

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 sena in items of news. Don't say "I can't write for the press." Send the facis, 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 of lecturers and medlums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

#### CONTENTS.

WINST PACE .- Frauds in the Cabinet, or Lies Mundane and Supernal Spiritualism.-- A Discussion about it at a Public Meeting,

- SHOOND PAGE .- From Puritanism to Spiritualism, 1817-1884. A Communication from Andrew Jackson Davis concerning the United States Medical College .- Convering some Interesting Items of Spiritual Intercourse. THIRD PAGE-Woman and the Household. The Old Brook
- School House, Maspeth. What Have We Learned? Judaism in Chicago, Warned by a Dream. A Rain Machine. A Fact in Spirit Communication. Miscellaneous Adver-
- FOURTH PAGE .- Special Notices. Notice to Subscribers. Summer Campaign. Who makes the Infidels? Mosaic Varnish. Romish Advice. The Democratic Convention. Mrs. Langiry and the Electric Girl. "Vicky's" Vicar. A Presbyterian View of Unitarianism. General Notes.
- Views in Reference to the Regular Practitioners. Miscel-Isneous Advertisements.
- SIXTE PAGE .- Do They Live? Mrs. Clara L. Reld and Her Mediumship. Brooklyn (N. Y.) Spiritual Fraternity. A Shaker Endorsement. A Touching Tribute. The Effect of Tobarco on Children. Miss Luin Husted's Progress in Greek. "Can Spirits Perceive a Physical Body?" Reading Wolfe's Startling Facts, and the Result. Spirit Volces. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE -- When My Ship Comes In. Miscellaneous Ad, vertisements

KIGHTH PLOX.-There are no Dead. Miscellaneous Advertisemente

Frauds in the Cabinet, or Lies Mundane and Supernal.

A Lecture Delivered by Charles Dawbarn at Frobisher Hall. New York City.

(Reported for the Religio-Philosophical Journal.)

own good; but when the patient discovers this habit, he will place the doctor as a profession-al liar, in the same school as the Jesuit and the Christian Fathers. The coming physician will scorn a lie as much as he will avoid blood letting, or impregnating a healthy child with rotten pus, to save him from small-pox. True manback means hence in word and deed. True manhood means honor in word and deed. Give me only candor, open-hearted sincerity of word and action, and my friend and I will

or word and action, and my triend and I will clasp hands through life, even though differ-ing tastes bar close companionship. The true man is full of charity. He will not hastily impute untruth and deceit when a statement is made that seems incredible. It is well for us to remember that truth is many sided, and like the Obelisk in Central Park, though the writing may vary, it ever stands on the same pedestal.

Now, remember to what we have committed ourselves in the beginning of this lecture. We have acknowledged that if war be a neces-sity, we must no more object to lies than to shot and to shell, because they go together, and are swarp brothers in arms. But notice and are sworn brothers in arms. But notice, the lie works harmoniously with war, simply because war is itself an outburst of manhood's hell of passion, and therefore the lie accompanies it every time. The lie not only springs from man's lower nature, but it proves that for the time that lower nature, but is process that for the time that lower nature is uppermost. The only possible justification of a lie, as of murder, is that it is a horrible necessity springing from man's ignorance how to accomplish his purpose in a better manner. Some hate a lie, as we hate war, disease and everything that pulls man down to beasthood. It is also well for us to notice that the world furnishes greater variety in individual manhood shown in separate races. The lower down the man, the more certain and natural the lie. The more elevated the manhood, the more repugnant becomes every variation from

The wondrons bond of sympathy existing between mortals and spirits is based every time on mental level, and not at all on education or social refinement. That is one grand fact, and another is that death does not necessarily effect any change in a man's nature or disposition; so the earth liar becomes the spirit brother of all who love a lie and glory in deception. It seems to me that though our subject be with reference to lies we are already extracting from it some important truths, of which I propose to make practical application. The Spiritualist is blessed with the grandest philosophy to which human nature has aspired. No grief need merge into hopeless sorrow now, for the loved one lives, and can assure you of continued love and a natural immortality. This is the truth the human heart has sought from the beginning, and it is the joy and glory of the 19th century. It is asserted that some human beings now on earth are so horribly at war with themselves and society. as to delight in making fun of the holiest feelings of the human heart. We can understand the position of the man who demands the easiest possible living and chooses fraud to accomplish that end; but the other seems so horrible, so positively devilish, that we have to listen to the confession of the miserable wretch, in order to believe it. A work has recently been published by one Truesdell, of Syracuse, N. Y., called "Bottom Facts in Spiritualism," actually written to establish his own eminence in fraud, or to exhibit his love of practicing deception upon mothers, daughters, husbands, wives, broth-ers and sisters, who have sought, or have been invited by, this wretch, to hold holy spirit communion through his mediumship. He takes as the matter for his book: "If I am decoved I may that I may not here not but deceived, I pray that I may not know it; but if I know it, I pray that I may be able to laugh at the whole affair." In his work, he not only magnifies the long exposed frauds of real or pretended mediums, but casts a lying slur on the thoroughly proved facts of Spiritualism. He describes, for instance, most minutely, how he got the memorandum book out of a gentleman's pocket, who had called for a sitting, and used the names and information so gained to forge spirit communications which delighted his visitor. merely speak of this as proving to you that there are human monsters now on earth, who have no respect for the "Holy of Holies" in the human heart, and who rejoice with fiend-ish glee, as they publish their infamous deceptions to the world. If there be now in our midst men and women, living like ghouls, feeding upon human hearts, remember that they pass unchanged into spirit life, and watch eagerly for conditions which will enable them to return and ridicule human affection. We have now submitted two facts that will assist us in getting our subject into clear and distinct form. First, that a lie is a necessity of those gross conditions that force men into war, quarrels and bloodshed, and is just as true to its conditions as the noble development which impels a man to sacrifice his life that others may be saved. The second fact is: There are men even to-day in civilized society, whose life is on that low level, that a lie is positively truth to their conditions, and accords with their sense of enjoyment. We will now add an equally important fact: There are amongst us, men and women, who love truth with their whole souls, and whose lives are beacons pointing to the grand possibili-ties of true manhood. All of you know such men and women; and with all your admira-tion you have to acknowledge that they are better fitted to mingle with angels in heaven than to match wite with the wicked ones of earth. They may have gained the harmless-ness of the dove, but they have lost all the

wisdom of the serpent. Truth is as absolute-ly an effect of the sphere in which they dwell as a "lie" is in harmony with the lowest conditions of life. So here we see two distinct spheres of life--opposite as the poles-each true to itself and each unable to understand the other. The bigher sphere sees good in all things pate a

higher sphere sees good in all things, puts a charitable construction on the doubtful, and believes in the inherent goodness of human beneves in the innerent goodness of human nature; the lower speaks, acts and believes in the virtue of a lie, and considers human na-ture as one vast field of tools, in which the smart can find sport and great gain. Extremists are unsafe counsellors at all times and under all circumstances. Fortun-staly for the world the most of men\_in which

ately for the world the most of men-in which I modestly include you and myself-struggle for a foothold on a plane midway between these extremes, which we believe to be the realm of common-sense. We recognize that there are those thoroughly unprincipled by organism and conditions, who are lying in wait to swindle us at every opportunity; and we claim the right to protect ourselves and repress the scoundrels. On the other hand, we light to have a protect ourselves and we listen kindly to the appeals for universal charity made by our brothers of the "bright extreme," for we admire, respect and love them. One of the objects of this lecture is to show these gentle souls our true stand-point, and prove it to be founded upon justice both

Notice the old truth: "All men are in har-mony with spirits of their own natures." The "Truesdell" sphere, outside carth-life, is in eager harmony and accord with the "Truesdell" mediums in cabinet and circle. On the other hand, there is no influence so bright and pure that it will not be in love and fellowship with natures-for instance. like those of our brothers, Thos. R. Hazard and the late Robt. Dale Owen.

You and I are, of course, particularly dis-gusted with the "Truesdell" sphere of false-hood, and mean to protect ourselves; but we are compelled to acknowledge that many of these earth saints live in a sphere altogether tions to attain our object; and we now pro-pose to have a talk with spirits and mortals from this platform that shall show just what we require, and prove that we are dwellers in the realm of common sense. Spirits have claimed for a long time that they have the power of "materialization;" in other words, can now make themselves visible and taugible to mortals. I am one of those who believe this phase to be a truth, as well at-tested as most other facts of earth life, neces-sarily rare and exceptional. Yet we all know, and none can deny it, that there are continually exposures of outrageous fraud, perpetrated by mediums of great notoriety. Spirits give us a clue to this, for they always tell us that the more gross the spirit, the greater his power over crude matter. Necessarily such spirits will find the most har-mony in working through mediums of their own moral stand-point, which you perceive is the class in which man's lowest propensities are uppermost. Therefore, as common sense investigators, we know that when we enter the public miscellaneous inharmonious dark circle or materialization scance, we are placing ourselves in that sphere of sensualism which feeds war and fraud, and where "Truesdells" are particularly at home. It is at this point that common sense comes to the front, and says to the medium: "We don't accuse you of fraud just because you are a medium. We do not accuse your spirit controls of fraud until such a charge is grounded upon suspicious circumstances; but as both medium and control, by the very necessity of the case, belong to a sphere where fraud is possible, we intend to take every precaution against being fooled by a Truesdell." So far 1 am sure I have your warm approval, and you will agree with me that any instrument capable of being used by the Spirit-world is of too great value to be lightly trifled with. On the one hand, our friends of the "bright extreme" are shrieking, "Sacrilege!" when we count the medium as a responsible mortal; and on the other, we have "Truesdells" watching every opportunity to mark us as "plucked geese." With singular inconsistency, we are told at one time of the necessarily unprogressed spiritual standing of the medium's band, and almost in the same breath we are exhorted to leave everything to the sagacity and wisdom of the spirits, and when a bare-faced fraud is exposed, it is always the medium-poor thing-who has been the victim of "Truesdell" spirits brought there by the sitters. Away with such atrocious nonsense! Away forever with the assertion that the justifiable and necessary suspicion of dishonesty felt by the investigator, is the cause of any fraud in which the medium may be detected Gentlemen of the "bright extreme," we have shown you that you regard us as fools when you ask us to give up our suspicions under resent circumstances; but we will meet you in the seance on a platform of perfect candor. We have a right to our suspicions, and so we avow them. Now, we demand of the spirits that they meet us with equal candor. Gentlemen controls from the Spirit-world, a word with you, and it shall be the word of candid, honorable men. First, allow us to place your medium under such conditions that he cannot commit fraud on his own account and charge it to you. We will not dictate how this shall be done, but done it must be to the satisfaction of every honest

tion; that is to say of using your medium to personify spirit-return. That may be an in-teresting phase worthy of attention, but we demand that you shall proclaim the fact from the cabinet every time, under penalty of being justly accused of fraud if we detect your medium made up as a spirit. Further, we have no objection to your manufacturing we have no objection to your manufacturing lace, shawls, and dresses by supernal methods unknown to us. In fact, we will welcome such exhibition of your power; but if you need any white muslin with spangles, or gar-ments and ornaments of mortal manufacture, we demend that they shall all be on available. we demand that they shall all be on exhibition before the scance commences, under

penalty, once again, should they be found in possession of your medium, that you be justly pointed to with scorn as "Truesdells" of the infernal region. These are very reasonable requests, and yet absolutely necessary for your success and for our satisfaction. Give us fraud-proof condi-tions, and we will not murmur though the light he low, and when a vivid imagination light be low, and when a vivid imagination claims a long lost friend, we are not going to quarrel with the identification. If you to quarret with the identification. If you need a cap and curls, a beard and paper of pins, say so with candor, and we will hand them in through the curtain to the spirit-dressing room, but remember, if you decline our honest aid and prefer to "Truesdell" them into the cabinet, we shall hold your medium responsible. In other words, we will meet you with honor and candor every time, and hurl back with secon the instinuzions of and hurl back with scorn the insinuations of the "bright extremists" that we are the cause

of your acting dishonestly. Does truth beget a lie? Can candor bring forth a "Truesdell?" Once again common

