him aware of the strength of the hostile forces surrounding him. He knew, because it could be logically and scientifically demonstrated, that the truths preached must come to pass; a co-operative civilization is certain, but he feared from the present ontlook that a long time might pass before the new social order could be established. The difficulties attending its development all the more strongly show the necessity of right in-struction; teaching is what is needed to-day

Civilization." She congratulated the President upon her faithfulness, and self-devotion to the call she has received,"Go-work to-day in my vineyard." and said: "the blessing of thousands who are ready to perish, shall be around you, your shield and your buckler forever.'

The spirit of the entire meeting was deep y earnest and enthusiastic; all seeming to be imbued with the religious and humanitarian feeling of the occasion. Some one said; We have had a soul-stirring meeting," and truly it was carried on and concluded in a very satisfactory and encouraging manner. The Society enters upon its third year with improved prospects of success, and with many useful helpers. Killingly, Ct.

LITA BARNEY SAYLES. A. G. Secretary.

Favorable and Unfavorable Surroundings.

(Light for Thinkers.) The subject matter of Dr. Fahnestock's reply to my communication of Feb. 16th, criticising and denouncing his theory of "evil spirits," in connection with their placing paraphernalia incident to exposures in the cabinet, does not seem to call for, and neither is it worthy of being dignified by, any argument in return; but, since he dwells with so much emphasis upon "favorable" or " unfavorable surroundings" and conditions as essentials to and determining the results attained, and as some others advance the same idea and announce their ipse-dixit that it is "fixed law," I have formulated a definition for each of these extremes of condition, such as I gather from their assertions to be correct: and it would oblige the writer, as well as hundreds of others, if Dr. Fahnestock would inform him if he is right-and if wrong, wherein.

"FAVORABLE SURROUNDINGS" may be regarded as existing whenever the party constituting the circle are ardent believers in the possibilities of materialization in general, and in particular that especial phase of it then being exhibited for their edfication: and where the individuals making up the circle are perfectly willing, if need be, to have their feet secured to the floor, their hands shackled to their seats, a gag placed in their mouths, and believe implicitly whatever is told them. Under such circumstances, paraphernalia of fraud is not discovered—no attempt is made to discover it; ergo: "good spirits" only found access because of the "favorable surroundings."

Question: Is it not a singular coincidence, that "impostors," as well as "good spirits," desire just such "favorable conditions?"

"UNFAVORABLE SURBOUNDINGS" may be presumed to exist whenever the circle is composed as before, with the addition of from one to three others, who are ardent believers in the possibilities of genuine mate-rialization, and in the truths of Spiritualism in general; but, who, in making their inves-tigations, are always critical, object to hav-ing (even metaphorically) their feet secured to the floor, their hands shackled, to have a gag placed in their mouths, or to believe any more of what is told them than their reason and the exercise of a sound discretion sauction; who wish to keep their eyes wide open, and their senses alert, for the purpose of detecting fraud, should any exist, or of proper-

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tures may place themselves upon a level with honest mediums and ply their utterly loath-some trade without let or hindrance?

J. FREDERICK BABCOCK, D D. S. Bangor, Maine.

Woman and the Household.

BY HESTER M. POOLE. (METUCHEN, N, J.)

I fill to-morrow and yesterday ; I am warm with the suns that have long since set I am warm with the summers that are not yet. I am like one who dreams and dozes Softly affoat on a summer sea. Two worlds are whispering over me, And there blows a wind of roses From the backward shore to the shore before, From the shore before to the backward shore, And like two clouds that meet and pour Each in each, fill core in core, A single self reposes, The evermore with the nevermore Above mo mingles and closes. Anon.

SOUL AND BODY.

The editor of the Woman's Column has been taken to task, by a friendly reader of the JOURNAL, for magnifying the importance of the body and its uses. The strictures of our correspondent are themselves the proof that such "magnifying" is necessary.

It is, in truth, only the spiritually-minded, devout person who realizes the intimate connection between body and soul, and the won-derful sway which the one possesses over the other. As the poet has said of the interior source of life,

"If my beam be withdrawn he is senseless and

blind, I am sight to his vision, I hear with his ears, He the marvelous brain, I the masterful mind, I laugh with his laugh and weep with his tears So well, that the ignorant deem us but one."

The great business of life is to find the true balance between the two; to make the body subserve the development of the soul by helping the interplay, freely, happily and harmoniously. To these ends all social relations, institutions and governments should be di-rected. And whatever dwarfs or cripples the free and full activity of healthy, wholesome physical powers, is an evil, though it be finally overcome by the omnipotence of the in-dwelling spirit. In the majority of cases it sadly hinders the unfolding of the interior life.

Therefore, I have no sort of sympathy with those who ignore or decry the comforts and decencies of life, while fancying they "live in the spirit." Nor do I believe in spiritual vagabondage in any shape or manner. All persons need good food, proper clothing and shelter, fixed social relations, the aids and inspirations of excellent books and companions, habits of industry and thrift, skill in some regular avocation, and a thorough training in self-discipline and self-conquest as well as self-justice. Then, while above all and through all is inculcated reverence for Deity and love for humanity, obligation, duty, responsibility one to another, have we not the foundation of that character whose every hour shall be a sermon and whose influence no man may measure? That the pendulum has swung, in too many cases, from the extreme of materialism to the extreme of Spiritualism, only teaches the need of moderation and harmony. This world and all it contains are ours, in which to indulge and develop human beings, so that they may begin aright an immortal, progressive and glorious career. It seems to me that many of those who go from city to city or the camp meetings in the summer, living by their wits, as uiscourse upon muual vagaries; au tending circles and drifting along with every new excitement, are the more froth and bubble upon the surface of the great on-sweep-ing current of progress. They do not even serve as straws to show which way the tide sets, they are revolving around and around in eddies which have no outlet. I believe in good, honest work for the sake of both body and soul ; work which tends to some practical end, which helps keep the faculties alert and vigilant, and the will vigorous. Nothing valuable comes without toil and care and consecration. Such duties as tone up the mental, moral and physical fibres of the toiler. The eternal ages shall respect the one who earnestly devotes himself to that duty which lies nearest, and does it faithful-If he shall keep his heart pure and tender, his mind open to the best thought of the age, his spirit in communion with the sweet spirit of Nature, which is the Holy Spirit; if he battles bravely for a home and all the ties and interests which cluster about the family, while he wrongs no other-he is a victor, even though the form be bent by age and care and work. But that should not be. Only enough to strengthen, not break-should be the extent of that industry. May there soon be nothing in our republic which shall prevent a man and woman from enjoying the fruit of skilled labor, and may there be every facility extended by which all persons shall be enabled to acquire the means of self-support. I do not intend to exalt unduly houses and lands and food and raiment-the soul is first, now and forever. But we are set in the midst of surroundings which do and must affect the soul, and give it a direction that will surely continue long after we have left behind all the cumbering cares of earth. Therefore, let us glorify this body and this life; let us strive to keep them pure and clean, a center of noble and beneficent influences. Let us radiate courage and hope and love in our spheres, how restricted soever they may be. Only by patient continuance in well-doing can that be done, and to woman is given patience. We well remember that a great soul has said : "Life when real is not evanescent. Every noble life leaves the fibre of it interwoven forever in the work of the world....God has lent the earth for this life; it is a great entail. It belongs as much to those who are to come after us, as to us, and we have no right, by any thing we may do or neglect, to involve them in unnecessary penalties, or deprive them of benefits which it was in our power to bequeath."

the doors for woman's entrance into journalism.'

At the next Woman's Congress, Mrs. Eliza-beth Boynton Harbert of the Inter-Ocean, Chicago, will present a paper on Woman in Journalism. It is preparatory to the proposi-tion to establish "a national journalistic committee or bureau, whereby all women connected with the press can be kept inform-ed of educational, philanthropic, temperance and suffrage meetings and movements, and can work to a better advantage for the general interests of woman."

The plan of an Industrial School which was recently sent to the widow of Wendell Phillips has received her approval, and per-mission to name the institution, when estab-lished, the Wendell Phillips Memorial Industrial School. Its location and plan, as far as developed, will soon be made public. We are assured that its originators are capable, experienced and trustworthy.

The school of which the Misses Bush have so long been managers, at Belvidere, N. J., has an excellent record of work. In ten years more than thirty-five girls, while students of the institution, have supported themselves by manual labor or by teaching, staying from two to five years each. Such girls have been, in most instances, among the brightest and most honored pupils. Among other students who have left Belvidere, is a successful young woman dentist in Philadelphia, while others are engaged in commercial pursuits, or as physicians in practice in this country or in hospitals abroad.

There are over 800 women physicians in this country, most of whom are engaged in practice. The obstacles they have met have the good effect of compelling a very thorough training on the part of women students, and only the capable and energetic dare undertake the course. Those who have passed their first youth, even when they have reached mid-dle age, are sought after by resident physicians in hospitals and other institutions where women are patients. In these they have introduced many reforms and improve ments.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the BELIGIO-PHILO-SOPHICAL JOURNAL.]

PROCEEDINGS OF THE SOCIETY FOR PSY-CHICAL RESEARCH. Part V. London: Trubner & Co., Ludgate Hill. 1881. Price, per copy, 65 cents.

The Society for Psychical Research has gained a world-wide reputation on account of the extreme care and caution exercised by its different members in the examination of various subjects that from time to time require their critical investigation. They proceed carefully and methodically in their search for truth, never letting any preconceived bias or opinion interfere with their readiness to accept the truth under whatever circumstance it may be unfolded or re-vealed. Such being the case, great weight and im-portance will be attached to the reports of the vari-

The report of the committee on Mesmerism is es-pecially clear and valuable. After careful experi-ment the committee arrive at the conclusion that the allegations of certain persons that, c. g., they can make strangers in church or in a theatre turn their heads by "willing" that they should do so, should not be accepted as establishing even a *prima facle* ease; till success and failures in such experiments are accurately noted, *chance* must always be the readiest explanation. It is considered, however, that persons in a normal state seem to be little, if at all liable to have their will dominated, or their ac-tion dominated against their will, by the silent de-termination of another. There are, however, cases where persons, who appeared to be in a perfectly normal state and had not been subjected to any process of fixation or passes, have been impelled to do things by a power which they felt themselves unable to resist; always, however, through the will of some person who had been proved to possess Lieutenant Rice, quarter strong mesmeric nower. The committee further assert that outside of the sphere of mesmeric influence it has in possession a few very striking cases of undesigned results, where a powerful and emotional desire has influenced the movements of absent persons in a way which it is almost impossible to parallel by a process of deliberate experiments. To illustrate the power of the will in producing definite results on the part of the subject, one mem-ber of the committee on Mesmerism, first told the subject to open the fingers of his closed hand, or not to open them, just as he felt disposed, in response to the question addressed to him. That question, which he always asked in a uniform tone, was in each case, "Now will you open your hand?" and at the same moment he pointed to the word "Yes" or "No," written on a card which was held in the sight of the operator, Mr. Smith, but entirely out of the range of vision of the subject, even had his eyes been open, which they were not. It appears further from the report, that without the slightest change of expression or other observable muscular movements, and quite out of contact with the "subject," Mr. Smith then silently willed to open or not to open his hand in accordance with the "Yes" or "No." Twenty successive experiments were made in this way; 17 of these were quite successful and three were failures; but it was claimed by the committee that these three failures were possibly due to inad-vertance on the operator's part, as he subsequently stated that on those occasions he had not been prompt enough to direct his will in the right direction before the question was asked. The committee also take into careful consideration the "Transference of Motor or Inhibitory Im-pulses," and the experiments with the subject are highly interesting and instructive, demonstrating beyond doubt, the proof of the existence of a peculiar rapport between the operator and the person under his mesmeric influence. The committee seemed determined to arrive at the whole truth in connection termined to arrive at the whole truth in connection with this subject—Mesmerism—hence critically ex-perimented with reference to the "Transference of Pains and Tastes." In one instance it is related that the operator's left arm was suddenly pinched. The subject, who was setting about eight feet off with her back to those present, did not know what sort of an experiment was going to be tried, and was simply asked, "What do you feel?" She instantly started up, as if in great excitement, "rubbed the ex-actly corresponding place on her own person, and complained of violent pain, showing conclusively that the pain of the operator was transferred to his that the pain of the operator was transferred to his subject Another committee take up this interesting sub ject, "Thought Transference," and through the in-strumentality of carefully conducted experiments, many well defined results are obtained, that are very suggestive. The members of this committee, Maicolm Guthrie, J. P., and James Birchal, Hon. Secrecolm Guthrie, J. P., and James Birchal, Hon. Secre-tary of the Literary and Philosophical Society of Liverpool, seemed to have been especially adapted to successfully conduct a series of experiments with reference to thought transference. We give one in-stance illustrating somewhat the general character of their researches. They tried the experiment of producing an article in the absence of the subject from the room, and after concealing it, re-admitting her, and after blindfolding and isolating her, asking her to describe the object they had been looking for. This experiment was successful. Thus a lady's nurse. her to describe the object they had been looking for. This experiment was successful. Thus a lady's purse, in form of a satchel, with a bright metallic frame and steel-bar handle above, was thus described: "Is it something not quite square? Something bright in the middle. Is it a purse? There is something very bright at the top. Has it anything over it? Don't know what this is---whether it belongs to the purse. I've lost it---is it a bag?" It appears also that on another occasion a key was correctly named, and another article accurately described. The many experiments which were made are very interesting, and clearly establish the fact that thoughts can unand clearly establish the fact that thoughts can, un der certain circumstances and conditions, be easily transferred to a receptive mind. Then follows an of the earlier and more uncertain period, and marked out the course for present and future navigators, are the ones from whom strength and courage may be drawn, and once a month the names and doings of such, as well as of later workers, shall find brief record in a column which could hardly have had exist-ence, save for the labor which first opened

ly favorable to this method of divining the locality of currents of water. The book throughout is well stored with valuable thoughts on subjects that are receiving the careful scrutiny of mankind generally. Frauds and charlatans avoid such minds as compose The Society of Psychical Research."

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BUT A PHILISTINE. By Virginia F. Townsend. Boston: Lee & Shepard, 328 pp. Cloth. \$1.50.

It seems as if the world would never tire of "the old, old story" of the loves of men and women. Every possible contingency has been imagined, every conceivable accident pressed into service, to make each new story somewhat different from its prede-cessor, with a general failure in result. This is a love-story, of course, but there has evidently been no search after the sensational, its charm does not lie in its unexpected situations, its strange incidents, for these are all simple enough. Nor is there much metaphysical analysis—" character-drawing," it is called. It is a simple story, simply told, and yet it is wonderfully charming.

A gargle of cold, strong black tea is a rem-edy for sore throat.

Millions of caterpillars are stripping the leaves from the live oak trees at Cloverdale, Cal.

For the past thirty years Denmark has con-tributed a yearly average of 1,500 people to Mormondom.

M. Leon Roches, who has done the pilgrimage to Mecca, estimates the pilgrims at 60,000 and the camels at 20,000.

A dog howled under the porch of the White House the other day and the superstitious negroes of Washington say it means Arthur's death.

In Dakota the farmers are plowing by steam at a cost of less than \$1 an acre. The motor is a very broad-wheeled traction engine.

A negro "vigilance committee" of Richmond, Mo., recently ducked and then thrashed a black man who had been beating his wife.

A fiddle with Tom Paine's name on it has been found stowed away in the attic of an old inn at Bordentown, N. J., where Paine did much of his writing.