sense triumphs. As for the public, miscellaneous, inharmo-nious dark circles, held by physical mediums, you, my hearers, know from my previous lectures, that I hold them in abhorrence. There is little or no chance for protection against fraud, but it is when they are genutoo angelic and unpractical for earth-life, under the conditions of to-day. We crave communion with the Spirit-world, and are willing to submit to any reasonable condi-bave your pure wife or daughter placed in the dark, in a crowd of licentious ruffians, when one could come and whisper, "I am your grandfather;" another call himself "Uncle," and a third pose as a cousin or a school-fellow-each offering an insulting caress? You know the very thought fills you with horror, yet this is constantly hap-pening in dark circles where "Truesdells" reign supreme. They have an extension of the faculty beyond the mortal, and gain information that you think sacred to yourself and family, and then use those very facts to falsely convince you of their identity; and so you sit, thrilled with joy, when it is a thousand to one that you are surrounded by Truesdell" friends. The momentary insulting embrace might, perhaps, be of little consequence; but if your wife or daughter happen to have a sensitive mediumistic organism, they can follow her and make life a hell for months and years. We punish the pimp and the procures: who beguile girls to ruin; but here are actually noble men and women of to-day, living lives of the "bright extreme," who are en-couraging and aiding these "Truesdell" spirits, because in their own innocence they cannot realize the possibility of such devil-ish propensities. Yet it seems to us, of the common average, that the fact of an earthly "Truesdell" proves the existence of the spirit 'Truesdell" with like propensities. We have now but two more facts to engage our attention in this lecture, leaving a broader generalization of spirit-frauds to our next lecture, which will be upon "Difficulties and Dangers of Spirit Communion." One of these two facts is, that the "bright extremists" do get in some cases genuine manifest ations when the scance is not fraud-proof I believe that angel purity may at times be welcomed by "Truesdell" spirits, giving great credit thereby to the cause of materialization; but I insist that this is necessarily exceptional, and that even Hazard, Miller or Colby can command no immunity from deception, for their angel friends must tread earth's stage with a "Truesdell" as manager every time. In the privacy of home, where the medium knows no unrelieved necessity, and need never sit unless she so desire, the "Truesdells" find every inducement to aid the true appearance of spirit form. The second fact is that this same medium comes out into the world where rent presses expenses worry, and money must be had, and when, under such circumstances, one or two genuine materializations a week are all that is possible. You and I go to a scance and detect fraud. We are at once grossly insulted by "bright extremists," as having brought conditions certain to manufacture fraud. I claim there are just three probable and possible frauds in every miscellaneous public scance: First, from "Truesdell" con-trols; second, from "Truesdell" mediums, and, third, from "Truesdell" sitters who may manufacture an exposure just for fun and to create a sensation. Now candor between sitter, medium and control, such as I have pointed out, would render all this impossible, and secure either a genuine materialization, or else a genuine transfiguration; and if neither be possible, then let the medium with our knowledge and sanction, show us a "genuine fraud," making up the spirit appearance from the material we will openly furnish him. And, now, ladies and gentlemen, with the common average of sense, we who claim

skeptic. Next, we wish you to notice that you are constantly accused of transfigura-tion; that is to say of using your medium to pire to live useful, honorable lives, adapted to the year 1884, we have duties to ourselves and to others which should impel us, as Spiritualists, to take a decided stand against possibilities and probabilities of fraud in mediumship. Though honoring every true medium the world over, to be aided in times of trial and distress, yet let us set our foot firmly down, and demand reasonable fraud-proof conditions every time, or else boldly proclaim that fraud being possible, we will have nothing to do with it.

Let us ever keep before us the striking scientific fact that in the public scance on stated days and hours, it is impossible but that fraud must be the rule, since the medium cannot supply conditions to suit a published advertisement. The "Truesdell" con-trol knows this; the medium knows it, too, and the result is a disgrace to our sacred cause, not by the exposure, but by the fact that Spiritualists deliberately leave them-selves open to fraud, thereby throwing sus-picion. on the genuineness of all spirit phenomena.

So I repeat in conclusion, let us ever demand:

1. Such conditions that a "Truesdell" medium cannot cheat if he wish to.

2. Let us demand that the control declare whether he is exhibiting materialization, or is using the medium as a make-believe spirit.

is using the medium as a make-believe spirit. 3. Let us also demand that if any material is needed for make-up, let the control say so, and have it on exhibition for the sitters. And, then, oh! Spiritualists, I beg and " pray on behalf of our sacred cause, that you will help to relegate all fraud-caught medi-ums back into the ranks of honest labor for daily bread in this work a day world of ours daily bread, in this work-a-day world of ours.

### SPIRITUALISM.

### A Discussion About it in a Public Meeting.

Mrs. T. J. Lillie and Ex-Surrogate Dailey in the Affirmative, and the Roy. Ethan Whitney in the Negative-" Manifestations of Spirit Power" by Mrs. Lord and Mr.

Man on earth must be true to his conditions or he will pass out of existence; but he has conditions of the body and conditions of the soul. The perfect man is one grand harmonial whole, but the cottage in which that unknown one resides, has not yet been discovered. If we are not fanatics we are ready to acknowledge that man's duty to himself and the world demands that he shall so live as to remain on earth as long as possible. It is at once obvious that the conditions of a nation surrounded by coarse, grasping, sensual foes, is very different from that of a people seeking the greatest happiness of the greatest number, and with neighbors of similar desire. If we as sensible men and women acknowledge self-defense as a necessity under the first named conditions, it is equally obvious that our duty is to defeat our foe at the least possi'le cost to ourselves; and so we lay our plans to make him believe our attack is to be by daylight upon yonder fort, while we mean really to surprise his camp in midnight darkness. Just as the quail runs before you with drooping wings and halting steps to lead you from her young, so we with the lie of decep-tion entice our foe to his ruin.

If the conditions of our life be such that the horrors of war be a necessity, then all but the fanatic will see that with shot, shell and bayonet, lies go as a part of the paraphernalia of war; and the greatest general will be the one who most successfully "lies" the enemy into deadly ambush and total defeat. But mark this: it is only because war is a brutal necessity that lies become justifiable as weapons in the conflict. As soon as your object be peace instead of battle, your lies must be put away with your shot and your shell, or peace becomes impossible. If your opponent be deceived into peace by a lying treaty, war is sure to again break out. It is in war that man's lowest propensities come to the front, and it is with just those facul-ties of human nature that a lie is in harmony. As he gradually rises into a nobler manhood. truth comes to the front, and it is an essential of this progress that the lie be left behind.

Notice how some national disputes have recently been settled by arbitration instead of by war. This has been a grand advance towards crowning the soul as sovereign over the body; but arbitration demands truth as the first and all-important condition of success. It has been discovered that lies of trade and commerce don't pay. You will find every large business in the world conducted on principles of honor; only the huckster and the pettilogger lie now a-days, because they are too ignorant to tell the truth. When you wish to proclaim a man as honorable you say: 'His word is as good as his bond!"

What do we find ourselves proving? Is it not, first, that the lie is the product of the animal in man; and next, that as man progresses he outgrows the lie, and discovers that truth is an element of advanced manhood? Our definition of a lie is very simple: "A misrepresentation with intent to deceive." The early Christian Fathers preached "that it is right to lie to the glory of God." As a necessary consequence our thinkers of to-day count them as professional liars. A similar principle is attributed to the Jesuits, and they are always suspected of working in the dark for an unlawful end; yet they live self-sacrificing, devoted lives, and possibly ac-cept the brand of "suspected liar" as an element of martyrdom.

Not long since a learned doctor told me that he often deceived his patients for their

Matthews-Some Results That Astonish the Skeptics and Others that Astonish the Mediums.

### [Brooklyn, N. Y., Union.]

Central Hall, in Fulton street, was crowded to suffocation last night by an audience composed partly of those who believe in modern Spiritualism and partly of those who do not, and who had come to listen to a continuation of the discussion began a: week ago on Spiritualism. Colonel John D. Graham, who said he was a Spiritualist, presided, and the meeting was opened with a prayer by the Rev. William Weyand, a city missionary. The question reported by the committee for discussion was: "Are modern spiritual manifestations sustained by science and revelation?"

The discussion was opened by Mrs. T. J. Lillie. Her address was quite interesting to listen to, but it was far more eloquent than it was argumentative. She claimed that Spiritualism is a science and that the power which produced the first rap was a spiritual power. She also claimed that the writings of Andrew Jackson Davis were as much a spiritual revelation to him as were those of St. Paul and St. James to them, and said that his writings were as sacred to the Spiritualist as was the Bible to the Christian. Revelation means the Christian's Bible and all the spiritual revela-tions of to-day are foretold by the revelations of the Bible. Had she time to cite chapter and verse she could prove that the revelation of God was the revelation of a spiritual power, and that the revelations of to-day were sustained by the revelations of the Bible. It is the old revelations that need the sustaining power of the new, and not the new that need the sustaining power of the old. If she were asked if modern spiritual revelation was sustained by the old revelations, she should answer that they were sustained by their own merits and by ancient revelation as well. God, Mrs. Lillie said, is a spirit; or to make it a little plainer, God is spirit. If there is any revelation that sustains the power of God it is the revelation of the power of spirit, and that revelation is as broad and comprehensive now as ever. Every revelation of the power of God is a revelation of the power of spirit. She might speak, she said, of all the revelations given us, but one is as good as a thousand. They take this book and claim it as an entire revelation throughout; she took the same book and said it was a mistake. Its historical records do not coincide with divine revelation. There are in it records of wars and terrible deeds that blot its pages, and, she declared, with all reverence, she said, that the sooner these things were expunged from the book the better the days that are coming. Looking at the past we find mediums for every phase, and revelations that are on a par with the intelligence of the day. There has been a development of spiritual manifestation, and as men have become better able to comprehend the light higher manifestations have been given. Mrs. Lillie referred to the materializing scances of the present day, which are scoffed at by so many, and compared them to the handwriting on the wall at Belshazzar's feast, which, she claimed, was nothing more than a manifestation of ancient Spiritualism. The guests at the feast saw the materialized hand write the sentence, "Mene, mene, tekel, eupharsin," and Mrs. Lillie thought there were those who would some

luded on Rightle Page

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

#### BY GILES B. STEBBINS.

CHAPTER III.

HELEN E. BENSON GARBISON.

Of Mrs. Garrison, I transcribe this tribute, given at her funeral by Wendell Phillips. He knew her far better than I did, but my clear remembrance of her admirable character and thoughtful kindness makes his every word true. He said:

"How cheerfully she took up the daily bur-den of life and effort. With what serene courage she looked into the face of peril to her own life, and to those dearer to her than life. Trained among friends, with the blood of martyrdom and self-sacrifice in her veins, she came so naturally to the altar! Sheltered in the jail, a great city hungering for his life, how strong her husband must have been when they brought him his young wife's brave words: 'I know my husband will never be-tray his principles.' Helpmeet, indeed, for the pioneer in that terrible fight! The most unselfish of all human beings, she poured her strength into the lives of those about her....

A young mother, with the cares of a growing family, not rich in means, only her own hands to help, yet never failing in cheerful welcome, with rare executive ability, doing a great deal, and so easily as never to seem burdened!....She made a family of their friends, and her roof was always a home for all; yet drudgery did not check thought, or care narrow her interest. She was not merely the mother or the head of a home: her own life and her husband's moved hand in hand in such loving accord, seemed so exactly one, that it was hard to divide their work. At the fireside, in the hours not frequent of relaxation, in scenes of stormy debate, that beauti-ful presence of rare sweetness and dignity, what an inspiration and power it was! And then the mother-fond, painstaking and faith-......She is not dead. She is gone before. She has joined the old band that worked. life-long for the true and the good ..... We can see them bend over and lift her up to them, to a broader life. She works on a high-er level; ministers to old ideas, guards lovingly those she went through life with."

PERSONAL INCIDENTS AND ACQUAINTANCES. The anti-slavery movement was a signal il lustration of the power of truth. Here was the slave-system, strong in its control of over \$1,000,000,000 invested in human beings-a great and hideous monopoly. Parties, sects, office holders, and pulpits were in its hands. The people were inert, unless aroused, and then their prejudices were largely with the slaveholder. For one poor man to demand the immediate overthrow of this system seemed absurd. Daniel Webster denounced the anti-slavery movement as a "rub-a-dub agitation." The poor world, then even more than now, saw power only in money and in the machinery of party and sect, and had small thought of a mightier power, spiritual and invisible. A few saw deeper; James Russell Lowell said:

"Hen of a thousand shifts and wiles, look here! See one straight-toward conscience put in pawn. To win a world! see the obedient sphere, By bravery's simple gravitation drawn."

Conscience won; politicians and pulpits gave way; parties broke in pieces; gold was but dross as against justice; slavery went down, and the planter in Georgia joins the abolitionist in Massachusetts in rejoicing at its downfall.