A substitute for genuine human hair is now made out of the inner lining of the bud of the palmetto tree. It can be made of any length and dyed any color.

Claude Monteflore, one of the ablest and most liberal of English Hebrews. says that the Talmud is "witty, learned, far-fetched, practical, poetic, harsh, kindly, long-winded."

The establishment of a crematory in New York is assured. Twenty-five thousand dollars has been subscribed, and the furnace will be built before the end of the present vear.

A resident of Ottawa, Canada, says he has discovered a compound, the principal ingredient of which is oyster shells, which will absorb daylight or gaslight and reflect in the absence of light.

Henry Wheeler, of Hickory Flat, Ga., has never seen a city and is ninety-four years old. He has 122 grandchildren and greatgrandchildren. He never used rum or tobacco

The recent Papal encyclical against the Freemasons is aimed at no less than 138,065 lodges throughout the world, with 14,160,531 members, whose annual receipts are estimated to amount to \$590,000,000, of which sum fully two-thirds are expended in charities.

The Pope is very much concerned over the vote of the French Senate and Deputies infavor of the laws granting divorce and rendering seminarians liable to military service. If the bills are adopted the Vatican will



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WOMAN'S WORK.

Helen Campbell, whose admirable work as literary editor of the Continent is widely recognized, is to have a department in that magazine to be called Women at Work. It is an adjunct of the Household department and will "include the wider world in which so many honored women have made for themselves worthy and honored place." Mrs. Camphell continues: "It is safe to assume that all women who think at all, desire progress for women ; better knowledge, better lives every way....Those who have weathered the storms of the earlier and more uncertain period. and

Lieutenant Rice, quartermaster of the Unit-ed States army, walked off a train while it was in motion near Mexico, Mo., lately, and was instantly killed. He was en route for Chicago from the West. As he was in his night clothes when found it is supposed he was a somnambulist.

In a paper read before the Society of Publie Analysis in England, Dr. Wallace said that, of all the stimulants used by the people of England, including alcoholic beverages, tobacco, tea, coffee and cocoa, coffee was the only one the consumption of which has decreased in recent years.

Mr. Eps has provided our invaktast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judiclous use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle mal-adies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keep-ing ourselves well fortified with pure bload and a properly nourisbed frame?...Ciril Service Gazette. Made simply with boiling water or milk. Sold in tins only [12] Ib, and Ib i by Grocers, labeled thus: JAMES EPPS & CO., Homospathic Chemists, London. England. Old Mrs. Septima Meikelham, the granddaughter of Thomas Jefferson, has declined the offer of Mr. Louis Shaefer, the Ohio philanthropist, to give her a home, and will continue to live at Georgetown, where she and two daughters are wholly dependent on a third daughter who draws \$1,000 a year as clerk in the Patent Office.

This is a materialistic age. The Convent of St. Catherine, on Mount Sinai, has instituted regular postal service with the port of Tor, and the good monks will now be able to get their letters and papers like other folks. The Bedouin Arabs say they will allow the service to go on as long as they get plenty of backsheesh.

A fiddle upon which Washington used to play is now in the possession of Col. J. Washington, and an effort is being made to raise \$1,500 to purchase it that it may be placed in Miss Custis' music room at Mount Vernon. where are already the harpsichord presented by the General to Mrs. Custis on her wedding day and the flute upon which he used to accompany her.

Rev. Dr. Buckley, a white man and a pro-fessor in Howard University, went into a Washington restaurant the other day with two well-dressed and gentlemanly colored students, for lunch. The proprietor refused to serve them because the students were Africans. Professor Buckley says that the young men were superior to the proprietor in culture and intellect.

Magazines for June not before Mentioned.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) A monthly devoted to Med-icine, Surgery and the Collateral Sciences.

THE SPIRITUAL RECORD. (Hay, Nesbit & Co. Glasgow, Scotland.) Contents: Spiritual Vis-ion ; A Converted Minister ; A Scance with Mr. Eglinton ; American Mediums and Manifestations; The Logic of Facts; A Budget of Spiritual Phenomena; Spiritualism in Sid-ney, N. S. W.; Inspiration; Editorial Notes.

THE MID-CONTINENT. (Mid-Continent Publishing Co., Dubuque, Iowa.) Contents: A Summer Idyl; La Charmeuse De Pigeons; From Italy; The Love Birds; Brahmanism; Art and Artists; Book and Bookmakers; The Homemakers ; Chldren's Cosey Corner ; Edi-

GOLDEN DAYS. (James Elverson, Philadelphia.) A magazine for boys and girls with interesting stories by some of the best writers for the young.

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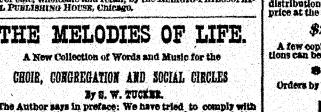
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JOURNAL, containing matter for special attention, the sonder will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 21, 1884.

NOTICE TO SUBSCRIBERS.

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The Children.

"Train up a child in the way he should go," is an off-repeated scripture saving, repeated, too, with but little thought in many cases. What is it to train up a child? Is it a sort of martinet discipline and parrot-like memorizing from books, resulting in a posture-maker, a phonograph, talking out what has been talked into it, but with no thought? Or is it the guidance and development of wonderful faculties, in order, freedom and harmony, so that the child may be the man, | tian Union, high authority in some respects, wise and self-poised, tender, true and brave, free to do right, but bound by his allegiance to the right not to do wrong; or, A perfect woman, nobly planned, To ware, to comfort, to command, And yet a spirit still, and bright With something of an angel's light.²⁹ Not so much by rigid drill in word or act or by exacting discipline like that of a camp, as by quiet suggestion, fine example and guiding influence, warmed by heart-love, are children best trained, or rather best develop ed, for that is the end of all training or real education. To draw out, is the root-meaning of our word educate. Government of children is largely psychological. In homes where there is the most ready and glad obedience, there is the least loud talking to the little ones, but the quiet voice has a wise will behind it, which is felt as a ruling power, and if necessary, the child is told why certain things should be done or not. Something of wonder, reverence and sweet affection must ever uplift and influence all our dealings with children, softening too severe rigor, yet giving a deep sense of the care needed to help these candidates for manhood, womanhood and angelhood into Wisdom's paths of pleasantness and peace.

of Deity and of man, we should guard against. To catechise or drill children in Spiritualism may not be desirable, for it is well to let their intuitions of spiritual things develop freely in their fit season. Formal and rigid religious teaching of any kind is not the best, but the way will open naturally for answers to their spontaneous questions, for encouragement of liberty of thought on their part, and for statements of how the matters they ask about appear to you. All conscientious and earnest parents can, and should, impress in | experience many difficulties, and be compelled the plastic minds of their children, the ideas

which they hold as precious, yet they can, and should, respect the conscience of the child, and let it form its own views by its own best light. Surely, when children hear common ortho-

dox preaching or Sunday-school lessons, their parents should lead them to tell what they hear, to discuss it, and to get the convictions of their parents. Not to do this is gross and guilty neglect. Spiritualism is natural to children, inspiring hope instead of fear, if they but hear and see it pleasantly. We have known little boys and girls to gather in the family scance, joyfully eager to hear from the dear grand-parents over the other side, and accepting the fact of their presence as natural and cheering.

Let every home be a place where this spiritual education and free inquiry are held as sacred duties not to be put aside, and where this all-important home-work is well done, creeds and dogmas will make small impression. Neglect that work, and your children lapse into bondage and superstition, and the breaking of those bonds will be to them, as it has been to many of us, painful and trying. Let every home be provided with the best books on the facts and philosophy of Spirit-

ualism, on the higher aspects of religious progress, and on the great practical reforms of the day, and interest the family in their reading and discussion. Surely have a weekly journal devoted to Spiritualism and these kindred topics, to keep up a knowledge-not elsewhere to be had-of the world's views, and to keep alive a warm interest which dies out without such knowledge.

Much more might be said, but to suggest thought is better than to exhaust it. We feel deeply in regard to the duty of parents in guiding and helping their children in free thought and spiritual life, so that they may be ready to go out and "face a frowning world" in defense of the truth. No parental duty is more sacred or more important.

The Religious Press on the Republican Sominations.

The religious press, which claims to have an insight and understanding of the mysterious action of God with reference to his dependent children, has lately been giving expression to various opinions in regard to mundane affairs in connection with the recent nomination for president. The Chris.

The Catholic Mirror, of Baltimore, Md., says:

But Mr. Blaime is shrewd. If the Democrats expect to best him easily, they are mightly mistaken. Mr. Tilden said many rears ago that the Democratic party would have to poll swo-three of the popular vote in order to alect and seat their candidate. The same axiom holds stors and year their canonicate. The same aroun norm good to day. They may have the majority of the peo-ple's votes; they may have the majority of the electoral college; but after all remains the vis inertia of the "ins," the power of parcoage, the force of possession, which will be stretched, as in 1876, to the utmost tension in 1884

If the religious press express the voice or wishes of the kingdom of heaven, the probability is that the Republican candidates will to overcome many obstacles in order to be elected to the responsible positions they are seeking. There is, however, another "kingdom" to be heard from.

Another Attack on Spiritualism.

Perhaps emulous of the notoriety Talmage has gained by his abuse of Spiritualism, perhaps because he believes himself a victor over Ingersoll, and, like Alexander, "sighs for more worlds to conquer," Rev. Father Lambert has appeared as another "exposer" of Spiritualism. Though he felt sure of his victory, he determined to leave nothing to chance, and as fraudulent mediums often do, he supplemented his logical power, which is great, and his imagination, which is abnormally expanded, with a sufficient amount of apparatus and a judicious selection of confederates. So, triply armed, he appeared at Boyd's Opera House, Omaha, May 28, and, in presence of a large audience, substantiated his claim to be considered a first-class juggler, both with words and things. To the latter there can be no serious objection-a clever deception of the senses is amusing always, and sometimes instructive. As Butler says in "Hudibras:"

"The pleasure sure is near as great In being cheated as to cheat; As lookers on feel most delight, Who least perceive the juggler's sleight."

Spiritualists look at these things with an amused indifference. Wonderful things can be done with the aid of machinery, but Spiritualists know of things more wonderful that are every day done without help from the machinist. Chemistry has its surprises, but spirits produce more astonishing things without going to the expense of purchasing chemicals. The Rev. Father should learn a little modesty, however, and when some of the most eminent jugglers confess that the phenomena of Spiritualism transcend all the resources of their art, not think that a mere tyro in jugglery, as he is, is likely to succeed where they confess failure.

But the verbal jugglery was not quite so successful. It is easy to explode a pistol without showing how it is done; it is impossible to do the same with an idea. It is easy to produce raps when the apparatus works right, but very difficult to prove that the logical inferences resulting from genuine spirit raps are false. The Omaha Herald asys:

"Speaking of mediums, Father Lambert said that there never was a medium who was certain with whom he or she was taiking; and there never was a certainty that a similar voice was that of a dead friend. The power of these spiritual mediums is very small and very limited. Again, he gave instances to show that the

The Protestant churches have not usually made the mistake of attempting to combine religion and beer, but they are not entirely guiltless of another sin, gambling. Grabbags, lotteries, ring-cakes, etc., are not entirely abolished yet, but the signs are that they soon will be. It is not impossible that the church oyster stew will, in time, be found to be made of oysters. With Catholics converted to temperance at picnics, and Protestants to dealing honestly-There's a good time coming, in the sweet by-and-by.

Lula Harst. .

Lulu Hurst, who has been designated as the "Electric Girl," and whose exhibitions in the South have aroused a great deal of interest, men of science regarding her as the wonder of the nineteenth century, has lately attracted the attention of a wiseacre, who presents his views in the Medical Record, carefully detailing some of her very interesting experiments-one in which two or three scientific persons take hold of the handle of an open umbrella, and hold it fast. Miss Lulu then touches it with her open palm, when, presto! the umbrella is turned inside out or snatched away, notwithstanding their exertions. Then three, strong, scientific men lift up a chair and hold it in the air. Lulu places her hand upon it, and it sinks to the floor despite every effort. The explanation given by this medical expert with reference to this phenomenon-" It is the experimenters, not the subject, who knock themselves and the umbrella about "---is about as satisfactory and reasonable as the statement of the old lady, who, having seven marriageable daughters, fed them exclusively on a fish diet, because it is rich in phosphorus, and phosphorus is the essential thing in making matches, you know. When Lulu was at Charleston, S. C., after the crowd had left the hall, a prominent young physician who had all along refused to believe what his own eyes had seen, remained on the stage and tried the billiard cue test. He could not get the cue to the floor, although Miss Hurst simply held one hand flatly on the side of the cue. The physician was converted, and he will be very much surprised when he learns from a reputable medical journal, that he alone prevented the cue from touching the floor.

GENERAL NOTES.

Hon. H. E. Parsons of Ohio, gave the Jour-NAL office a call last week.

Charles Ellis, formerly of Boston and now of East Saginaw, Michigan, spent an hour with us last week.

Dr. J. W. Haines will speak before the Spiritual Truth Seekers' Society in Martine's Hall, Ada St., next Sunday evening at 7:45. Subject: "Progress and Modern Thought."

Dr. H. P. Fairfield, trance speaker, requests us to state that he would like to make engagements for June 22nd and 29th. He has been

Mrs. Silverston will leave Chicago for Cincinnati about the 21st, on route for the Lookout Mountain camp meeting, near Chattanooga. Tenn., where she can be addressed during the month of July, or at her residence. 178 W. Madison street. Mrs. S. goes south to fulfill an engagement at camp meeting as platform test-medium and psychometrist. She is open to further engagements.

Prof. M. Westbrook of New York City is trying the experiment of subsisting exclusively on a milk diet. He says : "Milk is nature's diet; it makes bone, sinew, muscle, brain and blood. Nature compels its use in babyhood, and men ought to have sense enough to follow up the teaching in manhood. If I find after a week or ten days' trial that my health is at all impaired, I shall conclude that my theory is wrong; but I am confident that I will succeed."

Communications in reply to Dr. Talmage's sermon against Spiritualism continue to be received at this office; as the JOURNAL has already given up much space to this matter. it hardly seems worth while to devote more. Talmage's attack was a weak effort at best, and but for his sensational method of reaching the public his sermon would have fallen flat. The JOURNAL would rather give him a rest.

There are two institutions in New York City where the sick in body resort to be cured by faith. One has been in existence three years, and the other a year and a half. The former is the Home for Faith and Healing at 328 West Twenty-third street, conducted by the Rev. B. Simpson, who retired from the Presbyterian church to teach and preach independently of any church organization. The other is the Faith Healing Institute, conducted by Mrs. Anna J. Johnson, at 200 and 202 West Fifty-ninth street. Both institutions have been recently enlarged to gain more room for patients.

"For the Poor Fund."

The above words were all the letter said : no name, no postoflice, but a five dollar bill lay snugly within the folds. Care, even, had been taken, apparently, to prevent the P.O. defacing-stamp from showing where it was mailed. Thanks, kind friend, in the name of those to whom the JOURNAL will be sent in consequence of your benevolence.

Mrs. Clara L. Reid of San Francisco.