In the pioneer anti-slavery lecture field. from Maine to Missouri and Delaware, I spent years in cities, towns, and country byways.

der. In Marlboro chapel, Boston, I saw him | A Communication from Andrew Jackson go to the platform carrying a pair of heavy slave-shackles and an iron collar, threepronged and ugly looking. In due time he spoke, rattling the shackles he said: "These are your bonds of Christian fellowship;" holding up the great collar and clasping it about his neck, with its prongs standing out above his head, he continued: "And this is one of your tokens of Christian love!" and told where these came from, that none might doubt their genuineness. He was an agitator and did a needed work. Kmerson's description of a strong orator well applies to him: "He mobbed the mob, and was more audacious than they;" but he was not recklessly destructive; he was only smiting down the bad, that the good might live all the better. Few did more for the final triumph of freedom they for the final triumph of freedom than this strong and excellent man.

In New Lisbon one night a hundred of us stayed at the Quaker home of Mr. Garretson sleeping in rows feet to feet on the floor, which was strewn with straw covered with coarse cloth. About midway in the rows were two tall Virginians, slaveholders, who had come over to hear the abolitionists. Their feet almost touched, and one laughingly said: "Gentlemen, this is Mason, and Dixon's line. No man crosses this in safety." They were manly characters, greatly interested, and well-behaved. The next day a riot broke up the meetings for a time, and filled the streets with dire threats. In this the Virginians took no part, but expressed a lofty and genuine contempt for it. Soon came a reaction, and great audiences kept the best order.

Soon after this I visited Massillon alone, and a mob crowded the entrance to one hall, with tar kettle and a bag of feathers ready for use, as I came out. A group of men guarded me. I walked near enough to the kettle to touch it; oaths were plenty, but no act save a fusillade of bad eggs spattering the side walk, but hitting nobody. I never feared a mob. I have no courage to boast of, but have several times walked quietly through groups of angry men, shaking their fists in my face. A ludi crous view of it always came up in my mind, which kept fright away, and it is almost impossible for a mob to touch a fearless person.

In Phillipsville, now Belmont, among the hills of Alleghany County, New York, an egg thrown through the church door, struck me in the left eye. All night long a kind Pres-byterian minister, Mr. Van Antwerp, watched by me and kept wet and cool cloth on the swollen and bleeding eye, and in two weeks I was happily well, and past what seemed a serious hurt. There was great indignation smong the people, and that poor egg was as good as a dozen able speeches.

Going back to Ohio, a visit to the home of Joshua R. Giddings, at Jefferson Ashtabula County, is well remembered. He entertained us and others, and took part in our meetings, giving frank assent, and criticism as frank and fair. He was a strong, brave man, unpretending and genuine, his manners those of a plain countryman who had seen enough of the world to be at ease. A strong man phys-ically too, with an aspect and carriage showing that he knew no fear. An elderly man came to his door on a warm afternoon, whom he greeted as a friend. He seemed a little weary after a long ride from his farm. Mr. Giddings asked: "Where is your horse?" "At the gate," was the answer, "and I'll put him in your barn if there's room." "You don't know about the stables. I'll put him in for you," said Mr. Giddings, and the good man rested while the really honorable Congress-man stabled his horse. It was a simple act of pointhealy kindness and choused whet of neighborly kindness, and showed what manner of man he was. In the morning our host said-after breakfast: "We have family Drayers Dub if any of you prefer to be i rooms, there is entire freedom here." This was probably said, because he thought that Abby Kelley's Quaker education might make stated seasons of prayer distasteful to her. It showed a largeness that we liked, and we all stayed through the sincere family worship. He afterwards became a Spiritualist, and hi daughter Maria, who was with him in his last days at Montreal, told me that his faith and knowledge gave him great light and strength, to the last. I liked the Western Reserve—the north-eastern Ohio counties. The realiy best blood of New England went there-emigrants from the middle class, upright and thoughtful working people. On Lodi plains, in Michigan, five miles south of Ann Arbor, lived Captain Louriewho found a new way of preaching the gos pel. Over the gate to his yard, fastened to posts high enough for a load of hay to pass under, was a wide board, on which was paint ed a white man at one end, and a black man at the other, holding between them a 'scroll with these words: "Are we not all brethren?" This sermon, as he called it, went far and wide. The daily stage would stop for passen gers to read it; travelers would go that road to see it; every neighbor's child talked about it, and so the gospel, which the pulpits failed to preach, went forth from over that gateway. Had he been a weak man, it might have been torn down, but he had a sturdy will, and broad acres and full barns, and was an upright man of a sort not safe to tamper with, and so it stood for years. One man at least, enjoyed it greatly, if I could judge from the satisfaction with which Captain Lourie told me of the talk it made. In an interior town in Michigan, I gave their first anti-slavery lecture to some thirty men in a small hall over a store, while a larger number were in the room below, to hear through the open doors. The next day the talk on the streets was that the marriage institution had been attacked, while only slavery, as destroying marriage, had been alluded to. Fifteen years later, I went to that town by invitation, spoke in a large hall filled with its leading people, and uttered the same sentiments with their hearty applause One great lesson the anti-slavery reform impressed upon me-never to advocate or fellowship what I did not believe. I saw the shipwreck of character, the trifling instability, the loss of all moral power and self-respect-that come with such infidelity-the dry rot eating out the heart.

# Dayls concerning the United States Medical College.

Conveying Some Interesting Items of Spiritual Intercourse.

To the Editor of the Religio-Philosophical Journal:

About four years ago, while delivering a discourse before the Harmonial Association of New York City, I was "impressed" to ex-plain the nature and importance of human magnetism. At that time Allopathic Medical orthodoxy had succeeded in obtaining a proorthodoxy had succeeded in obtaining a pro-scriptive law, bearing heavily and with the wide-spread tyranny of injustice upon all "Healing Mediums," "Clairvoyant Physi-cians," and Magnetists generally, practicing in the State of New York. If they had not a regular orthodox diploma, and if this was not properly recorded in office of the County

Clerk, then the unlicensed practitioner was openly published as "a quack doctor." being liable to arrest, fine and imprisonment.

In explaining the principles and therapeutic application of human magnetism, and advocating the employment of intuition and induced clairvoyance in the treatment and detection of disease, I urged the desirableness of trained faculties on the part of mediums and magnetic physicians. I suggested and urged the establishment of a Chair of Psychological Science and Magnetic Therapeutics in some college of liberal medicine; and the United States Medical College was designated by me as the institution most likely to entertain such a novel proposition. In response to a committee of application appointed by the Harmonial Association, the College ac-cepted our proposition with the understanding that the salary of the Professor would be annually paid by the Association.

Thereupon I commenced exerting my influence among mediums and clairvoyants, counseling them to avail themselves of practical instructions in each of the essential branches of a medical education; especially to become educated in physiology, chemistry, pathology, psychology(of the brain and nervous systems), and lastly, to understand the history and uses of magnetism-the whole effort in the college to be crowned with a legal diploma, which would give each a firm footing independent of the proscriptive medical law instituted by Allopathic orthodoxy. In substance I said: "Come with me! I will go into the College myself; I will become a fellow student with you, and if I can I will graduate." Thus encouraged, and thus companionated and stimulated by my personal example, a large class of magnetic healers, mediums and clairvoyants, matriculated and became students, and finally they graduated creditably, and with much satisfaction to themselves, being thereby armed with a legal right to practice as hysicians on a footing equal to the most or-

thodox in the profession. During the collegiate term, the old school opposition to our Eclectic corporation commenced in earnest. First, the enemies induced the Commissioners of Charities and Corrections, who had legal management of Bellevue, Blackwell Island Hospital, to refuse to the United States Medical College, the bodies (of paupers, etc.) for purposes of dissection. We were all in great trouble. The other Colleges could get their quota of cadavers without difficulty. The President of our College being a personal friend, naturally asked me if I could discern a way out. One morning, about day break, I observed a group of faces in the air. (These faces, let me say in passing, are artistic productions. Symbols and prefigura-tions of events come before the vision of "seers" and sensitives out of the mental energies and will-power of superintending celestial intelligences). Among these faces that I beheld were two which beamed encouragingly into my eyes; one was the kindly countenance of ex-judge F.J. Fithian, of this city, and the other was the energetic face of my old friend, C. O. Poole, of Metuchen, N.J. Immediately I visited the President of our College (saying nothing to him of what I had seen), and said: "There are two men who can overcome our troubles with the Commissioners of Charities and Corrections." I named them. Together we went to the office of Judge Fithian, and made an arrangement to put our case in his hands. At once I notified Mr. Poole, and he did not need urging, for he pro ceeded immediately to write and visit our counsel, and to encourage him to take hold of the case, giving him hints from his own store-house of legal knowledge and practice. In a word, in due course of some legal transactions best known among lawyers, we obtained all the bodies required for purposes of dissection. Our College was duly incorporated under the general law of 1848, as amended in 1870; and we had no reason to doubt our legal existence. But the Allopathic New York County Medical Society instituted a suit against us, which was argued and decided adversely in the Supreme Court, Special Term. The ground taken was that the law of 1848, with its subsequent amendments, was not broad enough to include a Medical College. From this interpretation we appealed to the gen eral term of the Supreme Court, arguing that the additional law of 1882, which provided for the incorporation of "Literary and Scien-tific Colleges," did cover, and was meant by the Legislature to cover, a Medical College inasmuch as the very foundation of all phys iological, anatomical and pathological knowl edge is based upon what is, and has been scientifically demonstrated. But just here, dear reader, in order that you should understand my own private and personal relation to all these struggles in behalf of the most perfect medical principles, ideas and practice-a system as broad and a plan free as the most liberal institutions growing out of our American Government—I must re late to you another symbolic vision, which the providential guardians artistically constructed in the air, early in the morning of July 4th, 1883. The scene was this: Amid a rushing and crushing flood of many waters, was a brick building, which was shaken and tottering almost to its downfall, while the volume and terrible energy of the tides increased every moment. Meanwhile I seemed to be standing upon a higher strip of ground, a little elevat ed above the raging, roaring torrents. And beside me, both to the right and to the left of me, I saw many persons who also where looking at the threatening flood. Some of these persons were acquaintances living in this world-officers of the College and members of the Faculty-but others in the group, whom I also recognized, were citizens of the skies in the Summer-land. Suddenly, and while looking at the building, which was seemingly about to fall and disappear in the over whelming waters, I saw one of the front windows quickly thrown np. A man appeared at the window. He looked out with great anxiety written upon his face. He leaned partly out, as if looking for some means of escape. His eye looked squarely into mine. He ges-tured toward us all appealingly for relief. Again his eyes came back to mine, and they said platnly. "You can save, if you will." I evade all fulfillments on your part, so long upon me two degrees-one Doctor of Medi-now observed that this man was our respect- as by you the people are kept in ignorance of cine, the other Doctor of Anthropology. Au-

ed Dean, Professor Robert A. Gunn. Recog-nizing this fact, and taking in at a glance the entire situation, the vision ended.

Where was I? When this symbolical representation was given me, I was in Orange N. J. I had nestled down in the family circle, enjoying the first few days of a very much needed vacation. What did I do? At the breakfast table I related my vision. Next I prepared myself as soon as possible, and took an early train into this city. Then I proceeded straight way to the office of the Dean. Knowing him to be intellectually a full-blown scientist, with a decided agnostic tendency to gravitate away from things and symbols spiritual, I said to him nothing of my vision. But he was very glad to see me. He handed me some important papers that a gentleman had left with him for me. Instantly, I saw my work—and, in a word, I gave up my en-tire vacation, to engage in its accomplishment.

Pending the decision of our appeal from the Special Term to the General Term of the Supreme Court, I proceeded to raise an endow-ment fund of \$50,000, with a view, in case of an adverse decision, to going before the Board of Regents of the State of New York, asking them for a charter for our College under a new name. By much personal influence, some traveling, and a good deal of visitation. I succeeded in obtaining (with Prof. Gunn's indispensable aid in some instances) the amounts which each friend of the College had subscrib-ed to the purchase of the handsome property, No. 9 East Twelfth St., for the uses of the Col lege. The amounts for this purchase were originally subscribed as an investment for a profit at six per cent, per annum. But in ob-taining from each subscriber the full amount of his subscription as a free gift to the endowment fund, the Trustees received a property which a prominent real estate dealer in this city estimated at \$25,000. This work was proceeded with during July and August of last year. Thus was saved the College build-ing, which could be appropriated to the uses and benefit of the College, but which, otherwise, would inevitably have been put upon the market and sold, and the money returned to the original subscribers, for this proceeding was the avowed purpose of the three Trustees to whom the title was conveyed in trust for the College. The decision last autumn of the Supreme

Court sustained the Court below; and thus our only course was next to appeal to the Court of Appeals; and, in the meantime, to work hard to procure a charter from the Board of Regents. Hoping that we should certainly obtain a charter with our \$50,000, which had been partly paid in, and the bal ance subscribed; and, pending these efforts, and not wishing to be "shut up" by the dominant Allopathic County Medical Society, which held the Supreme Judges under its thumb,we resolved to keep the College "open" to a small class during last winter and until the usual time of commencement.