Testimony in Favor of Her Good Character Given by J. J. Owen, Editor of the San Jose (Cal.) Mercury, and T. D. Hall and Others.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of May 31st, I notice a communication from the pen of Wm. Emmette Coleman, which, while affirming the genuineness of the psychic powers of Mrs. Clara L. Reid, independent slate-writing medium, lately of this city, seems to me to go far out of the way to cast a most serious hearsay impution against her moral character. true that Mrs. Reid has separated from her husband; but this she did for reasons that every right thinking person could not but approve. Since that separation, and for the last two years she has resided in this city, with the exception of the last few weeks. She occupied rooms here, giving public and private scances-to ladies only, except when gentlemen came properly introduced, or vouched for. Many of the best people of San Jose visited her, and all, as far as I am able to know, ... regarded her as leading a most circumspect and well ordered life. Through her wonderful mediumistic powers-and I know them to be genuine-hundreds have been brought to a knowledge of the truths of spirit communion. Several ladies were in the practice of taking their own slates to her rooms, and obtaining long communications written thereon without the contact of the medium's hands with the slate. Communications are written sometimes in German and French, while Mrs. Reid understands only the English language. It seems that no medium, however honest or pure-especially if young and prepossessing-can expect to pursue her God-given calling without subjecting herself to unjust aspersions. I write this in common justice to a modest and worthy lady, and a true medium, and hope you will give the same a place in your columns. J. J. OWEN. San Jose, Cal., June 5th., 1884.

Theodore Parker-a childless man, but very fond of children-said in one of his prayers "We give thanks for those who make music about our "We give thanks for those who make music about our firesides, whose countenances are a benediction on our daily bread, fairer to us than the flowers of earth or the stars of heaven; for those newly born into this world, bringing the fragrance of heaven in the infant's breach. If we dare not be thankful when our dear ones are born out of this world and clothed in immortality, yet we thank thee that the eye of our faith can follow them still to the land where tears are wiped away and the change is from glory to glory.

Andrew Jackson Davis has said:

rouged in the human infant is the beautiful 'image' of the imperishable and perfect human being. In the baby constitution we recognize the holy plans of Divine Good-ness, the immortal impartations of Divine Wisdom, the image and likeness of the supreme Spirit." "A child is the repository of infinite possibilities. El

Something of the ineffable tenderness, and of the clear and far-reaching views of these wise teachers, may well be ours in the sacred task of home care. But it is not so much of this general subject, as of one important part of it, that we especially wish to say a few words to our thinking readers. What are you doing for the spiritual culture of your children? Do you allow them to be drawn into the classes of orthodox Sunday-schools, to hear in churches doctrines and dogmas you | demning the candidates. deem erroneous, and all this without any counteracting influence or effort on your part? These are important questions. Progressive Lyceums or Sunday-schools where religious ideas are taught without dogmas. are not so common as they should be, and there are many Spiritualists who are not in reach of them, but are surrounded by orthodox influences and efforts. It is not easy to cut off and seclude children from their neighbors, and is not wise sometimes, and it is well to bear in mind that they gain some good from a part of what they hear; yet the dogmatism and bigotry, the false and degrading views

divine and otherwise, says:

It is too early to say what form the opposition inside the Republican ranks will take. If the Democratic party ever acted with wisdom and courage it would elect the next President of the United States; but that is a thing next President of the United States; but that is a time not to be hoped for. Its capacity for making mistakes has been so thoroughly devoloped that neither in its nominations nor in its legislative action can Independ-ents look to it with any degree of hope. At this mo-ment the only definite thing in the situation is the in-tense, radical, and, we believe, permanent dissatisfaction and disaffection. nd disaffection. The editor of the Christian Register, under

conspicuous heading," A Check to Reform," and as if inspired by one of the prophets of the Old Testament, presents his views in a strain decidedly earthly in its nature. He savs:

It is unnecessary here to consider the personality of either of the candidates. It is sufficient that they rep-resent the machine method, -the method of bossism in politics; that they represent the effete political theory that " to the victor belongs the spoils "; that they repre-sent party methods with which a large and independent portion of the American people have become thoroughly

The Independent, which administers to the welfare of its readers in every conceivable style in matters spiritual and in matters temporal, gives expression to its opinion with confidence, as follows:

No one suspects Blaine and Logan of an earnest desire No one suspects Blaine and Logan of an earnest desire for a single reform. They are not known as advocates of a pure civil service, of frugal expenditures of the pub-lic funds, or of the purification of political methods. On the other hand, they have the reputation of being shrewd and unscrupulous party dictators. Their chosen, eager friends, who have engineered their success, have been the star-routers of the West and the bummers of the East, whom Mr. Arthur flung away when he became Pres-ident. We have no heart to go into Mr. Blaine's person-al record; but we regard it as not that of a man who is I record: but we regard it as not that of a man who is t to be the candidate of the Republican Party. We can dvise no vote for men who represent not the conscience of our party, but the profits or the prejudices of its campfollowers.

The Interior (Preebyterian) published in Chicago, is the only religious paper that has expressed any views with reference to the Republican nominations, and connected Deity

therewith. It says:

The candidates chosen are men of high position, closely identified with the past records of their party. These facts, together with the absence of any great is-sue, are likely to lead to a personal canvass and great party spirit in the campaign. But whatever may be its character, after other nominations are made, it is to be character, after other nominations are made, it is to be hoped that the religious and virtuous elements that so largely pervades both parties will hold itself high above the criminations and low methods resorted to by unprinci-pled politicians, and will help by word and effort to keep the question of the choice of a President from dragging in the mire. God rules, and by his providence directs the choice of rulers; and the country is safe when rest-ing upon him, whatever may be the result in November. The Northwestern Christian Advocate, devoted to the promulgation of Methodism, simply publishes the Republican platform, but makes no comments commending or con-

The Religious Herald, of Hartford, Ct., as calm and serene as a midsummer's day, under the heading, "Republican Convention," 88.Y8:

It is a noticeable feature of the Republican Conven-It is a noticeable feature of the Republican. Conven-tion at Chicago that a colored man was chosen as tem-porary chairman. We believe that no ecclesiastical body in the country, unless composed of colored people, has bestowed such an honor upon any one of the race. The Platform adopted is decided and positive on Civil Ser-vice Reform. On the polygamy question it is explicit in affirming that "it is the duty of Congress to enact such laws as shall promptly and effectually suppress the sys-tem of polygamy within our territory, and divorce the political from the coclesiastical power of the so-called Mormon church, and that the law so enacted should be rigidly enforced, by the eivil authorities if possible, and by the military if need be." This will command the as-sent of all patriotic and Christian men. The time has come to act decisively on the Mormon question.

spirits, or the devils, or whatever they are, cannot touch or deal with sacred things."

This may be called a verbal juggle. A medium entranced, does not usually know who is manifesting, but the investigator often does. That there "never was a certainty that a similar voice was that of a dead friend," might be dismissed without remark. for, if it were true, Lambert does not and cannot know it. The power of mediums is small; in fact, they do not claim any power as belonging to themselves, but the power frequently manifested is neither small nor limited. If this be doubted, the only answer needed

is-Look around you; see how much of consolation and peace, what vigor and intensity of thought have come, are daily produced as a result not of the power of mediums indeed, but of the revelations made by spirits through them.

According to Lambert these spirits "cannot touch or deal with sacred things." They can and do inspire earnest prayer, but as these prayers are not always in Latin, perhaps they don't count. There sometimes come iconoclastic spirits, and when one of this kind manifests; "sacred things" are touched with scant courtesy. Holiest of all things is a pure, unselfish love, and such a love predominates in all the higher spiritual manifestations. Such manifestations stir memories of all good things-not of beads, or robes, or altar, or man-made God, but of human help and love, the glory of life on earth, the crown of life in the beyond.

The report found in the Omaha Herald was brief, and the lecture may have had more in it that was worth answer, than was reported. But as at present advised, we may say as a result of the attack: "Nobody hurt."

Religion and Beer.

Roman Catholic picnics have usually been very profitable to the church, and no small part of the profit has come from the large consumption of beer. Of course, partial intoxication has seemed out of place in a church picnic, and somtimes there has been much disturbance. Bishop McNurny of the diocese of Albany, seeing the evil, has applied a de-

"Our object is to discontinue the practice of farming out the bar, as has lately been the custom. A picnic or an excursion boat with an open bar attached, is generally a scene of more or less drunkenness and disorder, and the decree is issued to prevent trouble. W are trying to discourage the habit of drinking among our people, and to do this we are taking measures to lessen temptation to drink. Of course there are those who will have their drink in spite of all that can be done, and such persons attend picnics and excursions with bottles or flasks in their pockets, and that can't be very well prevented. But open bars can be." This decree, with several others, will be delivered to the priests

lecturing at Sturgis, Mich., where he can be addressed, in care of postoffice box 137.

Dr. J. K. Bailey spoke at Pittsburg, Pa. June 1st and 8th, in public hall. He also held several interesting parlor entertainments in Alleghany City, the twin city of Pittsburg. Address him at Milan, O.

The Boston Investigator says : "There is only one minister in Boston, out of the hundred or more, who can properly be called candid-and he is Minot J. Savage. When we hear of another, we shall give him the second place of ministerial honor."

The latest triumph in science is said to be muscle-reading. It is claimed that any exertion of the mind produces a muscular contraction, and by placing himself in immediate contact with the person, the muscle-reader can tell what such person is thinking about.

A correspondent writes : "I learn that T. Walcott, the husband of the gifted medium, Rachel Walcott, of Baltimore, has been murdered by Navajoe Indians in Arizona. He was a kind, amiable gentleman, beloved and respected by all who knew him. He met this sad end, probably, in consequence of his sympathy with, and confidence in, the Indians."

The past week we have received the following generous contributions: A "subscriber" at Waukegan, Ills., \$5.00, for Mrs. N. Wigle and Mrs. Mary R. Graham, each one year's subscription to the JOURNAL; Mr. E. Terry, New York City. \$5.00, and \$5.00 from some modest benefactor who did not give name nor address, both for the poor fund.

A lady has written to the Christian Union denouncing the theory that the Bible wines were intoxicating. "My Christ make intoxicating wines," she cries; " never! Prove to me that He made intoxicating wine, and you destroy my faith in Him forever." The Christian Union thinks she is suffering from orthodox infidelity.

A New York chemist is quoted as saying that the genuine attar of roses "which is made in India and Australia, costs \$100 an ounce at the place of distillation. It takes 50,000 rose blooms to yield an ounce of attar. They are the common rose, and grow in great profusion in California, where the distillation of attar could be made a very profitable industry."

The Michigan State Association of Spiritualists is not able to get the grounds at Grand Rapids, where it was expected to go, and, therefore, we are told, it is changed to the well known and convenient fair grounds at Lansing, where there are halls, rooms, fences, etc., all in readiness. Beginning August 28th, the camp meeting will last ten days, with good speakers and mediums, and doubtless the good management and results of all their previous meetings, which have been marked by both enjoyment and benefit. I parts of the JOURNAL'S creed.

To the Editor of the Beligio-Philosophical Journal:

I noticed in your paper of the 31st of May, an article headed, "Psychic Phenomena in San Francisco," by Wm. Emmette Coleman. In regard to the power, I will not expatiate upon, as it seems to have been written with the sole object to slander the lady's character, which all of her friends, who have known her for years, protest against. The article was unjust, and I hope you will rectify the very grievious mistake, as it will be nothing only just and manly. T. D. HALL.

37 Sixth St., San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:

Having seen in your paper of May 31st, an article derogatory to the character of Mrs. Clara L. Reid, spirit medium and independent slate writer, and knowing the lady as well as we do, we deem it our duty to at once refute the false statement therein, as she has been a resident of this city, at times, for a period covering six years, and a permanent resident for the past two years. We know her to be a true, good, moral, worthy woman; highly esteemed for her rectitude and rare gifts.

MRS. H. S. ASHLEY. MRS. E. M. KUGES, DR. H. S. STONE, DR. E. A. CLARK, MRS. JEANNIE PAUL, MRS. C. H. COREY, MRS. DR. G. I. BENTLEY, San Jose, Cal., June 6th. J. N. EWING.

If Mr. Coleman has made statements concerning Mrs. Reid which he cannot substantiate, we have no doubt he will cheerfully correct them and publicly apologize for his mistake. In all personal matters, it has ever been the policy of the JOURNAL to publish only what could be proven; and the editor-inchief stands ready to justify, by proving its truth, every charge or assertion made in his editorial columns. He will also with alacrity correct errors or misstatements made by correspondents. Impartial justice, and prompt reparation for any wrong done to another are

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cisive remedy. He says :

without delay.

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For the Religio-Philosophical Journal. The Doctor Question.

Dr. King Reviews Tuttles " Plea for the Doctors"-Tuttle Replies.

Without any desire to flatter. I must state that I have enjoyed the writings of Hudson Tuttle. His "Plea for the Doctors," in the Tuttle. His "Plea for the Doctors," in the JOURNAL of the 10th of May, however, either did not please me, or I have not understood it. If in trying to understand the plea, we get into some discussion, I want that profita-bly enjoyed. He claims that he is " not in favor of the so-called 'Doctor's Laws." Why did he use the qualifier "so-called," when no party but doctors would or did ask for a law making it a criminal offense for one neighmaking it a criminal offense for one neighmaking it a criminal offense for one heigh-bor who has not attended medical college, to prescribe a remedy for another? Does such an arbitrary monopoly, that "may not be in-fallible," need a plea? "Why the Spiritualist press should be called on to berate and belittle the medical profes-sion, is difficult to answer," is an item in Brother Tuttle's plea. Of course, it is diffi-

Brother Tuttle's plea. Of course, it is diffi-Brother Tuttle's piea. Or course, it is unif-cult to answer, and no branch of the press should attempt "to berate and belittle the medical profession," but when a part of the medical profession, no matter whether such part is a majority or minority, attempts to stay progress by passing oppressive laws, or by boasting about acquired knowledge which is a curse to society when carried into pracis a curse to society when carried into practice, then all the press should come to the de-fense of right and truth. How can the RE-LIGIO-PHILOSOPHICAL JOURNAL, devoted to spiritual philosophy, the arts and sciences, defend its name and claim without coming to such defense? Inasmuch as the condition of the soul is affected by the condition of the body, how can the Spiritualist press refrain from noticing things which are injurious to both soul and body? How can an editor, who deals vigorously with the orthodox treatment of the constitution of more at the comparison of the of the spirit of man, at the same time ignore the orthodox treatment of the house in which such man lives?

such man lives? On the 6th of May, the American Medical Association met in the city of Washington, and Dr. Austin Flint delivered the annual address. He had much to say about what he termed "irregular practitioners," and he claimed that the "regular profession" should not fellowship or consult with them, even if they are "legally qualified practitioners of medicine." What a boastful or insulting use of the word receiver as if one "legally qualimedicine." What a boastful or insulting use of the word *regular*, as if one "legally quali-fied practitioner of medicine" is not as *regu-lar* a doctor as another. When any party has grown too big to be respectful of right and truth, has it not begun to "belittle" itself? In the thirty-first annual announcement of the University of Vormont' for the year 1881

the University of Vermont for the year 1881,

the University of vermont for the year 1881, is this expressive paragraph: "To prevent any misunderstanding with regard to the requirements for graduation, the Faculty desire to state that the only courses of lectures recognized, are those taken at Medical Colleges recognized by the Ameri-can Medical Association. The tickets and diplomas of Eclectic, Homeopathic, or Botan-ic Colleges, or of colleges devoted to any speic Colleges, or of colleges devoted to any special system of medicine, are considered irregular, and will not be recognized under any circumstances. Certificates from preceptors, who practice any particular system of medi-cine, or who advertise, or violate in any way the Code of Ethics adopted by the profession, will not be received under any circumstances, even if the preceptors be regular graduates in Medicine.