In the meantime the Board of Regents met in solemn session; they duly received and acknowledged and considered our application; require the \$50,000 shall be, not in property. except \$7,000 represented by a bank certificate with the affidavit of the Dean to that effect we decline,"-which is another way of saying that the Regents, like the Judges, live and move and have popularity among the magnates and nabobs of the distinguished Allo paths, with a Homeopath thrown in now and then just for the sake of spice, pellets, and

But a new trouble confronted the Board of

the superior educational ends contemplated by your College. They have the legal power to circumvent your compliances by declining to 'approve,' and so on and so forth." Mentally I said: I do not understand you.

Please explain.

"Regents (he replied) have indefinite, and, therefore, unlimited power, embodied and concealed in these words: 'If it shall appear to the satisfaction of the Regents'-also in these is the satisfaction of the Regents'-also in these: ' In such manner as the Regents may approve.' With these phrases they can keep you out-standing a life time at their closed door-returning for answer, not to our satisfaction: therefore, we do not approve. Yes, believe me, Jackson, you all now walk in the wrong path.

Mentally I asked: Shall we take no more steps to be legally organized?

"It may be done in the wisest way-in response to the wishes of the people. To the people present, explain all the superior educational ends sought by your system, and exhibit to them all the trials you have encountered. You should know this: Judicial and Legislative functionaries, when at times they meet in private social conference, agree with one another to oppose the inception and the multiplication of more ordinary medical Colleges of any school or class. Many insti-tutions of medicine now existing they desire tablitarate. Isympthize with them in this to obliterate. I sympathize with them in this desire.<sup>2</sup>

Do the Judges regard our College as of this ordinary class? I asked in thought. "Do you not, all of you, mean that, in ulti-

mate developments, your College shall be su-perior to those existing?"

I answered: We certainly do mean what you say.

you say. "Then," he rejoined, "Why do you not ex-picitly and fully educate the people-teach them to grasp and to adopt your plenum of meaning. Before Regents you appear asking them to institute another ordinary College of medicine and surgery; and they assume that. seeing nothing in your avowed purposes be-yond selfish and ambitious interests-nothing out of the usual path of collegiate education -(in which they wisely conclude too many medical schools already exist), they easily find something in your application for a charter which they do not approve." [Mr. Green was silent here. Next morning the subject was resumed as follows):

"Jackson! I say to you now, fear not, because clouds of injustice have gathered over your chosen word-'Eclectic!' Retain it. You mean that you (all of you) have discovered new light, freedom of choice, liberty of judg-ment in prescription. The new light, your higher liberties, your better ends in medical research, you should offer to the people in public assemblies. In free accuration colled public assemblies. In free conventions called for the purpose, you all should combine to signalize and emphasize your superior sys-tem and purposes. Instruct the people. Go to them. Tell them how, at what time, and by whom, you have been and are opposed. Explain the principles of universal selection in the making and uses of medicine. Inform

the making and uses of medicine. Inform the people fully. Explain to the people the well-ascertained principles you adopt. Ex-pose the errors of your opponents. Conceal nothing. Secret things shall be revealed. Say your College is needed because it is really *Eclectic*; because it is, in all departments *Co-cducational*; because it is vitally *Pro-gressive*, and will eventually overthrow the llopathic corporations in its onward march. Do you not see that such a College cannot be at this time incorporated in the State of New York? And still the people are ripe for a positive step with determination to Light. Take the advance step without concealment. Move openly among the people with perfect faith. fellowmen. Appear in no disguise. Instruct the people. At some time, the Legislature of your own State, influenced by the people, will give you an act of incorporation approved by the Governor. Take the path I show you. Do not turn either way. Thus your troubles for your graduates will terminate in a pronounced victory. Your successful work for them will be the first triumph over organized and influential opponents. They are strongly entrenched. Your own scattered forces will be far stronger and more united as you advance." In thought I asked here: Shall we go be-fore the Legislature with our bill for benefit of our graduates? "Yes," he said. "But do not appear with arguments in Court of Appeals pending efforts in the Legislature."

A great book could be more than filled with stories of hospitable homes, and warm welcomes, golden conpensations for prejudice and contempt elsewhere, and inspiring helps in the great contest. Misunderstood and disliked or hated by the outside majority, the abolitionists had a warm side for each other; and this, with their intelligence, moral courage and fidelity, made their society both de-lightful and instructive. I have often heard it said, and truly, that if their efforts never freed a slave, the benefits of moral education and the culture of character for themselves would more than pay for all their troubles and trials. People marvel at the growth of Frederick Douglass from the ignorance of slavery to his present eminence. He had twenty years of the best education in America. No University could have given such scope for mental and moral culture as the sociefy of the eminent anti-slavery advocates, the hearing of their great speeches, and the reading of such books as they, or his own genius, might suggest. In the light and warmth of such an atmosphere his large faculties gained wealth and freedom.

One of my first journeys in this field was in 1846,—from Hatfield to the Western Reserve in Ohio, to join Stephen S. Foster and Abby Kelley, for three months. I reached Ashtabula with five dollars in my purse, and with the supreme independence of youth, which made much or little of small moment. The great grove meetings were full of novel attraction. In one place I remember, where thousands gathered, a farm wagon used as a speaker's stand, was taken to pieces in the night and its wheels and frame scattered over the ten acre lot. In the morning, after it was again put together, Mr. Foster stood up in it and said he had seen some courageous acts, "but the bravery needed to mob an old wagon in the dark was most wonderful!" There was a great laugh, and the wagon was thereafter safe.

A young man once came to me, led me care fully aside in a fence-corner, and asked anxiously: "Does Mr. Foster believe in marriage?" I answered that I never asked him, but he had told me he was to marry Abby Kelly in a few months, at which the young man was greatly relieved. Prejudice breeds strange fancies. All that Foster had said of marriage was to rebuke its violation in slavery.

In private life S. S. Foster was gentle and true; one of the very kindest of friends; in public his words had the directness and unbending sternness of the Puritan. He was a Puritan, in grain and temper, and early training; and study for the ministry in an orthodox seminary in New England deepened his inherited qualities. Their creed he did not believe, but he scourged the upholders of slavery, as John Knox in his Scotch pulpit scourged heretics, and like John Knox he called things by their right names. The communion tables of Presbyterians, Methodists and others, reached from the sunny south to the pine woods of Maine,-all were "brethren in the Lord" together. The "Southern brethren" held and bought and sold slaves, were "man stealers," the Northern brethren fraternized, with them, kept silent as to their crime, and called them Christians. He charged the American Church and clergy with be-ing "A brotherhood of thieves," and made that the title of a widely-read pamphlet of fearful facts. This terrible logic startled the duliest, and was hard to escape from. If a good church member or preacher denied it, and wished a hearing, he was fairly and folly heard, but then came the crushing rejoin- | Chemical Works, Providence, B. I.

#### To be continued.]

The Rev. Henry V. Plummer, of Maryland, who was appointed by the President to the Chaplaincy of the Ninth United States Cavalry a day or two ago, is a colored man, an exslave, who was a field hand in Prince George's County, Maryland, till he was emancipated He was appointed to a position in the Post-Office Department by Postmaster-General Cresswell, and remained in the place till he had saved enough money to pay for a course, through Howard University. He was gradu-ated from that institution with unusual honore, and well merits the office that has been given to him. The Ninth Cavalry is composed of colored men.

The Horsford Almanac and Cook Book mailed free on application to the Rumford

were not, and if we had not been, duly incorporated as a College, then we could not confer diplomas of legal value. The Clerks of the Counties in different States would not recognize our degrees as legal; hence our one hundred and twelve graduates, truly educated women and men, would have no legal standing, would be subject to arrest, and thrown headlong out of practice.

To meet this exceedingly serious troublewhich, if not remedied, would lead both the Trustees and our graduates into endless con flicts—we resolved to introduce a bill into the Legislature asking for the legalization of all degrees and diplomas granted by the United States Medical College. But we did not wish to introduce this bill, until our case had been argued before the Judges of the Court of Appeals. In order now, dear reader, to understand the force of what follows, you should bear in mind that the situation was this: (1) The Board of Regents had refused us a charter, although we had the required \$50,000, for the most part in money and in property; (2) the case of our final appeal from the lower Courts had not yet been reached and argued by Judge Fithian and Senator Clinton in the Court of Appeals; (3) and, although, we had a bill prepared to legalize our diplomas to go before the Legislature and Governor, we hesitated, waiting and hoping the Judges would decide in our favor, and thus settle with one stroke all our troubles. And yet it was already late in the session of the Legislature to introduce a bill, with hope of getting it passed.

This was the situation when the following communication was vouchsafed. It was imparted psychophonically; that is, by impressions of voice, or sounds conveying words, plainly heard by the internal ear. It occurred on Sunday and Monday mornings, between five and six o'clock in the still hour before sunrise. I was at the time in the home of Mr. C. O. Poole, Metuchen, N. J., March 2nd and 3rd 1884. The reader will please observe that I place quotation marks only around the language imparted by the communicator.

"A word with you, beloved Jackson-from your no longer old friend, William Green." Why no longer my old friend? (I mentally whispered.)

"I am now living youthfully, in the fulness of that unparticled life, which changing perpetually, is itself unchangeable."

After a prolonged silence, I asked, mental-

ly: What is the word you would speak to me? Educational interests have greatly perplexed you of late. Too deeply they have stir-red beloved friend F—. Others associated with you, suffer needless anxiety."

Why needless? I thought.

"Forecasting wisdom sees it is needless except only as all honest agitation is educa-tional to the agitated."

Will all our efforts end in defeat?

"Jackson, believe me-you are on the wrong path.) It is ancient to deal with the people through their judicial rulers and leg-islative agents. These, representing the stability and respectability of the repressive class, will continue to blockade your efforts. By private conference Regents concur in a decision not to grant your charter."

Friend Green (I thought) how can the Regents refuse if we turn our property into money, etc., and thus fulfill the very letter of their specified conditions?

He answered: "They can and they will

What do you say about our money-efforts of last summer? I asked. ' And he replied: "Do you not discern, Jack-

son, that you all possess a property of value, which, as you all will see, can be disposed of or held to promote future uses?"

Thus ends the psychophonic interview. Now, ince that communication was received the Court of Appeals has decided that we are not an incorporated Medical College. But on the 23rd of May, 1884, the people of the Empire State in Legislature assembled declared, and the Governor approved, that all degrees and diplomas granted by the United States Medical College prior to this year, are equal in legal value to the diplomas conferred by any lawfully constituted university or College in the State. This act of the Legislature became a law by receiving the Governor's signature. But if Mr. Green from his high home is a true "seer," then we must conclude that neither the Board of Regents nor the Legislature of this State, can be induced to place our College upon a corporate foundation.

In conclusion I will say that Mr. Green's communication to me last March, I have not divulged to the Trustees, or to any member of the Faculty. They are of all shades of be-lief and doubt in both politics and religion. I am, perhaps, the only thorough-bred Spirit-ualist among them. So I intentionally concealed from them all the words of wisdom given from the supernal life. My own conduct in the premises, I confess, has been largely influenced by the spirit's faithful instructions.

In justice to the members of the Harmonial Association at Steck Hall-to show the world that they are true practical friends of liberal medical education—I will say that to sustain the Psychological Chair in the College, they have paid the Professor the annual amount promised; they have purchased and paid for \$1,000 of College stock; they have subscribed \$12,000 toward the endowment fund, of which sum they have paid in cash nearly \$8,000; and besides this they generously and cheerfully sustain the meetings at Steck Hall from September to June, now for several years.