Where would innocent blood, which years ago flowed so freely, now flow, if there never No joke has been too stale, no wit too tar-had been any "irregular practitioners?" fetched for some Spiritualist papers to pub-

sician with powerful drugs? It has been demonstrated over and over

again that the most popular medical colleges are not teaching "the most successful meth-ods of treatment." I will give one among many illustrations that could be given of such fact. I was called to see a lady who was suf fering from uterine hemorrhage. She had been for months under the unsuccessful treatment of a trained physician, who was unable to treat her longer on account of his own sickness. Aside from the use of improper drugs, he had tried to stop the hemorrhage with cold treatment. He respected the instruction he had received in a popular and "regular" medical college. I sat down by the bedside of the patient, and said to her: "Let us use a little common-sense. Do you think some internal bloodvessels are open in your case? During coldness of the surface, is more of the blood forced to internal parts than when the surface of the body is warm?" She gave an affirmative answer to my ques-tions, but had been so long under the influ-ence of a "regular" and "trained physician" that she was afraid of anything warm which would favor a flow of blood to the surface. She consented to receive the warming treatment on condition that I should remain with her and see her die if it killed her. I remained, and she began to be " healed in the selfen, and she began to be "neared in the sen-same hour" that she began to get warm. I could give equally as plain illustrations of the superiority of common-sense treatment over the "regular" kind, in cases of measles, small-pox, diphtheria, pneumonia and fevers. So have a many destors think more of the

So long as many doctors think more of the terms regular and self-respect than they do of common sense, and do all they can to keep the latter out of colleges, societies and sickrooms, where should its advocates go for a hearing? If some people require or need humbugging, a better class should not claim that there ought to be preferred or privileged humbugs; in other words, should not let collegiate or "regular" cranks have any advan-tage over illiterate quacks. Truth is precious wherever found, even if its discoverer is not a regularly trained person; and merit and success should not be suppressed by deception nor law. The law of progress will be annulled when the foolish are not allowed to confound the wise and the weak cannot confound G. W. KING, M. D. the mighty.

HUDSON TUTTLE IN REPLY TO DR. KING.

I appreciate the kind and friendly words of I appreciate the kind and friendly words of Doctor King, and regret that we do not more fully accord in our views. If, however, the object is merely to convince each other, or to test personal strength by argument, it would not be worth the effort. I don't wish to en-gage in a discussion, for which I have neith-or invitation, or time, and wore it not that er inclination or time, and were it not that questions of vital importance were raised by Dr. King, and inferences drawn which I regard as extremely detrimental to public wel-fare, 1 should rather bear unpoticed the er-roneous interpretation of my brief article, than reply. As it is, I do not expect to reply in detail, but go to the main point at issue, which seems to be the "Doctor's Law." I said I did not favor it, and the only fault

said I did not favor it, and the only fault found with me is, that I wrote "so-called" before it! To please Dr. King I will take off this qualifier, and so narrow the issue. Again I repeat that it is no part of the Spiritualist press to "berate and belittle the medical profession." This is exactly what it has been doing constantly for many years. No iske here here the state and wit for tar.

Who has modified heroic doses and furnished substitutes for the ruinous and deadly drugs which the "regular practitioner" prescribed, and consequently allowed more patients to from the irregulars, and had it not been for though all improvement in medicine came from the irregulars, and had it not been for built to give the Michigan Central railroad a comthese there would have been no progress in that direction. A more gratuitous assumption could not be made. The great body of regular physicians of this country and of Europe are bound together by the closest relationship, and governed by a stringent code of ethics. Every one is seeking for improvement, and making discoveries. They are bound by their code to publish to the profession any discovery they may make. They can have no secrets from their fellows. If they do so, and claim a speciality in remedies, they are at once set down as quacks, and justly, too, for human life is too priceless to be made a subject of selfish greed, and if any method for the cure of disease is found. it should become common property. Even in surgical appliances patents are forbidden, it being held by the profession that a physician should be devoted to first curing the sick, and that recompense should be held secondary. It is such as violate this high moral code, which is founded not on selfishness but on the highest and noblest morality, that the sentence quoted by Dr. King with so much gusto is aimed: "Certificates from preceptors who practice any particular system of medicine, or who advertise, or violate in any way the code of ethics adopted by the profession, will not be received under any circumstances, even if the preceptors be regular graduates in medicine." The doctor who claims a special cure or method, which he conceals for the purpose of his own emolument, is not recognized by the regular profession, even though he be a graduate of the best college in the land. Is not this right? At the best medical colleges three years of study are required, and year by year a higher standard of scholarship is demanded. Those three years are devoted to the great branches of medicine and kindred sciences. Everything relating to medicine-all the various systems-are reviewed. The whole vaunted system of Hydropathy is but a page, and Homeopathy is another, and everything permanent and true in them, as in all other systems, is retained, and forms a part of reg-ular practice to day, as it did before they were drawn out of it. True, there has been improvement. The graduate of ten years ago is rusty and behind the times unless he has been a close student and read the medical publications. Rapid progress has been made, not because of the irregulars, but from the students in the ranks. Is it not more con-sistent that discoveries should be made by those already trained by a long course of study, than by those who are ignorant of the laws of health or action of remedies? Or are we to suppose that "doctoring" is a sort of inspiration, a bestowed gift, abiding most with ignorance, cunning and rascality, which go hand in hand to make the popular quack? I well know this is exactly the popular conception. It is not so in surgery. There are no "irregulars" there. The work of the sur-geon remains to attest his skill and hold him responsible. The quack dares not follow here, where years of study are required, and the results are at once apparent. When the surgeon has a difficult operation to perform, he goes to the dissecting room, and on a dead body, he essays it over and over, until fully understanding the relations of the parts, the nerves, arteries and muscles. Whatever his anatomical skill, he takes this means to refresh his memory, so that when the living fiesh is cut there will be no mistake. In

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how should the answer be? Can the Indian juggler, with simple roots, barks and herbs, do more harm than a mistaken, trained phy-dies dependent on fleeting conditions; where vastly more complex, and the action of reme-dies dependent on fleeting conditions; where the most attentive observation and careful comparison may fail, the very element of uncertainty lets in the quack, and his blunder is buried with the patient. True, the "regu-lar physician" may blunder also, but the argument rests exactly the same as with the surgeon, who, however practiced, may sometimes fail; but if I had a broken limb I should trust him in preference to one wholly ig-

norant of anatomy. Dr. King says: "Where would innocent blood, which years ago flowed so freely, now flow, if there never had been any irregular practitioners?" By this, he implies that blood-letting was stopped by their protest. A very slight acquaintance with the "regular' therapeutics would have shown the error of this statement. The theory of bloodror of this statement. The theory of blood-letting is held to-day by the regulars as firm-ly as it ever was. Why, then, do they not bleed? Because they have discovered reme-dies, which by producing the same vital re-sults, take the place of blood-letting. Had not these remedies been discovered by "reg-ulars," the irregulars would not have effect-ed the least change. Again: "Who has modified heroic doses, and furnished substitutes for the ruinous and deadly drugs. which the regular practi-

and deadly drugs, which the regular practi-tioners prescribed, and consequently allowed more patients to die without being killed?" At nearly the same time that Homeopathy was advanced, chemists began the remarkawas advanced, chemists began the remarka-ble series of discoveries of the alkaloids, or active principles of various remedies. In consequence a large bundle of Peruvian bark was reduced to a few grains of quinine; a large mass of opium to a small quantity of morphine, and so through a long list of roots, barks and herbs. Their active principles were extracted, and the rubbish thrown away. Thus freed, they became more reliable and active. The result is that the pocket case now contains far more of the "deadly drugs" than the huge saddle-bags of former times, and though the powders dealt out are apparently so small in quantity as to be homeopathic, actually the dose is not diminished. The clamor of "irregulars" has not made this change, but it is the work of professional chemists in the "regular" ranks.

As to the relative value of any drugs given, l will not pause to discuss, but as the "ir-regulars" give them even in greater quanti-ties than the "regulars," they, of course, re-ly on them; and so far as vegetable remedies having an advantage over the mineral the having an advantage over the mineral, the most deadly poisons known are from the vegetable kingdom. Lastly I would notice the reliance placed

by Mr. King on the mistakes of the "regu-lars," in proving the unworthiness of their system. There are a great many incompe-tent doctors with diplomas, I admit, but this mothed of proof may be twined and the fail method of proof may be turned, and the failures, blunders and ignorance of the "irregulars," will make interesting reading, except that its volume would be so immeasurably vast. HUDSON TUTTLE.

It is no Wonder

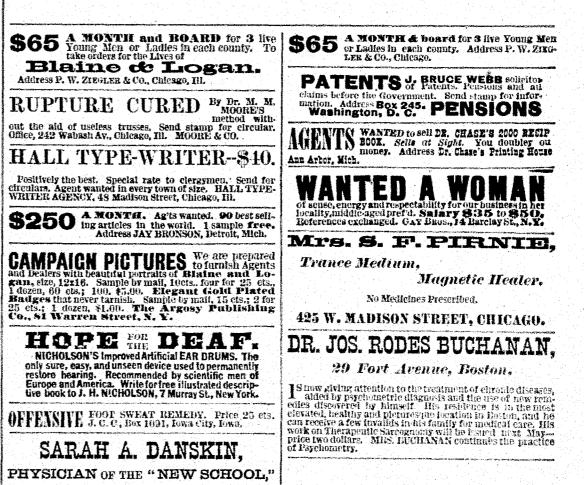
that so many people sink into untimely graves when that so many people sink into untimely graves when we consider how they neglect their health. They have a disordered Liver, deranged Bowels, Constipa-tion, Piles or diseased Kidneys, but they let it go and think they "will get over it." It grows worse, other and more serious complications follow and soon it is too late to save them. If such people would take Kidney-Wort it would preserve their lives. It acts upon the most important organs purifying the blood and cleansing these stores and preserve these and cleansing the system, removes and prevents these disorders and promotes health.

A NEW BRIDGE ACROSS NIAGARA RIVER has been opened within a few weeks which makes an import-



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die without being killed? Is it possible "to berate and belittle the medical profession" by publishing the sad mistakes of its leading branch?

How hard it is to reform an organization from within. Over thirty years ago I adver-tised some lectures against mercury and blood-letting for remedies, and invited an old Allopathic physician who was bleeding and poisoning his patients, to go and hear me. He declined. I then told him that I wished he would attend and reply to any mistakes I should make. He claimed that my subjects should not be discussed in a public meeting, and that I should take them into his medical society. I claimed that I would not be allowed there, and referred him to cases where men had been educated as Allopathics and practiced as such for years, and finally went into the Homeopathic practice, which caused them to be expelled from Allopathic societies. The old doctor replied: "They ought to be; they are nothing but quacks." Such knock-down or kick-back arguments, reformers have to receive, if any, and their replies are often treated by "regulars" as "flings and insults." The usual argument of "regulars" against

common-sense is eilent contempt, which passes with the ignorant or prejudiced as much latent wisdom. One of them said about my lectures, which were published: "They are not worth answering." Dr. Flint's reasons for claiming that what he terms irregular, yet legally qualified practitioners of medicine, as not being "fit associates in consultation," are fully expressed in these words of his: "Self-respect and respect for our profession," with-

out a proper admission that the public have any interests to be respected. When a reformer has to contend with such selfish reasons, how can he do it with a pen without points? How can he have any feelings for ignorant, deceived and abused humanity, and say nothing? When Dr. Flint claims or in-timates that those physicians who are giving demonstrations of the errors and nonsense in his "regular medical profession," are thereby showing a "hostility to medical science" in its purity, and consequently are not worthy of "professional fellowship," he is as wild or wicked as Garfield's "regular" physicians were when they located Guiteau's bullet.

Last winter a bill was introduced, read, referred, reported, committed and re-committed, in the New York Legislature, requiring the governor to appoint nine practitioners of physic and surgery to examine all medical students who have received diplomas, before they enter upon the practice of physic and surgery. The bill was so "humane" (using Dr. Flint's word) in its provisions for "selfrespect and respect for our profession," that-six of said nine practitioners were to be Allopathic, two to be Homeopathic, and one to be Eclectic. When such encroachments upon the rights and liberties of the people are attempted, how can conscientious lovers of truth and justice keep out of the war provok-ed by what Brother Tuttle has called "train-ed physicians?"

He asks: "After a person has given at least three years to the exclusive study of the struc-ture of the human form, its diseased conditions and the most successful methods of treatment, does it not stand to reason that he knows more on these subjects than an Indian juggler or a 'natural bonesetter?'" Yes, but if a person has made a mistake and not "studled the most successful methods of treatment,"

built to give the Michigan Central railroad a complete line between the New York Central and Chicago. The connection is over the Canada Southern, now a part of the Michigan Central, between Niagara river and Detroit, and whole trains are now run through between the ends of Vanderbilt's famous four tracks and the Garden city. The new route will prove specially attractive to passengers because of the opportunity it gives for seeing the great cataract. There is a fine view of the falls from the bridge itself, and then trains run up by the river on the Can-adian side and stop at a station called Falls View. where is a platform from which all can take an observation.-Springfield (Mass.) Republican, April 11, 1884.

Origin of Ammonia.

Ammonia is obtained in large quantities by the putrefaction of the urine of animals.-Encyclopedia Brittannica.

Every housekeeper can test baking powders containing this disgusting drug by placing a can of the "Royal" or "Andrews Pearl" top down on a hot stove until heated, then remove the cover and smell.

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Lo okout Mountain Camp Meeting.

The Annual Camp Meeting of the Lookout Mountain Camp Meeting Association, will be held on the Natural Bridge Springs property on Lookout Mountain, near Chartanooga, Tenn., commencing Saturday, June 28th, and concluding Sunday July 27th. This noted piace of resort offers attrac-tive inducements as a camp grounds. Many noted sprakers and mediums will be present. Ample hotel accommodations are prepared. Guests during the meeting will be char ed \$1.00 per day. Persons furnishing tents can procure ground privileges. Railroad rates from all points can be secured at two cents per mile, by a king for summer excursion tickets to Lookout Mountain. Mediums will find this meeting open for all to hold seances. At Chattanooga depot take backs to the mountain. For further particulars, or to secure rooms, ad-dress Dr. J. S. Currier, Natural Bridge Springs Hotel, Chatta-mooga, Tenn., or G. W. East-s, Secretary, Atlanta, Ga. The Convention of the Seuthern Association of spiritualists will be held on the camp grounds, July 15th and 16th.

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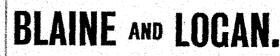
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In the Shadow.

BY M. C. C.

They have left us alone in the shadow The loved and the lost gone before; They have left us alone in the shadow, And we see their dear faces no mote. They vanished as gleams of the sunshine, By some sullen storm-cloud o'ercast; Some faded in youth's bright morning And some when the midday was past.

They left us in tears at the parting, Alone on a desolate shore; They left us to mourn in our sorrow, And grieve at their loss evermore. How we miss the bright smiles of the children Who joyously played at our feet, From sadness and care hours beguiling With innocent prattle sweet.

The tender clasp of their fingers, The loving kiss of old--Alasi they have grown silent, All silent, dead and cold. And yet, methinks at evening, When twilight grows apace, As we sit by the firelight musing We can see each loving face.

They gather about in the shadows, They cluster around our chair; They sofily touch our forchead And gently lift our hair. The dear departed loved ones, They are not far away; Though we are in the shadow And they in the perfect day.

Story of a Colored Man who Wandered into Auburn, N. Y.

Facts of a Life History that Were Unknown to Many and Suspected by Few of those who Listened to the Colored Speaker at the First Church.