Of myself, allow me to say a word, since the Legislature and Governor have legalized my special degree and the usual diploma. Candidly speaking, for personal uses and benefits, I had no need of the college discipline of study; but I had need of just such a schooling for the sake of more effectiveness in matters which in the near future may engage some of my time and energy. My standing as a student was only fair; nevertheless the Faculty and Trustees felt lawfully justified in conferring

thorized by these documents, but without admitting that they add or signify any super-ior knowledge on my part, I will sign my name in full, with (the first time!) the letters

for these coll egiate degrees. ANDREW JACKSON DAVIS, M. D., A. D. New York City, Box 126, Station A.

# Woman and the Household

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

#### "TO THOSE THAT ARE BEYOND THE RIVER **OF PEACE.**"

When Death had closed your eyes, sweet friend, and neighbors came to borrow

Some argument from speechless clay to prove Heav-en's bright to-morrow, They scanned awhile your noble face, and marked

each wasted feature, And then one said, with bated breath—"She's better off, poor creature.

"She had no gift for common life; she wove her

whins around it, Nor was content to take the world exactly as she found if.

On man's depravity she tried to graft the grace of Heaven But all her wit could not avail to make old numbers

even.

"She had no call to storm the world with her ideals of beauty, Or break her coul upon the wheel to cerve her sense

of duty,

She saw too straight for happiness, she told the truth too plainly, So here she spilled the loss of life, and loved and suffered vainly."

"Oh! fools and blind!" of old He said. Oh! fools and

blind, to barter The inner light for policy, and make the truth a

martyr! I count her wasted virtue more than fraud's success-

ful glazing. And her more honored in your blame than in your meagre praising.

She bent no knee to hoary sin, of circumstance or

fashion, Her eyes too level with the stars to see the lights of passion;

She dwelt apart from dwarfish souls who called themselves her betters, To break His bread to fainting hearts, and make the

poor her debtors.

She deemed that lust defrauded love; that wedded love was purer Than even maiden innocence; the judgment waited

For him who dared to marriage rite a filthy heart to

carry, Than for the wretch who merely robs a priestly sanctuary.

She walked upright, as if that way her brow to Heav-

en was nearer; She lifted honest eyes to God as if to see him clearer; So, when our desert manna here no more sufficed to feed her,

God breathed upon her upturned face, and beckoned home the pleader.

He sets His stars above your reach; they will not

quit their chining; His truth cternally alides, despite your undermining. Then leave the shallow pluminet here, you brought to gauge your sister,

Nor breathe reproach upon the brow where late the angels kissed her! Mary C. Peekham.

GOOD TESTIMONY.

I have received several letters regarding the culture of the body as a basis for souldevelopment, which are of more or less interest. The following testimony from the prin-cipals of an excellent boarding school is in

order:

Civilization," declares the underlying prin-ciple of the association. It must not be con-founded with communism, though that is about five minutes he could again gratify his frequently done by those who give the sub-

ject mere cursory attention. There is, without a doubt, a great social ferment taking place within society, a fer-ment which is only partially visible upon its surface. This involves such questions as are treated under various heads, like labor and capital, progress and poverty (see Henry George, Mr. Kellogg, and others), social reform, etc. Among these most important ones is that of the relation of woman to the State. It is too late in the day to keep her out. She isan important factor: in truth, none of these things can be satisfactorily adjusted without woman's keen intuitions are given free scope in organizing a better state of society. It goes without saying that there will be

much useless discussion and many mistakes. It cannot be that society will ever result from a mathematical arrangement, as figures moved upon a chess-board. For there is the out-growth of the soul within, which constantly puts out surprises. Like a shoot at the top of a young tree, no one can tell at what point a leaf ond will develop into a strong branch, or where a whorl of leaves will at first give great promise only to wither and drop off. The tree itself grows on, ready to breast the storms of centuries—the tree of humanity—but no ar-tist, however inspired, can sketch its perfect form. That is only the work of Deity. But we can study the tendencies of its organic growth, and learn more and more of the heavenly plan which must be archetypal in the

spiritual realm. Whether the Sociologic Society is to do all its founders hope, time will tell. This is what it teaches:

"That law governs every thing in life. "That law governs every thing in life. "That society is an organism, and, like all organisms. is subject to the law of growth. "That, inasmuch as the social organism

is composed of individual units, and these units are forever changing-old ones dropping off and new and better ones taking their place-the growth of society is always toward a higher, finer, and more complete expression of life.

"That all development is by differentiation, variation, and the introduction of new types and orders, and is toward stable equilibri-UM.

"That this is a sociological as well as biological law.

"That society has reached a stage in which the transition from a lower to a higher industrial system must occur, and that this transition involves danger to the extent of the non-adjustment of social forces to the requirements of a new civilization."

For the Religio Philosophical Journal. The Old Brook School House, Maspeth.

There is something peculiarly soothing in the solitary reflections of elderly and spirit-nally-minded people, which I am certain the mere church creedist and worldling cannot and do not enjoy; or, in other words, the Spir-itualist in his solitary rambles never feels itualist in mis solitary ramples never feels alone. Of late I treated myself to a solitary stroll in the suburbs of Brooklyn, E. D., glad to escape the noise and bustle of the city. I found myself again, but with infirm footsteps, treading the same grassy sward of my boy-hood. My rambles brought me in the vicini-ty of the ald "Brook Suber House" still in a ty of the old "Brook School House," still in a good state of preservation, owing, no doubt, to good state of preservation, owing, no ability, to its having long since been occupied as a hum-ble dwelling. Now, there is nothing in its present appearance to attract the attention of an ordinary passer, but to me, the remin-iscences they reproduced after seventy-six present (1900) were very interacting. I could years (1809), were very interesting. I could

about five minutes he could again gratify his now ravenous appetite.

But times have wonderfully changed since the period of which I have written. The thinker is compelled to know that the domain of spirit is vastand it is no longer " that nndiscovered country," and the richness of its facts increases as we advance in age. Doubt-less it would interest you to know we have two weekly conferences in this section of Brooklyn, E. D., among which, with other weekly spiritual publications, your RELIGIO-PHILOSOPHICAL JOURNAL is much in request. Brooklyn, E. D. D. BRUCE.

> For the Religio Philosophical Journal. What flave We Learned?

### BY THOS. HARDING.

It may be well for each of us to inquire what our life lessons and spiritual experien-ces have taught us? Each one must answer the question for himself on matters which re-late to himself alone; for as no two organisms are exactly alike, no two experiences are alike, and as each soul possesses characteristics peculiarly its own, so its relation to the soulworld must, in some particulars, differ from all other souls; but there are, at least, a few things of general import and application, about which it might be prolitable for us to compare notes.

Now, the first fact which has been impress-Now, the first fact which has been impress-ed upon my understanding through investiga-tion and experience, is that in the present, physical life our own intelligence should be our guide on things which pertain to our material welfare; we must, in all matters of business take thought for to morrow, and not depend upon invisible aid in affairs of everyday life. He who attends to his legitimate business in this world is thereby fitting him. self for the next.

self for the next. 2. The soul-world, proper, is an intuition-al sphere, materially distinct from this, and sometimes in conflict with it. "These are opposed," as Paul says, "the one to the other, so that we cannot (always) do the things that we would," and farther, that those who are degrised here aften stand high there despised here often stand high there.

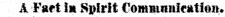
3. The first condition realized after disso-lution or "death" is intermediate, and fution or "death" is intermediate, and "death" or dying is not necessarily "crossing the Rubicon." The spirit is seldom fitted for life, proper, at "death;" there is a period, be it long or short, wherein the spirit is finally prepared to take "its own place," and the Bible, though scientifically and historically valueless contains many aspressions of truth valueless, contains many expressions of truth, spiritual, and great value as indorsers of our own convictions of spiritual verities.

4. Nothing of special significance has been revealed of spirit life, and for some reason revealed of spirit file, and for some reason reliable spirits are reticent on the subject. We have learned that it exists; that it is a "Summer-land" to most spirits, but particu-lars as to how they live, their manners, cus-toms and methods, are still unknown to us. 5. A long life on this side is very benefi-

cial, and generally speaking, the more in-tense the experience the sconer and better is the soul fitted for spirit life.

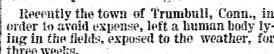
6. Spirit or mind controls and governs according to law, commensurate with degree of wisdom and adaptation, and that when we establish a correspondance with the higher world, through solicitation, aspiration and general fitness, we can obtain succor in distress

7. Day by day our lives here are seen and our acts, thoughts and motives are comprehended by spirits who are en rapport with us. 8. The laws governing mediumship are not understood by us; the best tests come un-



A nuch-beloved daughter of mine (Laura), who passed away last April, was very fond of domestic animals, and had a favorite black cat. A few nights ago, a friend of ours, a good clairvoyant medium, visited us, and af-ter a while said: "I see Laura sitting in her usual place. She has a black cat in her arms; she is pointing down the garden. What does it mean?" We then told our friend that the It mean? We then told our friend that the cat had not been seen since the day of the funeral, and we should like to know what had become of it. Our friend then said: "She still points down there, and I think she wants to say it is somewhere next door (which has been empty some time). The circumstance was then forgotten, but a few days after I wanted a little mould, which I had thrown over into the next garden some three weeks over into the next garden some three weeks or so ago, and in filling a pail from the heap, came across the cat dead. I think even our greatest scoffers and disbelievers must admit the information given so correctly was at least singular. That the spirits of the "gone before" did return to earth and were able to communicate with their friends was hard far HICKS, in Medium and Daybreak, Eng.

days of slavery the lenient masters were ac much to the envy of those who belonged to and worldly affairs are forgotten.





A MARINE AND A SAME

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure

CONTAIN AMMONIA.

THE TEST:

Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be re-quired to detect the presence of ammonia.

THE MOST PERELOT MADE

OR PRIC

healthy development of mind and body is, in a great measure, dependent on wholesome food and good ventilation.

"Two years ago, there were seventy-five cases of diphtheria, scarlet fever and measles, in our town of two thousand inhabitants, and all public schools had to be closed for three months. But we had not a case in our family or school, and were not interrupted in any way by sickness, nor have we had need of a physician for over two years.

We have our table always supplied with good, plain food well cooked. The baking we do ourselves, if our help cannot do it well. We use the grains and fruits and vegetables of the season, and as little meat as possible, though we recognize the laws of heredity, and provide meat for gross natures when their systems seem to demand it.

"We stay at home, attending to our nearest duties, and are not anxious about wonders of any kind. We believe in a religion and a Spiritualism which is "first pure, then peaceable, that thinketh no evil, and worketh none to one's neighbor, but seeketh the fruits of righteousness, which are justice, patience, long-suffering, kindness and mercy," shown toward all the children of our loving Father.

"In brief, we eat, sleep, work, watch, wait and pray for the highest good of the greatest numbers. Such are our teachings from the immortals who are as angels leading the way to a larger field of labor and usefulness."

Mrs. Catharine A. F. Stebbins of Detroit, is active as ever in every work affecting the welfare of woman. In an open letter to the Detroit Journal, just before the Republican Convention in Chicago, she appealed for a suffrage plank in the platform of principles. The letter closed thus:

The higher and humaner civilization can never be reached without the recognition and the help of woman.

"Morally you perceive this, intellectually and logically you acknowledge it, but practically, heretofore, in a place like this, you have stood dumb before the question, which is no longer a question. We have proven the right and justice of our claim this many years. Once more we strive to move the great heart of humanity in you and through you."

After the convention and the bolt from the party by the Independent Republicans. Mrs. Stebbinssent to the Detroit Post and Tribune, a letter on the "Inconsistencies of Certain Reformers," which was pertinent and time-ly. These reformers, Geo. W. Curtis, George . Hoar, and others, who have long been believers in suffrage for women, were silent when they had a golden opportunity for raising their voices in the interests of justice to one-half the inhabitants of their country.