It was Sonday morning—the warm, bright, beau-titul Sunday morning of the 8th day of July, 1877. On that morning at about the hour of ten o'clock a clergyman of this city went to the postoflice for his

mail. He lived on a street east of South Street and as he left the office to return to his home and had gone as far as Richardson's furniture warehouse, a some-thing like a voice, said to him to go back and around on Genesee and South Streets, and he was so deeply impressed that he at once complied. When he ar-rived at the junction of Genesee and South Streets, he met, in front of the Auburn Savings' Bank, a col-ored may when a prove for war." ored man, whose apparel was the "worse for wear," and who looked weary and worn from traveling on foot. The clergyman said, "Good morning. You seem to be traveling, and look tired. Where did you stay last night?" The tramp, for such he evidently seemed to be, replied that he staid in a barn about five or six miles east of the city. Learning that the invertee and the burger, the discussion traveler was not only the but hungry, the clergy-man said, "To-day is Sunday and the day of rest. Come with me. "Silver and gold have I none; but such as I have, give I thee." The invitation was gladly and thankfully accepted, he remarking in torac of transland forderness that it was a kindness tones of fremulous tenderness, that it was a kindness he had not expected, as it was one with which he had never met before.

had never met before. To shorten these preliminaries, suffice it to say after meeting many church-goers the hospitable home of the elergyman was reached, where after generous ablations, a plentiful supply of food was given to the new guest of the household, after which the well-fiel tramp was invited by the elergyman into the parlor, with the request that the colored strengen should new given an elegant of himself as stranger should now give an account of himself, as

stranger should have give in account of minsen, as to his name, his origin, and the purposes before him. This request was freely and willingly complied with, stating that he was born in slavery, and toiled and suffered as a slave. 'till freedom was given to him and his people. In the city of Washington he served in different departments of toil, and while employed as writter in various hotels he often say employed as waiter in various hotels, he often saw,

Dr. Spinney raises an Important Ques-Brooklyn (N. Y.) Spiritual Fratornity. tion.

To the Editor of the Religio-Philosophical Journal:

One of the best of the recent lectures before our Association, was given by Hon. A. H. Dailey on the evening of May 29th. Judge Dailey spoke for over an hour without notes, and took for his subject: "Despise not the Day of Small Things." He said that he defound many Shifting are assumed. that he had found many Spiritualiets who are seemingly impatient at the slow progress of the cause, but when we consider how much has been accom-plished in thirty-six years of the modern movement, the wonder is that so much has been done. This new faith or revelation from the Spirit-world found mankind bound hand and foot in the iron-clad creeds of orthodoxy. The more liberal and intelligent had drifted either into Agnosticism or Materialism, and it was shown also that the greatest skepticism in rein the Christian churches; that Thomas Paine, a century ago, had started the movement to inculcate century ago, had started the movement to inculcate freedom of thought, and the speaker paid a glowing tribute to the value of Paine's life and writings, and that coming generations would do justice to the au-thor of the "Age of Reason." The lecturer argued that all forms of faith are being modified and chang-ed by this influx of spiritual truth coming in many ways to all the people. He read a part of an article in the Christian Union of May 22nd, from the peop of Rev. Lyman Abbott, one of the ablest clergymen in the Congregational denomination, in which he expressed his disbellef in the dogma of the physical resurrection of the body, and the idea of a general judgment day. He said that this statement or denial of what was once the faith of the Congregational of what was once the faith of the Congregational churches, shows that the world is rapidly progress-ing. He argued that while modern Spiritualism has no vast machinery of ecclesiasticism, it is giving to every human soul who will seek for light, all the knowledge that is necessary to fulfill life's duties here and now; that mankind are coming into closer bonds of fraternity and brotherhood, and that this here of Spiritualism is nermeting the homes of leaven of Spiritualism is permeating the homes of the lowly as well as those of the rich and cultured. He claimed that Spiritualists had no need for dis-

ouragement: that the phenomena and philosophy of Spiritualism are now receiving more careful at-tention than ever before; that Spiritualists no longer stand upon the defensive, and when attacked they are able to strike back vigorous blows upon all calumniators, whether in or out of the pulpit; that it depends largely upon believers what the future of Spiritualism shall be in the world's redemption rom ignorance and sin, and he urged all present to seek for the highest and best influences from the

Spirit-world. Spirit-world. At our Conference Meeting, June 5th, Albert Smith, the able and eloquent Swedenborgian scholar, writer and preacher, occupied our platform. Mr. Smith is an earnest and incisive speaker, a disciple for many years of Swedenborg. The fetters of the new church could not hold his soul from aspiring to know more of Gol's truth as new coming to the world by a later dispensation. He had given much thought to the phenomena and philosouby of Spiritwork by a fater aspensation. The has given house thought to the phenomena and philosophy of Spirit-nalism, and it had modified his views somewhat as to the work of the new church. He has still a great reverence for Swedenborg and his revelations, but he is catholic in spirit, and is ready to acquire all that is to be learned from the Spirit-world by later avector of the new church in the Spirit-world by later revealments through present intermediaries. At times he is possessed with a fervent aspiration and a lofty inspiration, as if the mantle of the great Swedish seer had touched his spirit and brought him in unison and harmony with the noblest and best thought of all ages.

It is an honor that we appreciate, that a man of Albert Smith's standing and scholarly attainments, is willing to speak upon our platform; he is always listened to with deep attention. He chose for his subject, "Mother Shipton's Prophecy Fulfilled." The outline of his argument was, that in the year 1881 a new cycle in spiritual unfoldment had touched our planet, and that prophecies had been made from time to time that the end of the Christian civilization had come, and that a new era had begun, which he typified as the Messiah's kingdom. He argued that this is what was meant in what is known as "Mother Shipton's Prophecy," "that in 1881 the end of the world would come."

The lecturer said he would not enter into the dis-cussion of the authenticity of this prophecy. He argued that we are now in the beginning of a new spiritual dispensation, in which the influence of the teachings of Jesus would more widely touch the hearts of all humanity, bringing all mankind into closer bonds of peace and love. He said that the remarkable phenomena and teachings pertaining to modern Spiritualism, showed that this new spiritual dispensation had begun on earth, and that one of the most remarkable events was the publication of Oahspe. He stated that he knew the medium through whose hand it had been written, and that a close study of Oriental languages for twenty years could not have produced this book. He read copious criticisms from learned Hebrew and Oriental scholars on the ability shown in its production; that he had read a large portion of it, and the more that he read it, the more was he astounded at its scope and breadth. He urged all scholars to carefully read and study it before they condemned it. He referred to the teachings and writings of Swedenborg, and their influence upon spiritual and progressive minds. He thought this would broaden and deepen, and that while the Swedenborgian Church had not fully comprehended the Swedish seer, he would always be revered and honored for what he had revealed of the life beyond. The speaker was listened to with close attention, and criticisms were made on the lecture by Mr. H. B. Philbrook and W. C. Bowen. S. B. NICHOLS.

To the Editor of the Beligio-Phil al Journal

I would like very much to know under what condifions persons having clairvoyant power can come into actual rapport with objects and individuals at a distance. I know that we have well-authenticated cases where persons in a trance state, completely in-sensible to external conditions, the avenues of the sensible to external conditions, the avenues of the senses completely closed, do minutely describe ob-jects and persons, that those who are present with the entranced persons, know nothing about. I have seen sensitive subjects so completely mesmerized, either by those in the form or out, as to be perfectly insenable to any injury to, or contact with, the body. In that condition, they could, seemingly, be sent to a great distance, and describe places and individuals (even those I did not know with those I did), which, on investigation, proved correct. This was one of the first facts that gave me any confidence in the theory that there is any mind, except as the result of brain action and the molecular changes of nerve cells and fibres; yet, on the other hand, every month cells and fibres; yet, on the other hand, every month in the year there come to my mind fearful shocks to this line of argument, so much so, that I would like those readers of the JOURNAL who are well

like those readers of the JOURNAL who are wen versed in all the facts, methods, conditions and re-liability of clairvoyance, to give, if possible, more light on this question. One thing that has called out these reflections is the inclosed letter which, with my explanation, will speak for itself. Mr. H. H. Taylor, of Dowagiac, is a man sixty-eight years of age. He has been an in-valid for more than far years and during all thet a man sixty-eight years of age. He has been an in-valid for more than ten years, and during all that time a great sufferer. His disease commenced with inflammation of the parotid gland, which produced a constant secretion of a large amount of viscid, te-nacious saliva. This has irritated the whole mucous membrane of the mouth and throat; also constantly desired the error of blood and visiting. drained the system of blood and vitality. He has consulted many of the best physicians, but obtained little relief. In 1879, seeing Dr. Willis's advertise-ment, he sent him a lock of hair, and consulted him. The result was that the Doctor found out that he was a female, and had all sorts of diseases. The letter is as follows:

GLENORA, Yates Co., N. Y., June 26th, 1879. H. H. TAYLOR—*Dear Madam:* Your letter reach-ed me in Boston by due mail, but it found me so worn out by the pressure of business that has been upon me since November last, that I could not at-tend to it till I could reach my summer home here on Seneca Lake. I arrived here last week, so worn out that I have not been able to make an examination until to-day. I find, on coming into clairvoyant relations with

you, that you have a severe form of blood disease, acting on the nerves and muscles, and seriously affecting the uterus and the spinal cord.

The liver is very much affected, and presents a white appearance. As I hold your hair I have very strange, indescribable feelings in my stomach and head, and also in the intestines. There is a bunch of something in one of the large intestines, which I cannot describe or comprehend. Your blood is in a very bad state. I don't know as I have made my examination sat-

isfactory to you. I have written the case just ex-actly as I see it. I have not attempted to describe my feelings while in sympathy with you; they are indescribable. I believe that I have given an accurate description of your case, because I see clearly all that I have written. Should you desire me to prescribe for you, I wish

ou to give me a description of your case as you unlerstand it. It will greatly aid me in prescribing. I believe if there is any power on earth that can cure you, I can. If you do not decide to place your case yon, I can. If you do not decate to pace your case in my hands, please remit to me \$2.00 for the ex-amination. Diagnosing hair is very exhausting to me, and this case has been particularly so. Please write me again soon, for I feel particularly interested in this case and wish to know if I hit it at all. DR. F. L. H. WILLIS.

Now, I would not for a moment impute any wrong intention or fraud to Dr. Willis, for I have been told that he is a man of culture, medical ability and in-tegrity, but the question is, are these means of diag-nosis reliable? Can the sick be safely treated by an educated or uneducated clairvoyant physician at a distance? Are we not in danger, as Spiritualists, of building up a superstition that shall make the think-her scientific mind disgusted with that which might ing, scientific mind disgusted with that which might stand for trath? Is there not danger of opening the door and inviting and enstaining much frand? Let us have truth, light and the highest good for

For the Beligio-Philosophical Journa 1 This "Hitching on " Business

My attention has been called to the remarks of one

of your-correspondents, who says: "No one can question the right of Jackson, Steb-bins and others to form an association, but their right to hitch on to another association that has been running for years, without their request or consent, certainly shows a very contentious and clandestine motive.

This last quotation from your correspondent's let-ter seems to indicate such an utter misconception of the character, intentions and relations of the American Spiritualist Association, that I desire to see his mind and the minds of all others similarly misled,

disabused of such wholly erroneous ideas. As to the place of holding our next annual meet-ing, various points were proposed and discussed by the Board of Trustees with whom I held a correspondence, occupying many weeks. We had a cordial in-vitation from Judge Dailey, of Brookiyn, to hold our convention in the Church of the New Spiritual Disconvention in the Church of the New Spiritual Dis-pensation, during the Anniversary season in March; and we do not presume if it had suited us to accept, that we would have shown any "contentious or clandestine motive" to "hitch on" to said Church, though we would, from the very nature of our or-ganization, our public call and address, be glad of their hearty approval and co-operation as far as they could go consistently with their own distinctive ob-jects and aims. Our constitution limited annual confects and aims. Our constitution limited annual conventions to the summer months, and we could not. therefore, accept the kind offer of the Brooklyn friends.

friends. Chicago was suggested as a metropolitan centre for conventions of various kinds, which assemble, we dare affirm, without imputations of improper motives; but that idea met with little favor (at pres-ent) and I think you, for one, objected. Mrs. Smith, of Indianapolis, a sincere and efficient worker in the cause, hinted at that city, but readily gave way to what seemed betten. Dr. A. B. Spinney, the veteran of Detroit, our Vice-President, tendered his confidence in our indement to choose an appropriate place for in our judgment to choose an appropriate place for convening, and his best support of the work on hand. Other points were named. The Rev. Samuel Watson, one of the Board, than whom the cause of genulne Spiritualism owns no more honest, earnest and stalwart advocate, mentioned the newly organized camp at Look Out Mountain, but after reflection, as I understand, united heartily with the proposal to hold it at Lake Pleasant, a point where a large num-ber of Spiritualists being otherwise congregated, it would be convenient and appropriate for them to attend. I have now before me a letter of February last, from Dr. Joseph Beals, President of the New England Spiritualist Camp Meeting Association, stating that " all the Directors of said Association (ex-cepting one) would unite in a cordial invitation to The American Spiritualist Association to hold their convention at Lake Pleasant next August,..... so if you decide to call the convention at that place, there need be no delay in issuing such call?" Should not this letter, as thus partially quoted, and the facts above stated, be an overwhelming refutation of all charges or insinuations of "hitching on without re-quest or consent," and with "contentious and clan-destine motives"? J. G. JACKSON.

Materializations-Trance Mediums-Spiritualism in Oregon.

To the Editor of the Religio-Philosophical Journal:

It is my opinion from the experience I have had in he last two years, that advanced thinkers in the the last two years, that advanced timiners in the Spirit-world fully indorse all the views put forth by Miss R. D. Owen, concerning "No test conditions" published in a late copy of *Light*. A medium for materialization, transfiguration or impersonation may be immoral, and the spirits who utilize the me-dium and combine the material to make the form, may be a some abuse as the medium, and year may be on the same plane as the medium, and yet our best friends in order to reach us may be com-pelled to use this channel to make themselves known. The largest part of so-called materializations are in reality transfigurations and impersona-tions, and one of the reasons why I came to the conclusion that some of the materializing mediums and their controls are immoral, is because they mis-represent the phase of manifestation they are giving. In what is called genuine materializations the parti-cles of matter that go to make up the materialized form are derived from the medium, the circle and the atmosphere, and are combined to represent one of our spirit friends. What does such a form repre-sent? In reality the form we see is not the actual dem of one h ica faise representatio One way of getting into communication with our spirit friends, that is more satisfactory than any of the phases of materialization, transfiguration or impersonation, is to have them speak to us through an entranced medium, in full light, which obviates all medium grabbing and scandal, and renders test conditions unnecessary, for the spirit speaking through the medium gives evidence by word of mouth of his presence. The only satisfactory way, however, for all Spiritualists to be assured, without a doubt, of the presence of their spirit friends, is for each individual to obtain this evidence through his own or-ganization, by strictly observing the conditions laid down by Miss R. D. Owen, and by the purity, honesty and harmony of his daily life, and the cultiva-tion of faith in his spirit and earth friends, enable his spirit friends to commune with him in his own chamber. A wonderful interest is being manifested in Salem in relation to Spiritualism. Our Sunday afternoon meetings at our hall are harmonious, and increasing in interest. We are holding private circles at our scance room four evenings in the week. The Spirit-ualists of Oregon will hold a grove meeting at New Era, Clackamas county, the 19th of June.

"In its Better Aspects."

The RELIGIO-PHILOSOPHICAL JOURNAL is an old established advocate of Spiritualism, which has the full confidence of some of the oldest and best known believers in the spirit phenomena. While going as far as the farthest in preaching the fundamental truths recognized by Andrew Jackson Davis, D. D. Home, Hudson Tuttle and hundreds of others, the JOURNAL does not put implicit faith in all the phe-nomena said to occur in the presence of certain me-diums who are vouched for by hundreds of careful investigations. The JOURNAL endeavors, in its pe-culiar sphere, to exhibit Spiritualism in its better aspects, in forms by which a scientific person can grasp and comprehend it; and the subjects are presented with a force, clearness and carefulness which will commend them to thoughtful consideration,-Saratoga Sentinel, Saratoga Springs, N. Y., May 1st.

"Growing in Favor."

The RELIGIO-PHILOSOPHICAL JOURNAL of Chica-go, as a spiritualistic publication is growing in favor among advanced thinkers as the days go by. It is noted as an exposer of fraudulent mediumship, which, though an unpleasant duty, entitles it to recognition as a friend to the genuine. It is a neat-ly printed paper full of interesting and instructive matter, calculated to satisfy such readers as desire an understanding or knowledge of the progress of Spiritualism and spiritual phenomena. Its corps of contributors are among the ablest defenders of that wonderful philosophy. For specimen copies, address John C. Bundy, Chicago, Ill.-The Liberal, Liberal, Mo., April 24th

"Just the Kind."

The RELIGIO-PHILOSOPHICAL JOURNAL is just the kind of a paper to meet the wants of enlarged thinkers—to all who are not afraid to examine all sides of all questions—*The Mercury*, San Jose, Cal., April 26th.

Notes and Extracts on Miscellaneous Subjects.

At Vienna, a Mormon missionary has been condemned to a month's imprisonment.

Rev. Arthur Sloan finds his Faith mission at Stratford, Conn., fast growing in membership. Mr. Spurgeon calls those sermons that dish up the

same ideas so many times "cold mutton."

School teachers and school children in Vermont, are not allowed to use tobacco in any form.

Protab Mozoomdar will succeed his cousin, the late Chunder Sen, as leader of the Brahmo Somaj.

A local curiosity in Louisville, Ky., is a bird with a head like that of a monkey. It swallows live sparrows entire.

Dr. P. E. Hyatt, of Philadelphia, is about building a crematory near the city as a business venture, and expects to have it in operation this fall.

Mrs. Spurgeon, the invalid wife of the noted preacher, has donated to a benevolent object \$250 she earned with her own hands by making photograph frames.

A curious freak of nature attracts attention at Milford, N. H. On the twig of a crab apple tree is a large, double white rose, the stem joining the twig in close proximity to four others bearing only ordinary apple blossoms.

Rev. Dr. Wild, of Toronto, is an amiable mono-maniac on the subject of Anglo-Israel. His theory seems to be that Englishmen are disguised Jews, and that a great Anglo-Israelitish federation will one day be established, of which Jerusalem will be the capital

The King of Siam has declared himself for free toleration of all religions which tend to the advancement of his people, and are not in conflict with the laws of the realm. There is now no let or hindrance to Christian missionaries in Siam, as we are assured by John A. Holderman, United States Minister at that Court,

A novel plan of improvement for a church is that of the West Presbyterian church on Forty-second street, New York, Rev. John R. Paxton, pastor, and it may be added, the church at which Russell Sage is accustomed to worship. The church is to be enlarged, and in the balcony, boxes—like the theater boxes —are to be built, each supplied with a table and comfortable accommodations for eight persons.

The Sultan of Zauzibar is about to make a great effort to free bis people, and all East Africa, from

and frequently listened to remarks and discussions in which some of the most distinguished men of the Nation were engaged.

He was intelligent to a degree that was surpris ing, considering his former condition as a slave. He had learned to read, and was familiar with some of the Poets, Shakespeare, History and the Bible.

He was invited to attend religious services with the clergyman, at one of our churches, but declined because of the poor condition of his clothing. He had heard and read of Seward, Garrison, Phillips, Gerrit Smith and other defenders of liberty and freedom. As he had seen and heard the great Seward, he was, in the afternoon, taken by his host to Fort Hill Cemetery, and as he saw, and with his finger touched the cold, white marble that marked the resting place of the noble Seward, tears that could not be restrained, coursed down his manly cheeks, and his only utterance was a repetition of the inscription-" He was faithful."

The great statesman, whom he had hoped to see face to face, to take by the hand and tell as best he could his thanks, his gratitude and his love, was there in his quiet rest and all he had desired to say in his presence, was now condensed into tears, more eloquent and more impressive than any words he knew.

The tramp had heard of Father Hosmer, and had seen the Northern Christian Advocate of which Father Hosmer was the founder and editor, and so he was taken to his home, where an interview of pleasing interest took place and a most fervent "God bless you!" from Father Hoemer as a parting benediction.

In the evening of this Sunday, so eventful as we shall soon learn, the clergyman took his tramp to Zion's Church on Washington Street, and where, after the regular services, he introduced him to the congregation and where, on invitation, he spoke to his people, urging them to be men and women in the best and highest sense; to appreciate the liberty conferred on the race by the Emancipation Procla-mation, and by personal, individual effort, to rise in morality and intelligence by virtue of the great privllege so nobly conferred.

On Monday morning following this Sunday in July, 1877, the clergyman liberally supplied the satchel of this tramp with food and gave him the names of people on whom he could call as he continued his journey, and be by them ied and cared for.

Now, how many of our clergymen would have done on that Sunday morning with, and for, this tramp, what this clergyman did? Among all our people whom "thinkest thou was neighbor unto him," who came up from the land of the slave to the land of the free?

What was it that spoke, at least seemingly, to the clergyman, and told him to go back from Hichard-son's warehouse and around by Genesse and South Streets to reach his home? Who was this clergyman? Who was this tramp?

Are they still living and in Auburn?

The tramp, after an absence of several years, re-turned to Auburn, entered the Seminary, and is now the Bev. Frederick G. Stuart, a member of the grad-uating class of Auburn Theological Seminary of May 8, 1884, and the same who spoke last evening in the First Presbyterian Church, so eloquently and so impressively on the theme: "Heroism at its Best," and It may as well be added here, that he was the only graduate to whom was extended the well merited sward of frequent applause.

He believes his father was a relative of the celebrated American painter, Chas. Gilbert Stuart, whose great painting of Washington is regarded by the best critics as the most nearly perfect of any similar production.

The clergyman [who is a firm Spiritualist] still lives in Auburn and is well known throughout Cen-tral New York as the faithful pastor of the "Church of the Divine Fragmenta" located wherever a fragof the Bivine Fragments," located wherever a frag-ment of humanity can be found—the Rev. J. H. Harter, who claims as his church members, the way-ward and sinful. As the sick belong to the doctor, till restored to health, and as the ignorant pupils belong to the teacher, till educated, so the wicked belong to Harter's Church, till they are reformed or made better, when they graduate, or cease to be mem-bers of the "Church of the Divine Fragments."— The Reening (N. Y.) Auburnian.

L. W. Boardmann writes: I cannot add any-thing in praise of your honest treatment of frauds, but pray for his continuance.

The Transfiguration.

To the Editor of the Religie Philosophical Journal:

It is a very common thing for Spiritualists to refer to the "transfiguration" as an instance of undoubt-ed testimony in favor of spirit return. Not long since I listened to a lecture of considerable merit, in which the speaker (so-called inspirational) made what was thought to be a strong argument from the scriptural story of the "transfiguration of Christ" and the return of "Moses and Elias." The speaker said: "We Spiritualists ask no stronger proof of our claims than is found in the orthodox Scriptures, that Moses and Elias did return and talk with Jesus at the transfiguration." It would seem at first thought that this is a point well made; but in the light of present knowledge there is no evidence that the re-ported "transfiguration" ever took place. Mathew, Mark and Luke mention the "transfiguration" in similar language, and they say "Peter, James and John " were the only persons with Jesus at the time. Now is it not very strange that a matter of such vital importance in the life of Christ, should be entirely omitted in the writings of the only person that is claimed to have been present? John makes no men-tion of it. Matthew says it took place, but admits he was not present. Mark and Luke both say it occur-red, but Dr. Phillip Schaff, who stands at the very head and front of all ecclesiastical teachers now living, and is now President of Union Theological Seminary, and was President of the American Section of the recent Revisers of the Scriptures, said in my hearing less than a year since, that "Mark and Luke never saw Jesus at all," and that "Mark wrote what he heard Peter say long after the death of Jesus," and that "Luke was a heathen Greek, and wrote only what he heard Paul say about Jesus. If we exclude the brief statements in the spurious second Episile of Peter, there is not left the least evi-dence that the story of the "transfiguration" had any foundation in fact. It seems from Luke's language that Paul, from whom he heard the story, looked upon it as nothing more than a dream. He says: "Peter and they that were with him were heavy with sleep." This, to me, puts a very unreliable aspect to the whole story and makes it unworthy of quotation in favor of either the orthodox or spirit-ual doctrines. Let our teachers and leaders make

more careful examination of supposed testimony before using it too freely. S. D. BOWKER. Kansas City, Mo.

Rev. J. H. Harter, Auburn, N. Y., writing to this office, says: "You are entitled to eminently more credit and money for the high and noble stand you take in the RELIGIO-PHILOSOPHICAL JOURNAL than you now receive. I hope you will be able to keep the noble flag of purity and truth flying in the breeze, till your admirers and supporters are numbered by the millions."

A short time ago a child, accompanied by a dog, strayed away from its home in Sacramento, and be-coming weary laid down to rest on the corner of a street. The dog would allow no one to touch the child. A blanket was finally thrown over the ani-mal, and a policeman took the little alseper in his arm to the station house. When the dog was freed he was frantic until he cought sight of his baby forenamion. and one.

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A. B. SPINNEY. Detroit, Mich., June 8, 1884.

Durability of Bank of England Notes.

The album in which specimens of the various counterfeits discovered are preserved, also contains some interesting proofs of the extraordinary durability of the notes. There are three notes for £25 which passed through the Chicago fire, and were sent in for redemption by Mr. R. H. Nottin, paymaster of the Chicago & Alton Railway. Though they are burnt to a crisp black ash, the paper is scarcely broken, and the engraving is as clear as in a new note. There are also five £5 notes which went to the bottom of the sea in the unfortunate training-ship Eurydice, and were recovered after six months' immersion. They are not even frayed. The paper is stained a light brown, and that is the only effect their long exposure to sail water has had. We are shown in a small case covered with a magnifyingglass a few charred fragments of paper for which the bank paid £1,400. They are the remains of sev-eral notes destroyed in a fire, and were redeemed at their full value, the holders being able to give their numbers and dates, and to satisfy the bank that they had actually been destroyed. There is another note in the album which was in circulation 125 years before it was returned to the bank for payment. No note is issued twice. As soon as a note is returned, even though it had been out but a few hours, it is canceled. Very often a note issued in the morning is brought back to the bank in the afternoon of the same day, but on an average a £5 note is out about eighty days. The notes have many strange adven-tures. One of a large denomination was found keepng the wind away in the broken pane of a cottage window, neither the cottager nor his wife having any idea of its value. Another, also for a large sum the disappearance of which had led to many wrongful suspicions and accusations, was discovered, after many years, inclosed in the wall of the house from which it had mysteriously disappeared. One thing the notes will not endure. They will hold togethe at the bottom of the sea, and come out of a furnace intact, but they will not outlast the scrubbing, the bleaching, and the mangling of the laundry. That trial, to which they are sometimes subjected through the inadvertence of ladies who send them to the wash in their dress pockets, usually defaces them, though even after it their genuineness is still recognizable.-Harper's Magazine.

A Spirit Message.

A Boston correspondent requests the publication of the following, saying it is a spirit message received twenty-seven years ago:

"The day is at hand when the mighty works which have been done in former ages to attest the wisdom of this sphere, will not be remembered in comparison with the wonders which spirits will perform. The incredulity of men will require such wonders as no mind ever witnessed. The general unbelief in immortal spirits will become so great, so deep, and so unyielding, that few persons will be reformed without the most striking and irresistible demon strations of heavenly power. Great numbers will resist even the evidences of their own senses. Many resist even the sydences of their own senses. Many will turn from the wonder which their own eyes have seen, or ears have heard, and strive to account for it by conjectures the most unreasonable, while others will have the temerity to denounce the fact as the work of an evil spirit; but a great multitude, which no man can number, will receive the mani-festations with grateful hearts. This multitude will ever bear the standard of peace, and receive the mes-sages with gladness. They will form no sectarian ages with gladness. They will form no sectarian bonds to arrest free inquiry, nor establish altars of human wisdom to mock the divinity of spiritual inhuman wisdom to mock the divinity of spiritual in-tercourse. They will build no churches in which to worship God and covet ignorance; nor will they profess veneration for heavenly things, while their acts repudiate the revelations which spirits unfold; but they will worship God in the temple which he will consecrate by his holy spirits, and that temple will be the human soul. Here will the holy spirits enter; here will God be revered, and his grace and truth adored. The voice of angels will be heard by meu and women, and songs will break out from the Spirit-world. No morial ear hath heard the music which will fall upon the ear of humanity, nor mor-tal eye hath seen the light which will dawn upon the souls of men." the souls of men."

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Salem. Oregon. JOHN S. HAWKINS.

Spiritualism in Los Angeles, Cal.

To the Editor of the Religio-Philosophical Journal:

It is my duty and pleasure to inform you that the Spiritualist Society of Los Angeles, Cal., has recently been organized here, with the following corps of officers: President, Thomas A. Garey; Vice-Presi-dent, Mrs. R. E. Peck; Secretary, Julius Lyons; Treasurer, F. W. Tallmadge; Board of Trustees, Jor-ter Core Tooth Narbaum E W Tallmadge lan Cox, Jacob Neubauer, F. W. Tallmadge.

For some months past meetings have been held here under the auspices of an Executive Committee, here having been no formal organization. The new Society is not very numerous or powerful at birth; but, as there is a good deal of material here from which members ought to be recruited, we hope to strengthen and develop until we become a marked social feature and a power in this section of country. As Los Angeles is on the direct route to San Fran-cisco and the northern part of the State, it might pay lecturers and mediums, thither bound, to arrange it so that they can stay here for a short while and lecture or practice their mediumistic gifts. The public meetings of the Society are held every Sunday evening in Odd Fellows' Hall. JULIUS LYONS.

P. O. Box 179, Los Angeles, Cal.

Vanity Fair thus explains the meaning of the old saying, "It takes nine tailors to make a man ": "In the first place, it should not be nine tailors, but nine the first place, it should not be filler tailors, but fillers tailers; and the saying arose in this wise: In coun-try villages in England, it used to be the custom, and is now in rare instances, when a person died at night to tell the sexton, who then tolled the bell of the vil-lage church. He first rang a short peal and then fin-ished up with 'tailers,' three 'tailers' for a child, six 'tailers' for a woman, and nine 'tailers made a man.' Nearly all old sources and superstillors Nearly all old sayings and superstitions may be trac-ed to like simple sources. One of the most common nm or 'public house' signs in England is the 'goat and compasses,' with the picture of a goat astride a pair of compasses. The origin of this is that, in old days, generally the only place of refreshment for the traveler was to be found in the monasteries. Over the gate of the monastery there was the motto, 'God Encompasseth Us,' which in course of time was corrupted into 'goat and compasses.'"