The Sociologic Society of Brooklyn, N.Y., regarding which one of its officers, as well as a friend and correspondent of the JOUR-NAL, Mrs. Lita Barney Sayles, has written, deserves fitting mention in these columns. Mrs. Imogene C. Fales. the President, is as well known for interest in social reform, as for ability and culture, and her addresses upon this and cognate subjects are comprehensive and deserving of attention. Mrs. Sayles has presented the chief features of the association in letters to the JOURNAL, with her usual clearness and force. The motio of the leaflets, "Co-operation is the Law of the New

"We consider your views in regard to the tell incidents of the boyhood of the elder importance of wholesome diet, excellent. We | Harpers, James and John; of their wrestling fully endorse them, and know from long within its sacred walls with the difficulties experience in the care of the young, that a of Noah Webster's spelling book, and the arithmetical problems of Dilworth. But no! "I must not tell tales out of school." James and John have long since gone where the good printers go. But the incident that struck

me most forcibly on the present occasion. was the following, as it certainly had a spiritual basis, now better understood. It was one of those pleasant days in au-

tumn, when summer, as it were, was making a spasmodic effort to prolong her waning supremacy. The hour of twelve had arrived and the school for the morning was dismissed, and the windows were thrown open for ventilation. The boys, myself among them, had betaken themselves in a cluster, to an adjacent apple orchard, to gather fallen, half-frozen apples, and the girls to gambol on the still remaining sward surrounding one portion of the school house. Looking in the direction of the house, one of the girls exclaimed: "Now, look at that. Now, that is too bad; there is Edward Jones walking over our desks with his muldy shoes, and now he is looking out of the window and laughing at us! We would like to know what right he has on the girls' side any way?" "I'll just go in and give him a piece of my mind," said Maria M., and all the girls followed, no doubt, nursing their wrath to keep it warm. Arrived at the school house, what was their surprise to find it noiseless and empty, and no boys nor Edward Jones within; but they

supposed he was in, hiding somewhere. The afternoon school gathering brought the boys and girls again together, and the girls opened unsparingly upon my playmate, Edward Jones, accusing him of disobedience to school discipline. Disputes ran high, the boys, with myself, testifying that he had never left our company in the adjacent orchard, and the girls as stoutly asseverating he was laughing at them out of the raised window. The old Quaker lady with whom I was board-ed, and to whom these wordy contradictions of the children had been rehearsed, solemnly remarked to her neighbor: "I have heard of such things before," and shook her head and said: "Thee mark! I know it means something." But to the sequel. The next day was cold and wintry. Edward feeling seriously sick, the teacher improvised a bed for him near the stove. At dismissal of school he returned home to his widowed mother, about a mile distant, and was found dead in bed by her side in the morning. Their fami-ly doctor announced that the boy had died of mortification of the bowels induced by eating excessively of frozen apples.

Another spiritual event connected with the recollections of this humble, unpretentious seat of learning, was the magical cure of one of its pupils, Richard Burrows, who, through some injury to his foot, was stricken with this stubborn affection, lockjaw. The elder Dr. Mott, father of the distinguished Valentine Mott, had tried for several days perseveringly, but in vain, all the known remedies of the books, and Burrows with fixed jaws was absolutely starving in the midst of plenty. Half in despair, the services of a colored conjuror was evoked. It should be understood, a "conjuror" in those godly days would rate as a healing medium now, and was as much shunned as one dealing in direct diabolism!

The conjuror came and placed himself opposite the boy, closed his eyes, said a few in-

expectedly 9. Not our wills or acts in this life determine our status; we don't make our own future, but law, guided by wisdom, makes it for us.

10. Being creatures of law, and possessing no independence of choice, we should not condemn others, but learn humility and submission ourselves.

It is quite possible that others have arrived at different conclusions from the above, and it is not improbable that I may change mine when I discover more of my own ignorance. fear that we who believe in communion with the world of spirits, flatter ourselves too highly and think we are wiser about things in genral than we really are. The vast field of investigation and discovery which Spiritualism has thrown open, has scarcely been entered yet, and in the words of Soerates: "No man is wise who has not discovered that he is a fool." Indeed, beyond the fact that a future exists for us, we know but little. Sturgis, Mich.

### Judaism in Chicago.

### The Occident, of Chicago (Hebrew), thus laments the attitude of Judaism in this city:

"The total membership of the three of our most prominent congregations, Sinai, Anshan Maarah, and Zion, together, does not reach 350! We have no J. M. Hebrew association, our Jewish lodges and clubs take no interest at all in Judaism; outside of the three named congregations our Hebrew Relief association is not liberally supported, and our hospital had to be built by outside capital and bears the name of a coreligionist who was a citizen of San Francisco. These are all facts which we can not deny, although it is, indeed, very painful to us to belittle our own community We draw this parallel only for the sake of showing our coreligionists of this city who shirk their duties as Israelites how grave and unnardonable an offense their indifference becomes when our community is compared to those of other cities, even of a smaller Jewish population."

#### Warned by a Dream.

A sad accident occurred at Huntsville, six miles north of Bellefontaine, Ohio, lately. Lewis Murphy, inarshal of the town and wife, were out riding in a marshal of the town and wife, were out riding in a buggy behind a vicious Texas pony. The horse be-came unmanageable, throwing out Mr. Murphy who is a criople wearing a cork leg, breaking his back and te ribly injuring his head. Plunging for-ward, the frightened animal brought the buggy into contact with a heavy gravel wagon just as Mrs. Murphy was preparing to jump backward. She was thrown on her head and instantly killed, her neck being broken. She and her husband were laid side by side in a yard, and his screams, as he im-plored his neighbors to kill him were heartrending. He said he had dreamed the night before that he He said he had dreamed the night before that he was thrown from the buggy and his eyes gouged out, and that he was accountable for his wife's death, as he had coaxed her to ride with him.

#### A Rain Machine.

If a contrivance, a design of which has been sub mitted to the Australian Minister for Water Supply, be successful, one of the greatest enemies of the farmer-drouth-will to some extent be avoided. It farmer-droute will to some extent be avoided. It is a machine for bringing down rain, and is in the form of a balloon, with a charge of dynamite under-neath it. The balloon is to be sent into the clouds, and the dynamite is to be fired by a wire connecting it with the earth. It is the intention of the inventor to make a trial of the apparatus on the dry districts of New South Wales.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are reonired as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO. ILL., Saturday, July 19, 1884.

### NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

### Summer Campaign.

To all who are not now and never have been ondzeribors, the Journal will be sent Twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent. fearless. candid and high-class paper a | Makquoketa Excelsior: greater desideratum than ever before. The JOURNAL will be kept up to the highest standard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

### The Democratic Convention.

know of nature, violate our deepest convic-

tions of right-it matters not, it is divine,

ever and always right, infallibly true. The

church has taken no note of advancing

knowledge. Geology, evolution, peychology

and Spiritualism, with their knowledge so

deep and high are all denounced, because, it

is said, they prove parts of the Bible to be

false. Men demand that their questions be

answered, their doubts removed, the authen-

ticity of the book proved, the very right of

the church to an existence to be tested-and

the church is silent. It answers all questions

with a text still, and only admits debate

about the meaning of such text, when the

questioner is known to be orthodox. The in-

quirers do not generally leave the church,

but they doubt, always doubt. When some

one like Ingersoll comes, they gladly pay to

hear a clear, vigorous statement of what they

have already thought, and then-back to the

church again, believing no more and no less.

but really afraid to leave it. Though reason

condemns the dread, they are under the in-

fluence of the old teachings; but their faith

has gone; their delight in the church is now

only the support of a party; the Christian

hope has become more and more shadowy;

they are Christian Infidels, the natural out-

The church teaches doctrines that cannot

be true, proclaims as facts things demonstra-

bly false, glories in a materialism which it

calls spiritual: and " he that doubts is damn-

ed," is all the answer given to open-eyed ob-

servers of facts in external nature and in

their own consciousness, men who want these

deductions tested and error pointed out, if

error there be. Right there the church leaves

them. It will not answer because, perhaps,

it cannot. It is true as Mr. Beecher electrified

the church by saying a few years ago, "The

chief hindrance to the spread of the Gospel

Mosaic Varnish.

The warning given by the JOURNAL to the

press and people of Iowa, together with the

circulation of the "Personal Experience'

letter from Woodhull's Weekly, made it high-

ly necessary for the free-love invaders to at-

tempt to break the force of the crushing

blow. Through the efforts of Hull, Sever-

ance & Co., and another brass band, a motley

crowd of curiosity seekers and small boys,

including Dobson, D. D. H., and his squad,

were gathered at the opera house on the even-

ing of June 10th, where they were harangued

Referring to the "Personal Experience"

letter. Hull concluded the best way was to de-

clare it had been mangled and made to mis-

represent him-a barefaced falsehood, not a

word was changed. Then after rambling

over a field of falsehood, he seemed to think

he must further varnish the letter, and this

is how he did it as reported verbatim in the

at length by Hull and Severance.

has been the Christian Church."

come of the church's false teachings.

Last week, Chicago hotels and boarding houses were again well filled with patriots, not one of them acknowledging a selfish motive, but all intent on "saving the country." The desirability of, even the urgent necessity for, a new deal was unanimously urged; but as to who should be the leaders in this saving work, there was great diversity of opinion. The Convention was made up of as fine looking a body of men as ever came together and the proceedings were in many respects a vast improvement over similar gatherings in the past.

The platform has some good honest planks and some that are oak on one side and cottonwood on the other-made to suit the varying tastes of voters.

Grover Cleveland for President and T. A. Hendricks for second place was the result, as all the world knows ere this. Now the contest between the two great contending parties will begin in earnest. There is just now more "kicking" among the wire-pullers of the Democratic party than there was among their Republican brethren after Blaine and Logan were nominated; whether this disaffection will culminate in open rebellion against the "machine" remains to be seen, but probably when November arrives it will see these recalcitrants repentant and with the straight ticket in hand marching up to the ballot box Cleveland was not the choice of the fossils, and this very significant fact will make him stronger at the polls; for the average voter, whatever his politics may be, is daily growing more restive under the party whip and more inclined to assert his independence. The strength of the ticket is questioned in many quarters, but the JOURNAL believes it will poll more votes than any other that could have been made, and that the result cannot now be foretold. The only sure thing is, that it will be a harvest rich and rare for the political press.

### Mrs. Langtry and the Electric Girl.

It is stated that on the afternoon of July 12th, Mrs. Langtry tested the powers of Lula Hurst on the stage of Wallack's Theatre, New York City. She stepped upon the stage wearing a white dress and a sea-green tinted sun shade, with green trimming. She was gracious and stately with the Georgia girl. "Will you give me a mild test of your power?" she said, after a little space. "Yes," said Miss Hurst's manager, "the gentlest test we know of." Mrs. Langtry held a chair with its back against her chest, "I am very strong, you'll find," she said. Miss Hurst put her hands over Mrs. Langtry, touching the chair with the tips of her fingers. The women looked into each other's eyes for an instant, then there was a rush. Mrs. Langtry was forced backward, and before she had time to cry out, she fell against the lower upright in the ballustrade in the stairway leading up out of the kitchen scene in "May Blossom." The column broke, and Mrs. Langtry fell to the floor. Half a dozen men, supposing she was badly hurt, ran to her assistance. She was quickly on her feet again, however, and when asked if she would like any further test, replied that she was satisfied. Meeting a friend at the theatre exit on the way home, she exhibited her torn dress, ripped across the back and on the right sleeve. "I've been with that girl just two seconds," she said, laughing.

will attend a camp presided over by a man who is ostracized at other camps, a man who is unfit to roam at large, a man who is reeking with moral miasma, then they must take the consequences. Many people are likely to be attracted to this show of moral monstrosities through morbid curiosity. His aggregation of spiritual dwarfs and frauds will excite the same zest for a sight as does the side show of a circus, with its two-legged donkey, boa-constrictor and trick monkey; and the average standard of intellect and morals of the patrons of the two shows will be the same. A few decent people may be drawn in once, but they will get enough, as they did of Dorus Fox, the dead beat.

## A Presbyterian View of Unitarianism.

The Interior of this city is an able and aggressive exponent of simon pure orthodoxy. Here is what it thinks of a Unitarian preacher's plan of salvation for his sect:

"The London Spectator reviews a sermon of Rev. Stopford Brooke, in which that eminent Unitarian preaches personal devotion to Christ as the only salvation of Unitarianism as a sect. It is a narrow neck of land they stand upon. Personal love for Christ leads a man to orthodoxy—indifference to him leads to atheism—and thus the sect is kept reduced to a few skillful rope-walkers.<sup>4</sup>

Dr. William A. Hammond says that the performances of Lula Hurst, the young woman from Georgia who moves heavy objects against the efforts of several strong men to press them down, are due largely to the influence of suggestion in the minds of the men, and to uncommon muscular strength. Before attempting to explain what occurs in her presence, it will be well to ascertain definitely just what does take place. Dr. Hammond is something of a theorizer, and is liable to adjust his facts to his theories rather than his theories to his facts.-Index.

Yes! Hammond is more "than liable to adjust his facts to his theories:" he is not worthy of credence in these matters unless supported by the strongest collateral evidence.

### GENERAL NOTES.

Henry Slade was in Texas last week, working towards the Northern and Eastern camp meetings.

Mrs. Emma Hardinge-Britten has been lecturing to excellent audiences at Republican Hall, New York.

A.B. French is at home this month, repairing his fences, probably. During August he has twenty lecture engagements.

Mr. Delos Allen will speak before the Pcople's Spiritualist Society in Martine's Hall, 55 Ada St., next Sunday evening, at 7:45. Conference and mediums' meeting 10:30 A. M.

Mrs. Helen T. J. Brigham is lecturing at Greenfield, Mass., this month. She has been engaged for another year by her old society in New York City.

On another page will be found interesting and important information in a communication from the pen of Andrew Jackson Davis, M. D., A. D. It will be of historic value, and

The Editor-in-chief will leave for the Eastafter this issue goes to press, and reach Lake Pleasant camp about the first of August. Telegrams and letters of a personal nature may be addressed to him care of Bates House, Saratoga Springs, N. Y., up to and inclusive of the 27th; after that at Montague, (Lake Pleasant camp), Mass. All matters relating to the JOURNAL should be addressed as usual to Chi-C820.

Geo. F. A. Illidge and wife expect to pass the last two weeks of August at Lake Pleasant. Mr. Illidge represents the Clough and Warren Organ Co., of Detroit, Mich., and will, as a special concession, furnish any Soiety in need of a high grade organ, a Clough and Warren at wholesale price. He can be interviewed in reference to the matter on the grounds at the time specified above.

Among the prominent visitors who have registered at the office of the RELIGIO-PHILO-SOPHICAL JOURNAL the past week were: W. F. King, Penn.; L. M. Burson, Penn.; E. Estabrook, Neb.; J. G. McNutt, Ind.; E. W. Bond, Ohlo; W. W. Birkhead, Mo.; Lucien Prince, Mass.; G. F. Lewis, Ohio; Rev. J. P. Hunting, and wife, Ills.; H. B. Norton, Cal.; P. H. Blue, Ind.; F.A. Smith, Ind.; Geo. W. Van Waters, Jr., Dakota: Thomas Hilton, Dakota: C. Ropp, Jr., Ills.; Lizzie S. La Rue., Ky.; Kate W. Fletcher, Ky.; and M. D. Smith, Ind.

Mr. Jacob Fulner, corresponding Secretary of the Jamestown, Kan., Grove meeting, writes us that the meetings will be held in a beautiful grove five miles west from Jamestown, and that it is just the place for persons seeking recreation. The surrounding country abounds in fine scenery and the climate is delightful. The management has made special arrangements with the railroads of that section, and a large attendance is expected and a good time anticipated. Good speakers have been engaged, and good mediums are expected to be in attendance.

The prediction of Prof. Koch, the cholera expert, that the French scourge would reach Germany and ultimately spread throughout Europe, was partially verified on July 8th, by an official announcement that one death from the dread disease had occurred at Constantino, in the Duchy of Baden, and two other cases have been reported. The announcement has created considerable alarm throughout Germany, and extra sanitary precautions and strict quarantine rules are being enforced in order to prevent the introduction of the epidemic in other parts of the empire.

At a late meeting of Spiritualists at the Court of Appeals room, Town Hall, Saratoga Springs, N. Y., President Horn delivered a fine inspirational lecture written by Mrs. Horn in an entranced condition. The address gave a rational and delightful description of heaven from a Spiritualist stand-point, sharply contrasting with the current theological view of the great goal toward which humanity is struggling. The Saratoga Eagle says: "Mrs.

### Who makes the Infidels?

Probably the best abused man among the churches to-day is Robert G. Ingersoll; for he is deemed a power in the land. It is as nothing to the church that here and there in this and other countries, ministers hitherto orthodox, reject this or that doctrine, doubt this or that interpretation. These are only isolated outbreaks of a deep-seated disease. The entire supports of the church are honey-combed with skepticism, ready to yield under the superabundent weight of dogmas quietly ignored by many church members, openly rejected by many more, contemned and derided by those whom the church would win from the world. Universal skepticism reigns, a paralysis of faith-outside and inside, the church is beset with active and passive foes. For this the church wrongly holds Ingersoll and his school responsible. It is a mistake; for as one preacher said recently: "Where Ingersoll makes one infidel the church makes five hundred." Little use would it be for the genial orator to laugh or sneer; vain alike his humor or his pathos if he did not voice the unspoken thought of his hearers. Because he does this, and does it better than they could hope to do, men and women flock to hear him. Ingersoll and every one who has power over the people, only has it in proportion to the degree in which he utters their unspoken thoughts, or brings chaotic perceptions into something like order Hence the huge crowds that flock to hear the great Agnostic may well appall the church. Church members are there, already more than half infidels, made so by church teachings, and all the orator has to do is to group their thoughts, and give them a reason for the unbelief that is in them. The church begins the work, Ingersoll only shows the reasonableness of their doubts, and he does it clearly, mirthfully, pathetically, effectively.

What has the church done to thus destroy its prestige, what have been the instruments of its moral suicide? It has taught error! Yes. but chiefly it has refused to answer attacks on the errors it has taught. Looking ever away back to the dim past for its illuminstion, pinning its faith on records of doubtful anthenticity, known to have been sometimes "theologically translated," re\_ vised again and again, but, in their English dress at least, always doubtful; then insisting that no absurdity, no contradiction, nothing shall stand in the way of that book-it shall | Territories. The memorial was referred to override all science, be contrary to all we | the committee on resolutions.

She [Mrs. Woodhull] was arrested for telling what everybody now knows was the truth about H. W. Beecher and Mrs. Theo. Tilton. She went into court to have her trial. She fainted, and the news was dispatched all over the world, "Victoria Woodhull is We very soon got another that she was not dead, but that she was better. I went to New York. Victoria cried like a babe, and said: "Moses, they will kill me; I thought I was dead." I said: "Vicky, they will not kill you; they can kill me." I looked upon her as one of my own family. I said, "Victor ia, I can write a letter that will draw the enemy's fire. You will find yourself called upon wherever you go to defend the infamous Moses Hull; you will never hear another word against Victoria Woodhull. I will give you a key to the letter and a month after-ward we will make that letter as clear as day, and the people that disowned me will be ashamed of mselves. They can fire away at me; I am willing to endure their fire. Here is one they can kill with nothing softer than a pistol ball." I have bled for my cause since that, I have been knocked down and

taken up for dead. Victoria said: "That is just what I want; when will you give it to me?" "When-ever you will promise me," said I, "to give me one or two columns of your paper every week, should I need it to defend myself, and I will come out as clear and bright as an angel in heaven." Victoria said: "Moses, what do you take me for? Did I ever refuse to publish a line you ever wrote? I never will re-fuse to publish anything you may write." With that promise I let her have the letter. It ran through August, September and October. I saw Victoria in October. Said I: "The time has come to explain all of that letter." She said: "Moces, I won't pub-lish it. I lost 5,000 subscribers by you, and I can't publish anything more for you." Said I: "This is a game of Damon and Pythias, with the Damon al on one side." I said no more.

"Vicky" now swears she never, no, never. was a free lover, and that the free love articles in her paper were written by Col. Blood and Stephen Pearl Andrews, and inserted against her protest. Hull takes his cue from her tactics and plays the same trick with variations.

### Romish Advice.

The BELIGIO-PHILOSOPHICAL JOURNAL, Spiritual-ist paper, wants to know what good is accomplished by the blessing of the Church. One good is easily pointed out. When the devil gets into some of this paper's readers and they begin to "spiritize," it would be advisable to call in a priest and have him expel the evil one.-Catholic Mirror, Baltimore.

Exactly so! We are as ready to receive the assistance of a priest in casting out a devil as our cotemporary could desire, and if an expert devil-expeller can be supplied, we will furnish him plenty of work, but not among our subscribers. He will be greatly needed at Moses Hull's free-love pow wow at Clinton, Iowa. But how is it. if the priests are such capital hands at managing the devil and his imps, that the Romish church is infested with more of the brimstone fraternity than any other sect. Possibly a large stock is required to bait gudgeons whose hard earnings are needed to build cathedrals and palaces, and furnish fat priests with champagne and tenderloin steaks.

Maj. E. A. Burke, of the New Orleans Times Democrat, presented to the National Democratic Convention, by request of the Nat. W. C. T. U., its memorial for constitutional prohibition, representing forty-eight States and

" Vicky's ", Vicar.

Moses Hull is the same unconscionable li bertine and falsifier as when he openly ad vertised his libidinous practices in 1873; the only change in him is one of policy. When he published his shame in the free-love Weekly he evidently believed, as has many another canting ex-minister, at times, that a moral interregnum had set in; and he made haste to advertise himself as vile as the harlot who had been crowned queen of the fraternity. It took several years, owing to the peculiarities of his " large brain," before he found out his error. Now he is somewhat more discreet with his tongue, but fully as vile in character. He thinks the world not yet ready for his 'advanced" views, and he hedges and squirms and falsifies outright, to varnish his reputation.

Through the indifference and carelessness of a few, and the weak, maudlin sentimentality of others, aided by his own cunning, he has been foisted upon the Iowa people before they were convalescent from the dose of Foxweed they had been swallowing for several years. His career will be short, and he will kill the concern that is backing him, as he has about every thing he has ever had to do with.

The Maquoketa Excelsior, the leading Republican paper of the county in which Hull is now making his temporary home, has done a good work in airing the gang. In a late is sue the Excelsior publishes several columns and thus speaks of its reasons therefor:

We devote considerable space this week to skin-ning a skunk. Our investigations of Moses Hull's history have lead us through a morass of fifth. It has not been a job to our liking, and nothing but a sense of duty to the public has prevented us from shirking it. We have not printed a hundredth part of the evidence of his bestiality and innate depravity that is in our hands, but we think we have done enough to give the community an idea of his true character.

In the same issue the Excelsior republishes the order silencing Hull at Lake Pleasant, as follows:

The Board of Directors of the New England Spir-itualist Camp Meeting, at Lake Pleasant in the town of Montague, Mass., voted as follows Aug. 26th, 1876: Voted, that Moses Hull, Mattie Sawyer, Mr. and Mrs. Manchester and Channeay Barnes be prohibited from speaking on these grounds during these meet-ings; and the Chief of Police be instructed to see that this vote is complied with immediately. J. H. SHITH, Secretary.

If the Spiritualists and Liberalists of Iowa

should be preserved by all interested.

Capt. H. H. Brown gave addresses at Queen City Park, Vt., camp ground, July 6th and 13th. He will be at Richville. Vt., the 20th and thence goes to Onset Bay. He is ready to make fall and winter engagements. Address him at his appointments.

"Is Mrs. E. C. Hatch a genuine medium for materialization?" asks a Southern correspondent. We do not know! Dr. Holland's account of his scance with her as published in the JOURNAL, does not, in the face of the evidence in our possession, establish her mediumship. A very large part of what Dr. Holland saw was not what it purported to be, and whether any of it was, can probably never be positively determined.

Miss A. M. Beecher, a cousin of Henry Ward and a brainy woman, of course, has been lecturing for the Spiritualists of Newark, and is to speak at Saratoga. Miss Beecher is sixty-two years of age, but has all the vigor of a much younger person. The Brooklyn friends who have been familiar with her ability as a speaker, are greatly delighted that she has at last seen her way clear to public work. She should be kept actively engaged. We need many more such able advocates.

The latest news from France will not serve to reassure the public mind in respect of the supposed limited area of the cholera visitation. Dr. Koch, the eminent German physician, summoned to the aid of France in resistance to the spread of the disease, now proclaims that the scourge raging at Toulon and Marseilles is undoubtedly of the true Asiatic type, and that he has abandoned all hopes of confining the ravages to the Toulon district. He expresses the conviction that the disease will spread not only into Germany, but all over Europe; and if so, how long can we in America hope to escape?

A special dispatch to the Globe-Democrat, from Slater, Mo., June 6th, says a young man wearing a large watch chain and other jewelry to correspond, who gives his name as Fred. Joyce, and residence Trinidad, Col., is creating no little excitement and winning various sums of money here on the strength of being what he calls a dreamer, claiming, for instance, that a person can hide an article and he will tell them where it is. So far he has been successful, and no little wonderment is the result. To-day Joe Peabody, a prominent merchant, made a wager of \$100 with him that he could hide a legal-tender bill so that Joyce could not locate it. The money was put up and the bill hidden out back of the merchant's store, where Joyce not only found it, but told the number, date, etc., correctly. Various other instances of a like character the young man won money on, and it is said, made a big haul over in Marshall, the county seat, on his dreams.