Card telegrams are much in use in Paris. There are two kinds of them, one like the ordinary postal card in form and color, and the other blue, and capable of being so closed as to conceal the writing. They are each large enough to contain a message of fully sixty words. When a card is dropped into the card telegram box of the nearest telegraph office, the of-ficial in charge plcks it up, and has it transmitted through one of the pneumatic tubes which extend all over the city, thus insuring its delivery at the place to which it is addressed in less than half an hohr from the time it was "posted."

From the report of the Chicago Bible society, re-cently held, it appears that 34,654 families were visit-ed during the year, of whom 4,259 were found to be without the Bible; that 8,047, mostly Romaniste, declined to receive a copy, and 1,217 were supplied.

Sheddrees.

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drunkenness. At the present moment he is bound by commercial treaties to let European traders im-port just what they please, and it has pleased German houses and others to import stuff from Hamburg which they call brandy. The Sultan proposes a revision of the treaty.

A Washington lawyer has unearthed an old law still in force in the District of Columbia, which provides that any man who blasphemes the name of the Almighty God by using profane language shall be branded on the tongue with a hot iron. The law was created about 1802. It has never been repealed. "If it were enforced," said the lawyer, "the brand-ing-iron would be kept in constant use."

A subterranean Coptic Church of the fifth century, with many inscriptions, was recently discovered by the French archeeological scholar Maspero, the director of the Museum at Bulak, on the site of the ancient Thebes. These inscriptions are written on white stones with red ink, and are mostly well preserved. The whole interior is covered with addresses to different saints in the Coptic, Greek and Syrian languages.

The Toronto Globe says there is a prescription in use in England for the cure of drunkenness by which thousands are said to have been enabled to recover themselves. The recipe came into notoriety by the efforts of Mr. John Vine Hall, commander of the Great Eastern steamship, and is as follows: Sulph-ate of iron, 20 grains; magnesia, 40 grains; pepper-mint, 44 drams; spirits of nutmeg, 4 drams. Dose, one tablespoonful twice a day.

A correspondent of the Scientific American describes several false comets observed by himself and others in and near Philadelphia within recent years. He ascribes them to reflection by a water-charged atmosphere of the sharp and well-defined flames produced by the ignition of natural gas at the extremity of escape pipes. Other places in Penneylvania have been the scene of like phenomena under analogous circumstances. Probably similar spectacles witnessed at Porto Rico and Sulphur Springs may, when all the facts are thoroughly sifted, be found to have their origin in not dissimiliar terrestrial agencies.

An old lady who has spent her days, and nights too, in New Jersey for three score years and more, remembers the time, fifty years ago, when the milk froze in the pails while milking, and the young leaves on the trees changed color as though burnt with fire. Small fruits were destroyed, and a very unusual phenomenon occurred, the fruit of a pear tree heing antical median semathing which had tree being entirely seedless, something which had not occurred before and did not happen again. Years have been known in which there was frost every month of the year, and about forty years ago there was snow on the Fourth of July, and there is one memory that extends to the time when a man went to Elizabeth from Newark in a sied, the snow being four feet deep.

The Salvation Army, numbering twenty-four men and women, were arrested June öth, in Cleveland, Ohio, for disturbing the peace by parading the streets singing, shouting, praying, and playing musical in-struments. They were kept in jall over night, and the next morning were arraigned in the police court. Capt. Walker and three others were tried jointly and convicted. Walker, being the leader, was fined \$15 and costs, and the others \$5 each. The remaining twenty demanded jury trials, and were put under ball. In passing sentence Judge Hutchins said the Salvation Army had become a nuisance, and must be suppressed like any other nuisance. He would im-pose a light fine as a warning, but if arrested again he would inflict the full penalty of the law every

The Wall Street News says: "In his Sunday morn-The Wall Street Neues says: "In his Sunday morn-ing prayer a Wisconsin minister prayed the Lord that such of his congregation as were speculating in wheat might be brought to a realizing sense of their iniquity by losing heavily. During the next week wheat dropped nine cents per bushel and twenty-three members of the congregation had such cold feet that they couldn't stand still. The week after that there we a meeting of the congregation feet that they couldn't stand still. The week after that, there was a meeting of the congregation to-see about raising the minister's salary, and the re-sult of the meeting was to cut it down from \$1,500 per annum to \$300. As one of the klokers answered in explanation: 'We had them Milwaukee chaps right by the short hair, and this feller had to jump in and request the Lord to knock us endways. If he wants more's \$300 a year, let him buy lottery tickets and pray for 'em to hit.'"

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JUNE 21, 1884.

RELIGIO-PHILOSOPHICAL JOURNAL.

The Minimum Locomotive. Following are some points about the little locomotive. Following are some points about the little locomotive built at Oil City, Pa., the smallest engine in the world, being but eight inches long and weighing but a pound and a half. Three years, counting ten hours as a day's labor, have been devoted to its construction. There are 585 screws in the engine, The steam gauge is hat one-quarter of an inch in diameter; the pump throws but one drop of water every stroke: the head-light is one-quarter of an inch in diameter; the pump throws but one drop of water every stroke; the head-light is only one-half an inch in width, seven-eighths of an inch high, and three-eighths of an inch long. The space in the lamp is so small that it was almost im-possible to get enough oxygen in it to support the combustion. The fire is kindled by using a gill of alcohol, which runs the engine for half an hour. The stroke of the cylinder is one inch; hore, 5-16; the throttle-lever is one inch long, arranged with a thumb-latch and elick; the fire-box is seven-eighths of an inch wide and one inch long; the smoke-stack 11/ inches high and 5-16 of an inch in diameter; tho steam-dome 3-16 of an inch in diameter; the driving-wheels are 11/ inches in diameter; the front truck-wheels half an inch, and those of the tender are the same size. The tender is but 30/ inches long, 21/ inches wide, and 2 inches high. The metals used in its construction are brass, solid silver, gold and steel. **A Ghost Upon the Bridge.** A queer story

incress while, and 2 incress high. The interact used in its construction are brass, solid silver, gold and steel. **A Ghost Upon the Bridge.** A queer story is being circulated at Elmira of the appearance of the ghost of Katie Brodehoff of New York, who was murdered some time ago by William Menken. A farmer living near Car's Corners says that twice within a short time he has seen the figure of the girl sitting on the bridge under which the body was found. She was dressed as when discovered after the murder with the exception of her headgear which is missing, and her hair was tossed about by the wind. She was uttering mournful cries and resting her head on her hand. When he approached she turned her face towards him and, pointing in the di-rection of the jail in which her murderer, who is to be hanged on June 20th, is confined, solemnly brought her hand down twice on her head and then, pointing to the water beneath, disappeared. The same performance was gone through with on both occasions. It is also said that Menken has heard strange noises about his cell at night, and has fre-quently cried out in terror. When questioned as to the cause of his alarm he refused to say anything, but pointed to the corner of his cell. His terror on these occasions is said to be appalling. These stories have created great excitement and many timid peo-ple refuse to go near the bridge where the murder occurred, or the bridge where the murder ple refuse to go near the bridge where the murder occurred, or the prison, after dark.

The Wall Street Standard of Morality. Every just man, or man with his sense of right not wholly blighted, has long known that the Wall street standard was a lie, standing over a pit into which fools and rascals fell together sconer or into which roots and raseas left togener soluter or later. But money, or the semblance of money, is so desirable in the eyes of the merely brutal that all ideas of moral standards are rapidly being forgot-ten. Ask Wall street if the deal is right, that is, just, and Wall street will laugh at you. Ask the trickster in trade if his little deception is honorable, or the nettificerar if the unites he takes and mixes trickster in trade if his little deception is honorable, or the pettifogger if the bribes he takes and gives are right, and he will smile at your verdancy. The admission that the standard of Ward and the Grants is the highest known in Wall street covers a good deal of ground. Wall street gives tone to the same lines of business in New Orleans, Yankton, San Francisco. Everywhere our great prosperity has made us blind to that eternal justice that never yet let any guilty man escape.—*Philadelphia Times*. Wonderful Antennata. In 1833 a collection

Wondertal Automata. In 1833 a collection of most wonderful automata was made in London for the Emperor of China. Among them was the life-size figure of a young lady who played tunes upon a spinnet; another that wrote lines with the beauty of copperplate; while surpassing all in inge-nuity was the figure of a magician with a tiny wand in his hand. It was mounted upon a small, mova-ble frame, which could be wheeled about at the pleasure of a spectator, so that there was no place for a confederate to conecal himself. On putting into an orifice in the frame any one of the numerous metallic cards which lay about with questions in-scribed on them, the figure, after making you a bow, struck with his rod a little door, which opened, and there was the answer printed on another card. The reply given was always strictly appropriate to the Wonderful Automata. In 1833 a collection reply given was always strictly appropriate to the question, and was not of a mere general character, like the answers on conversation cards.

Make a Note of it. On April 20th, the Mich-igan Central and Canadian Pacific Railways joined hands and are now running a new line of Palace Sleeping Cars between Chicago and Toronto with-out change. The car leaves Chicago on the Fast Ex-press at 4:15 p. M., and reaches Toronto a few min-



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was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so fully met all the requirements needful for the proper treatment of the hair and scalp.

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Case of Mr. C

Be borge address interfact in the test in a separative sector of the sect



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ites past nine the following morning. This being the only line of cars between the two cities proper, it will become very popular, more especially as the roads over which it runs have fine reputations for reads over which it runs have fine reputations for excellent accommodations. A line from Chicago to Montreal will soon be formed by these same compa-nies, the steel track of the C. P. being all laid, but not yet ballasted. This, when completed, will be the best equipped line in the country, and will open up an excellent route to Ottawa, Montreal, and the Eastern country beyond.

A Note for Housekcepers. Good house-keepers are frequently annoyed by oil marks on pa-pered walls against which careless or thoughtless persons have laid their heads. These unsightly spots may be removed by making a paste of cold water and pipe-clay or fuller's earth, and laying it on the surface without rubbing it on, else the pattern of the paper will then likely be injured. Leave the paste on all night. In the morning it can be brushed off and the spot will have disappeared, but a renewal of the operation may be necessary if the oil mark is old.

Death. There are in Shakespeare's plays about ninety deaths taking place either on the stage or immediately behind. The modes of death are various. Cold steel-the dagger or the sword-accounts for about two-thirds of the whole; twelve persons die from old age or decay; seven are beheaded; five die by poison, including the elder Hamlet, whose symp-toms are so minutely described by the ghost; two of suffocation, unless, indeed, Desdemona makes a third; two by strangling; one from a fall: one is drowned; three die by snake bite, and one, Horner, the armorer, is thumped to death with a sand-bag.

A standard rose, said to have been planted by Char-lemagne, is one of the great curiosities in the ancient city of Hildesheim, Hanover. Fears have long been entertained that, after its life of a thousand years, the plant was losing its vitality, but recently it seems, to have taken a new lease of life, and there is much .rejolcing in Hildesheim.

The Acton Camp Meeting Association of Indiana the other day declined the proposition of a railroad to discontinue excursion trains on Sunday during the camp meeting season. The brethren want to make the camp meeting a financial success, but they will probably condemn Sunday newspapers.

An Inventor's Advice.

George Stevenson when advising young men how to get on would finish by saying "Do as I have done —persevere." For fifteen years he plodded and work-ed before giving the finishing touches to his locomo-tive. In as many days those persevering in the use of Dr. Pierce's "Golden Medical Discovery," have experienced great relief and found themselves on the high road to health. Liver complaints, impure blood, chronic lung diseases and many others yield to its healing influences never to return. All druggists.

A model of the Holy Land is to be erected at Ocean Grove, N. J., and during the summer lectures will be delivered on the Holy Land, using the model for li-lustrations, by the Rev. W. W. Wythe.

To Match that Bonnet? Feathers ribbons, velvet can all be colored to match that new hat by using the Diamond Dyes. 10c. for any color at the druggists. Wells, Richardson & Co., Burlington, Vt.

At the recent anniversaries, of the Baptists at Detrolt the Rev. David Downle expressed a fear that the heathen religions would fall to pieces before Christianity is prepared to occupy the abandoned

To break up colds, fevers and inflammatory attacks, use Dr. Pierce's Compound Extract of Smart-Weed or Water Pepper. It is diaphoretic, or sweating and strongly anodyne and sedative. 50 cents. By drug-

Both Houses of the Swedish Parliament have passed a bill closing public houses on Sunday throughout Sweden.

As a Cure for Sore Throat and Coughs. Brown's Bronchial Troches" have been thoroughly tested, and maintain their good reputation.

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CITY OF MEXICO, and all points in the Mexican Republic.

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Canon Wilberforce specially commended this book at the CHURCH CONCHESS held at Newcastleon-Tyne, in October, 1881, in the following terms: "The eract position claimed at this moment by the warmest advocates of Spiritualism is set forth ably and eloquently in a work by J. S. Farmer and call-ed "A New Basis of Bellet," which without necessarily on dorsing, I commend to the perusal of my brethren." Price 80 cents, postage 2 cents.

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emining is from new plates with large type, handsomely print-ed and bound. The practical nature of the work can readily be seen, and that it is one of great value to all who are interested, or who would know something of this subilite power, and how to use and control it. In a notice of the first edition, the Bodtor med-real and Surgical Journal said: "Aside from any particular Golings of dislike or partiality for the subject of Magnetism, finder obliges us to acknowledge that this compact manual is a very captivating production. There is a peculiar manifesta-tion of honesty in the author, who writes what he coulders to be substantially true, without any reference to the opinions of the world. Having no guile binself, he scenns to be numilling to believe that any one else can be induced by bad motives. Fully aware of the ridicale to which the devates of Mesmer-ism have been subjected, he shows no disposition to shum the criticism of those who have endeavored, from the very begin-ning, to eventhrow the labors of those who are toiling in the field of Philosophy."

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RELIGIO-PHILOSOPHICAL JOURNAL.

1111 Andrews on Meril Southering

Continued from First Page

truth will shine forth and be seen by all whose faces are turned heavenward.

We would clasp hands at this time with every individual, and say Godspeed to you. brother and sister, in the good way; angel bands attend, and mete out unto every soul what the aspirations demand, and answer every honest inquiry through the still small every honest inquiry through the still small voice of conscience, which makes plain the spiritual path leading to the highest realms of light and knowledge; and when again you shall thus convene together to celebrate your second Anniversary in your new Temple of worship, our voices will again be heard. Although some who may hear or read these words shall have closed their eyes on material objects, memory will be revived, and in the anirit land they will seek our ranks, and spirit land they will seek our ranks, and hasten on wings of love to participate in the joys and victories of well-earned labors.

We know the laborers are few at the pres-We know the laborers are few at the pres-ent time, but in the advance movement, we see thousands rising and testifying to the gifts and manifestations of spirit power as conferred upon them by the spirit host, and as mortal mind comprehends more plainly the conditions requisite and requirements needed to receive abundant proof of spirit identity, so the outpouring of the spirit shall be as of old, as seen in " cloven tongues of free" over the heads of individual sensitives. fire" over the heads of individual sensitives, who did not even then understand the meaning of the Nazarene as he conversed with them while under the inspiration of ancient

them while under the inspiration of anti-int prophets, and who were at times as short-signted as the present generation. Many who grope in the material delights of this world, and whose aims and aspira-tions are for worldly honors, fail to discern the spiritual beauties of holiness as revealed in the hidden materiae of holiness as revealed in the hidden mysteries of heaven's choicest blessings. We would in this communication leave a lasting impression upon minds engaged in this noble work of tearing down the old and building and rearing the New Gos-pel Dispensation of this, the nineteenth cen-tury! Work in earnest; boldly advocate the truths and facts we make plain in our tele-grams, which are vibrated through the telephones of thought connecting the two worlds; and as you develop gradually under our instruction, we can more clearly bring unto you what we glean from the higher spheres, as we soar onward and upward.

as we soar onward and upward. We thank you for your patience in listen-ing to us. Your songs of service arise like sweet incense to the skies, and the melody of your voices finds an echoing response in our souls; thus united we stand, joining hands with you in the great work of upbuilding humanity in all that pertains to its elevation for the spiritual good of human progress. I have spoken as an individual mind, though chosen in the council chambers of wisdom,by the as-sembled Congress Band of Spirit Workers, to add in this message, with others, another stone in the Temple of Progress, and to con-gratulate you upon your success thus far, and that the life of this babe has been spared, and will gradually grow in window and and will gradually grow in wisdom and knowledge until all shall be united in one faith, one Lord, one baptism, the faith which is practical, exemplifying the Christ-princi-ples; one Lord, even the spirit of truth and love, and one baptism, that of spiritual light and wisdom.

After another beautiful song by Miss Fish-er, Mrs. M. A. Howes read an interesting essay upon Mediumship, given by one of her guides, which was fully appreciated by the audience. Mr. W. B. Van Volkenburg and Mrs. Lovering then sang the beautiful duet, "Far Away."

the members of this Working Union, that for your services during the past year, and for all you have undertaken, all honor is due to you. We would not take one single well earn-ed sheaf from your harvest; therefore, we say to you and your President, Let not your hearts be troubled, for with troubled thoughts fears enter in; with fears come doubts, and then comes a loss of faith. Keep the door to doubts closed. Trust to us, and whenever fears enter in; with fears come doubts, and then comes a loss of faith. Keep the door to doubts closed. Trust to us, and whenever the emergencies come, when the need is felt, in the home the merced of the the section of the section in that hour when angels are most needed, remember we shall not fail you. Then we will be with you, to assist you and give you the needed assistance that is required at that time. Be ye not troubled. Have faith, and remember that it is the line of faith that gives strength to the ladder that enables us to come down into your atmosphere to do our work."

WORK." I am impressed to say some words that come from my immediate surroundings and from those invisible ones who have been with me so often, daily and hourly, within the past year; those that were with me at the first in-ception of this work, for they are with me to-day. They wigh to add their testimony. They day. They wish to add their testimony. They say to the world: "Our work is but just commenced, and remember as you see you Temple rise stone by stone, thus will it be in our work. As atom by atom has been brought work. As atom by atom has been brought together, so is your work to be; not like the flashing ray of sunshine in the morning from behind an intervening cloud, but in the na-tural order of universal growth as illustrated before you in nature, that you may learn to know and understand the way. Quietly, slow-ly and surely, will you rise spiritually, being based upon principles of 'doing unto others as you would that they should do unto you,' and having for your motte. 'Low one anothe and having for your motto, ' Love one another,' that last and best commandment of all. Let those within the hearing of our voice, Let those within the hearing of our voice, henceforth try to apply it unto themselves more assiduously, as it alone is the only key that will unlock the gates of Heaven and happiness. By it are we enabled to throw off our earthly prejudices that have grown to be the hindering circumstances of our surroundings. Discipline-that which you call educational—enables us to overcome the lower forces of the spirit, and makes them become to us our servants to lift us into the highest steps of harmony. It brings to all the same invisible force and power. We understand physical science, but the science of the spirit, the science of the unseen, which is the pri-mal power, the forces that act and are manifest in the moral and spiritual, we do not yet fully reach: We have said in our 'Declaration of Principles,' that we recognize them to be true. We do not expect nor ask every one

be true. We do not expect nor ask every one to believe them or recognize them yet." The higher angelic volces would impress upon us that, if we wish to have better sur-roundings, better mediums, better men, better women, better fathers, better motbers, it is within our reach to secure this for ourselves. I have many questions coming from the audience to me, struggling to be answered. Those who have come in here for the first time, are sending up the mental questions, "How do you intend to go on? What do you propose to do in the future?" We answer that, as you see in yon Temple, day by day, stone after stone is laid, so our work will unfold, we doing each day the work we have to do as it is brought before us. We work as servants of the angel world. We expect, as in the past, to be guided in all that comes before us each day, therefore we let each day take care of itself, and no one who sits before me to day can say other than well done thus far. There is much to be done. There is much that we re-

ization of spirit hands and demonstrations of invisible power and presence. I have, as yet, been unable to learn of any dissatisfaction through his mediumahip. There was also present: Fred. H. Pierce, of Milwaukee, Wis., who gave public tests from the rostrum, which were recognized in nearly every instance, and I also learned that he is controlstance, and I also learned that he is control-led to play beautifully on musical instru-ments, without any personal knowledge of that art. He also gave correct tests to indi-viduals privately. The Lapeer Singers fur-nished music at intervals, and we believe the meeting to have equalled in its bearings, any we have had in the past, with additional strength and purpose for future work. The BERIGIO-PHILOSOPHICAL JOURNAL was freely RELIGIO-PHILOSOPHICAL JOURNAL was freely circulated, and I know no better reason that I have not a subscription list to offer you. than that everybody is already a reader of your worthy paper. That was the responsive reply to nearly all my endeavors in your be-half. MRS. F. E. ODELL, Sec.

Farmers Creek, June 11th, 1884.

The Proposed San Francisco Discussion .

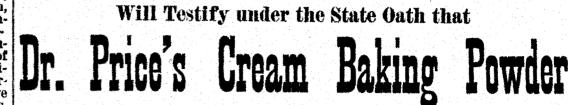
To the Editor of the Religio-Philosophical Journal:

I fail to perceive that much good can be subserved, so far as the readers of the JOURNAL are concerned, by a public discussion in San Francisco with Mr. Massey. Were the discus-sion continued in the JOURNAL, its thousands of readers would be reached thereby; but a debate in San Francisco could only reach that small portion of its readers resident in this small portion of its readers resident in this vicinity. Moreover, the subject-matter under discussion is not one calculated to enlist the interest of the general public here. A dry, jejune discussion of abstruse points in archa-ic mythology and typology, of philologic sub-tleties and Rabbinical anachronisms, posses-ses little attraction, I ween, to the average San Franciscan; especially in the hands of San Franciscan; especially in the hands of two matter-of-fact, prosaic disputants like the parties to this controversy. Were it enliven-ed with the eloquence and wit of an Ingersoll or a Gough, it might perhaps be made attrac-tive; but a purely scientific discussion of this character would certainly be "caviare to the general," and, in my opinion would result in dismal failure. For both our sakes, then, the part of wisdom will be not to make the at-tempt. "Were circumstances propitions." tempt. Were circumstances propitious, I should be well content to discuss with him the matters involved, either in print or in oral debate; for though I freely concede Mr. Massey's superiority, both as an orator and writer, yet convinced as I am that every argument and asserted fact he advances in sustentation of his Jesusonian theories, can be easily refuted, I am not afraid to venture to oppose the few smooth stones gathered from the run-ning brook of historic truth and hurled from hing brook of historic truth and hurled from the primitive sling of scientific verity, against the ponderous armament of pseudo-mytho-logic lore and archaologico-astronomical im-aginings in which the author of "The Natur-al Geneels" has intrenched himself in his Goliath-like attack on the historical existence of Jesus of Nazareth.

I am not anxious to make Mr. M. out a liar. as asserted. I simply state the plain facts; that is all. If those facts seem to indicate that his writing is sometimes so loose in con-

GREAT MEN **MONEY CANNOT CORRUPT**

JUNE 21, 1884.



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That the Royal contains Ammonia. That Ammonia is retained in the food. That Ammonia is injurious. The Royal Company dare not deny it.

REFERENCES.

- National Board of Health, Washington, D. C.
- National Board of Health Bulletin, Supplement No. 6, page 33.
- Dr. Price's Cream Baking Powder heads the entire list for purity and strength.
 - Prof. R. Ogden Doremus, M. D. LL. D., College of the City of New York.
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 - Dr. Elias H. Bartley, B. S., Board of Health, Brooklyn, N. Y.
 - Prof. Curtis C. Howard, M. Sc. Starling Medical College, Columbus, Ohio.
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Do not take our Word for it. Let every Housekeeper Prove it. PLACE A CAN OF THE ROYAL, TOP DOWN, ON A HOT STOVE UNTIL HEATED, THEN REMOVE THE COVER AND SMELL.

PRICE BAKING POWDER CO.





ADDRESS BY DR. HOPKINS. Dr. Honkins then made the following closing remarks, which were listened to with deep interest and attention throughout, notwith-

standing the audience had been seated for

nearly two hours: Friends, I would not appear before you today, were it not in order to obey the directions of the Spirit-world, for I know that you would much rather hear from other mediums we have present with us. It befalls me. in the position that I have occupied in and for the society since its first inception, that I should take this place now, and that I should speak what is impressed upon my spirit, or is given me from the Spirit-world. Did I refuse to utter what it gives me, I would feel that I was not true to my trust; therefore, bear with me again as I stand before you, because I have no interest here except that which is for the interest of every man's soul has been placed upon me in my connection with this society. We were anxious as a so-ciety to bring out on our Anniversary some prominent speakers, some whom you would all like to see and hear, who are, perhaps, better instruments in the hands of the angels than we, but such was not to be the case todav.

From time to time as we have needed assistance, we have trusted in good faith upon our spirit-guides, and have done at all times what has accorded with our best judgment, and as we have been inspired by them; therefore, as a result, our work for the past year is before you.

It is well known by many that our friend and medium, Mrs. Dyar, of New York, has been with us for the past few weeks, having been brought to us as a laborer in this field, by the angel world, and many have come here to-day expecting to listen to the mysterions voice of the spirit through her. We hoped the same, but, perhaps, it is for the best as it is. I was told that it was ordered thus for a wise reason by the Spirit-world, which I will give to you as it was given me, and thus explain why I am before you in her place. Yesterday, at early dawn, I was impressed to call and see this medium, knowing that she was ill, and as a member of the society entitled to our care. I called during the day as I had been impressed, and found her suffering in-tensely. I at once saw the improbability of her being with us at our Anniversary, which she regretted very much, and she said: "In heart I am with you. I have come among you by the direction of my spirit band, to be a worker with you; therefore, if I am not per-mitted to be with you to-morrow, you may know that I am there in spirit, as a worker for truth and humanity."

Instantly she was influenced by her controlling spirit, who said: "We impressed you at early dawn to come and see our medium. We are glad you followed your impressions. She needs what sympathy and strength you may be able to give her, as coming from her friends and from your society, but we are sorry to tell you we shall be unable to bring her to you to-morrow, for several reasons. This enterprise is the work of the Working Union of Progressive Spiritualists. She has but recently been brought to you for your needed encouragement. For the past year your members have been the workers; to-moryour members have been the workers; to-har-row will close the first yearly cycle. It is fit-ting, it is but just, that the old members of your society should close their year's labor through the old workers from among your ranks. The labors of the year being done,

uire from our membership. There is much that is required from every human soul.

We do not ask any one to come to us, who does not come inspired by the spirit to work, and to become co-workers with us. Wherever there are other fields, to which you may feel it is best for you to go, it is not for us to say, "Stay!" We say, "Go where the inspiration of your higher spirit guides send you." We do not dictate to any one. We say, "It is well with us." Our work is here where in the future we shall "stand shoulder to shoulder." We are here as workers. We trust in the In-finite Jehovih. We wish that to be distinctly understood. We recognize the spirit that lives in these flowers, the voices that speak to us in nature, whether in the perfume of the flowers or that which reaches our inner consciousness through the eye or ear. We recognize in them all the voices of the Infinite Jehovih, and he who learns to live in consonance with them, will find corresponding harmony within his own soul. I will not occupy your time any longer, but thank you for your kind attention, for the quietness and interest with which you have listened, and for the sympathy that has come from you to us in this work. We hope that when another anniversary comes, we may assemble, so to speak, "under our own vine and fig tree,' and may be able to ask in, not only the members of our society, but also the spiritually hungry "from the byways and the hedges. that we may tell them of all that the angels may bring to us for the benefit of humanity. This is our purpose.

Then followed the singing of another Aria" by Miss Fisher, after which the audience arose and sang with earnest feeling the old hymn, "Work for the night is com-ing." After closing, many lingered long in the rooms, loth to leave the place where the angels seemed so very near to them. J. COMMODORE STREET, Secretary.

The Orion Meeting.

To the Editor of the Religio-Philosophical Journal:

The meeting of the First District Association of Spiritualists, of Michigan, was opened, June 6th, at Park Island grounds, and closed June 8th at Predmore's Hall in Orion village. The expressions of thought were so rich and varied, and so interesting and instructive in their various phases and forms of logical and practical discussions of sub-jects pertaining to the spiritual well being and progressive development of humanity; also in conference and personal experience of demonstrated phenomena, that to give even a brief statement of the variety and re-

sults would require too much space: I therefore touch upon some of the main features of the good meeting which we had. Represent-atives from many places throughout the State were present as listeners or interested workers. The weather was favorable and the attendance fair until Sunday P. M., when the numbers increased to goodly proportions, and order, good-will and harmony prevailed throughout. Friday, the first day, was con-ducted by President Whiting and Chairman Ewell, after the usual order of conference, short speeches, etc. Saturday P. M. the former officers were re-elected and the member-ship list was largely increased. Mrs. Hilliker, a lady from Kansas, a member of the Kansas Liberal League, gave a brief and interesting report of the movements of the spiritual and liberal elements there.

Sunday was made up of lectures and short from this time forth commences a new era of addresses from G. B. Stebbins, Detroit; Mrs. prosperity; and please state, as coming from L. A. Pearsall, Disco; President J. P. Whiting, the far away angels above me: 'We say to Milford; Dr. J. A. Marvin, Detroit; Mrs. Sarah

struction as to be scarcely consonant with exact truth, that is not my fault. I am not responsible for the facts. Precision and accuracy, in contrast to looseness of statement and inaccurate quotation, are desiderata in scientific authors especially; and a little wholesome criticism of these defects in parts of Mr. M's. writings may tend to foster in him that attention to matters of detail characteristic of the true student and lover of exact science. What are the facts? I called attention to a misstatement in Mr. M's. book. He denied its existence point-blank. His words were. " My book does not say " so-and-so. replied, quoting his exact words, proving that it did say just that and nothing else, and expressing surprise that a gentleman and scholar should thus deny his own language, instead of confessing the error. Mr. M. now acknowledges the "error," and says "the paragraph was loosely written." He also complains because I try to make him a liar. He is mistaken; it is not I, but he that places himself in so equivocal a position. If a gentleman makes a positive misstatement, thereby charging me with misrepresentation, and I in reply state the exact facts, proving I was correct and he wrong, am I to blame if the truth appears to make him guilty of untruth? It is my prov-ince to state the facts clearly. The effect of those facts, as regards relative veracity and accuracy of statement, lies with those to whom the facts pertain. WM. EMMETTE COLEMAN.

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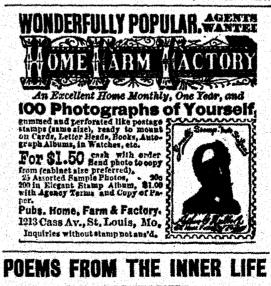
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