Horn has reason to feel proud of her fine development, as the lecture throughout was an able and scholarly production, rich in imagery and vividly descriptive." The exercises were admirably supplemented by platform tests through the mediumship of Dr. Mills.

Boston has had in court the case of a gentleman of high social standing, the son of a great jurist and an eminent lawyer and scholar, who had been imprisoned in an insane asylum, but had regained his freedom. His relatives wished to make his confinement perpetual and obtain control of his property, on the ground that he was a lunatic. The only delusion under which he labored was his belief that he heard incessantly the voices of unseen speakers. Two men, he declared. whom he had disobliged, had conspired to annoy him in this way, and by means of electrical power conveyed the sounds to his ear. He conducted his own defense, and made a plea so powerful and scholarly that it convinced his hearers of his sanity. He was dismissed a free man. But he persisted on his discharge that the voices still sounded in his ears.

A new crematory has been erected in the Camp Verano at Rome, and recently the first body was incinerated therein. A correspondent of the New Orleans Times-Democrat speaks of this building and the Italian process, as follows: "In Rome the body, enveloped in a specially made shroud, rests on an iron frame above a fire of wood and coal, and it is believed that no other method of cremation is so simple and at the same time so cheap and so unobjectionable. The new crematory is a handsome building, in the Egyptian style, and consists of three chambers, two of which are above ground. In one of these latter the actual incineration takes place, and in the other is kept a register for the preservation of full particulars for every corpse that is burned. Beneath these rooms is a spacious vault, in which on shelves are ranged ornamental urns of porcelain, bronze and silver to contain the ashes of the dead."

The Theosophist for June is at hand, containing articles upon Oriental Philosophy, Art, Literature and Occultism, embracing Mesmerism. Spiritualism and other sciences. For Sale at this office, price fifty cents a number.

Lightning recently struck a tree on Governor Stanford's California ranch, and the Chinamen employed on the place could not be induced to pick up the debris, as they considered that it was the work of an evil spirit

We have received copies of the Theosophist Supplement for March, April, May and June. with interesting tables of contents. For sale at this office, price twenty-five cents, each.

Webster's Unabridged dictionary is undergoing revision by Yale professors.

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# **RELIGIO-PHILOSOPHICAL JOURNAL.**

#### For the Religio Philosophical Journal.

Dr. G. W. King's Reply to Hudson Tuttle's Views in Reference to the Regular Practitioners.

I join Brother Tuttle in his " regret that we do not more fully accord in our views," and am with him against anything distinct ively personal. I am sorry, however, that he has "neither inclination nor time" to tully discuss what he has provoked and called "extremely detrimental to public welfare. If a system, theory, practice or organization, which has, in the opinion of many sound people, been the direct or indirect cause of send-ing several presidents of the United States and millions of other citizens to premature graves, and of the death of more union soldiers than rebels caused, and of placing more upon the pension list than the combined hardships of war, does not demand the attention of a writer, what should? I will close this paragraph by stating that I do not wish him to take off or put on any qualifiers of his words, or do anything to particularly please me; but I desire him to do all he can for the "public welfare."

I do not wish to be understood, as I have been charged, as claiming that "all improvements in medicine came from the irregulars." If I know anything about myself I cannot be so unjust. When I ask, What the condition of "regulars" would be, if the "ir-regulars" had not caused a change in public opinion? I expect the same answer that would he given if I should ask, What would orthodoxy be to-day if there never had been any heretics? Mr. Tuttle has expressed a great point when he says that "the great body of regular physicians are governed by a strin-gent code of ethics." He should be equally as well informed about homeopathic and eclectics, as classes, having no more secrets than allopathists. The published transac-tions of their societies are proof in this matter. "The great body of regular physicians" do not test a physician's worthiness of "pro-fessional fellowship" by asking: Is he hon-est, moral, intelligent, successful and qualified? but ask: Has he subscribed to "a stringent code of ethics?" With such code and unreasonableness, such "body of regular physicians" walk into legislative halls and ask to monopolize the medical business. They advertising, yet want to be legally advertised at the public expense. How can Brother Tuttle "not favor Doctor's Laws," and be op-posed to "selfish greed," as he claims, and, at the same time, praise "a stringent code of ethics" for doctors, which embraces neither love, justice nor the public welfare? It is not fair to claim that a party of men are not selfish, secretive nor wrong, who will not consult. at the request of a third party, with

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other men who are morally, intellectually and legally qualified as physicians. As I wish to have the readers of our articles compare the pharisaical code of the Ameri-can Medical Association, which is against "consultations with irregular practitioners," and has received the approval of Mr. Tuttle, with the liberal, courteous codes found in the transactions of the homeopathic and eclectic medical societies of the State of New York, I quote from them as follows:

"No difference in views on subjects of medical principles and practice should be allowed to influence a physician against consenting to a consultation with a fellow practitioner. The very object of a consultation is to bring together those who may, perhaps, differ in their views of the disease and its appropriate

rejected and curative articles should be put in their places, even if the huge saddle-bags are required to hold them. Too powerful drugs are foolishly called curative because patients often endure them. A child once swallowed a quantity of hooks and eyes with-out any bad effect. There was a pleasing result, as they caused the expulsion of a

large quantity of worms, yet, who would think of prescribing hooks and eyes as a verthink of prescribing hooks and eyes as a ver-mifuge? A physician should not prescribe what is very liable to injure or kill if it does not cure. With a hammer, when a boy, in trying to kill a fly upon a jug, I spoiled the jug. Such lesson of experience I have often thought of since I became a physician, and consequently have kept from getting despe-rate and spoiling diseased bodies while try-ing to aid nature in the removal of disease. I have hear thirty-four years in the prac-

I have been thirty-four years in the practice of medicine and never have prescribed a dozen doses of morphine. I prefer to quiet than to kill pain. Pain never killed a per son. It is the cause of pain that kills, if the patient dies without taking morphine or any other deadly drug. I am satisfied that it does not cure, but weakens the recuperative powers of the system. By noticing the good effects of nervines and removers of obstructions, and observing many cases like the following, I have objected to the employment of opium, except in incurable cases: In December, 1881, a "regular" and "trained physi-cian" who votes every time he has a chance to in favor of "a stringent code of ethics," gave a strong man two hypodermic injections of morphine for neuralgia, who was conse-quently put to sleep and slept about forty-two hours. He has been a physical wreck ever since, without enjoyment and of little use except to demonstrate false science. May, 1883, another strong man died from the effects of an overdose of morphine because it was not prescribed by a physician.

In July, 1883, a lady fell from some steps and was unconscious for a short time. When consciousness returned there was some pain. A doctor, who never learned nor practiced the theory that pain better be endured than to destroy the power of the system to remove the cause of suffering was called, and he gave the patient a hypodermic injection of morphine. Quiet and sleep followed, which proved to be the quiet and sleep of death. After receiving the morphine she had two injuries to endure and could not endure both. If the physician had done what some "irregular" physician, who thinks more of common sense than he does of the nonsense taught about pain and morphine in most of the "regular" colleges, would have done, probably his patient would not have died.

If most of druggists were to speak out about opium, they would state as one did in New York City to a newspaper reporter, and from whose report I extract as follows:

"You would be greatly surprised if I should show you a list of my customers who are in the habit of purchasing this drug. I do not mean those for whom it is prescribed by physicians, but those who use it as regularly as they would tobacco. These slaves of the opium habit comprise lawyers, artists, preachers, merchants and all kinds of mechanics, tradesmen and laborers. Women, as well as men, are slaves to the opium fiend. I think physicians are much to blame for people acquiring the opium habit. They are so willing to prescribe it to patients who could get along without it."

Should not the world awake to the import-Should not the world awake to the import-ance of such testimony, and not remain for ever stupid about the effects of opium? Where is the evidence that "at the best medi-they are not changed in two weeks, let us know with where is the evidence that "at the best medi-

Mr. Franklin H. North, author of the recent article in *The Century*, on "Sallors' Snug Harbor," has written for the August St. *Nicholus* an account of the Central-Park sheep and their four-footed guar-dian—the Scotch collie-dog "Shep." The paper is illustrated chiefly by J. A. Monks.

"Spirit Teachings." By M. A. (Oxon.). This work consists of a large number of Messages communi-cated by automatic writing and deals with a variety of Religious, Ethical and Social subjects of general interest. For sale at this office, price, cloth, \$2.50, postage, 12 cents extra.

"Nineteenth Century Miracles: or Spirits and their work in every country of the Earth." A complete Historical Compendium of the great movement known as Modern Spiritualism. By Emma Hardinge-Britten. This is the latest work from the pen of this popular writer and should be in the homes of all Spiritualists and thinking people. For sale at this office, price, handsome cloth binding, \$2.50, postage, 25 cents.

"The Pioneers of the Spiritual Reformation." Life and works of Dr. Justinus Kerner and William Howitt. By Mary Howitt Watts. This interesting work, lately published, has excited great admiration from those who have read it and is having a rapid sale. It is a standard work and furnishes a vast amount of good reading. For sale at this office, price, cloth bound, \$2.50, postage, 15 cents extra.

"The Identity of Primitive Christianity and Mod-ern Spiritualism." By Eugene Crowell, M. D. This is one of the most important works on Spiritualism ever published. We have procured a limited num-ber and are selling them at one dollar per copy, post-age twenty cents extra. It is published in two volunes, but each one is independent of the other aud will be sold separately. The former price of this valuable work was \$2.50 per volume and well worth the price. At the low price of \$1.20 per copy it should be on the shelves of all reading people.

A NEW BRIDGE ACROSS NIAGARA RIVER has been opened within a few weeks which makes an import-ant link in a great railroad line, and is itself reckoned an engineering wonder. It is situated a few hun-dred feet south of the old suspension bridge, and was built to give the Michigan Central railroad a com-plete 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 Canadian side and stop at a station called Falls View, where is a platform from which all can take an ob-servation.—Springfield (Mass.) Republican, April 11.1884.

#### The Halt was Never Told

of the wonderful powers and virtues of that best of all medicinea, Kidney-Wort. It has been tried and proved. Its cures are numberless and the record of (supposed) incurable cases that have yielded to its influence, is astounding. If you have trouble with your Kidneys, Liver cr Bowels, if you suffer from Constipation and Piles, if you are a victim of Rheu-matism or Malaria, take Kidney-Wort. You will find it the remedy you need.

#### Origin of Ammonia.

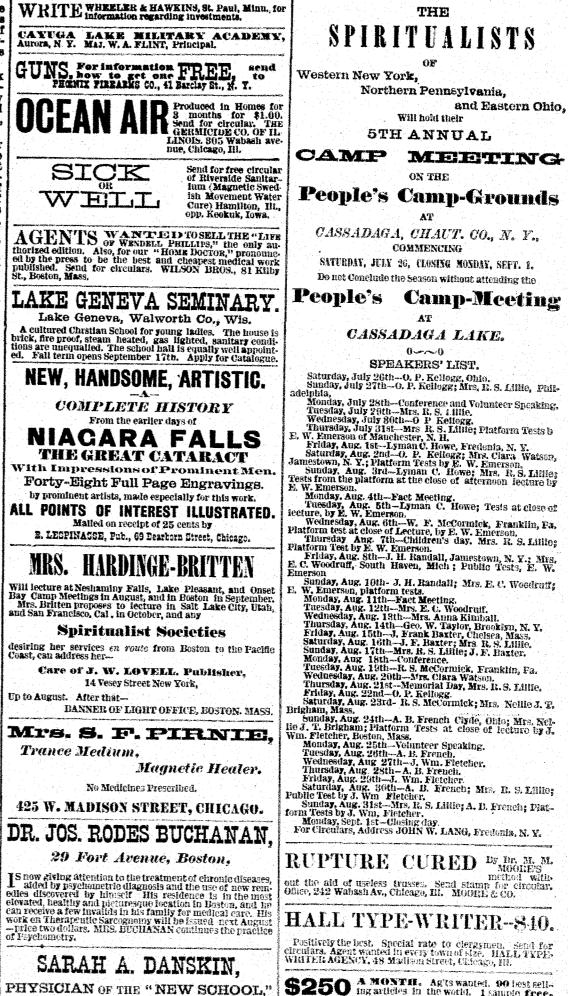
Ammonia is obtained in large quantities by the putrefaction of the urine of animals.—Encyclopedia ittannica.

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.

Dr. Price's Cream Baking Powder does not contain Ammonia, Alum, Lime, Potash, Bone Phos-phates. It is prepared by a Physician and Chemist with special regard to cleanliness and healthfulness,

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son of different views may be derived a just es-	cal colleges," referred to by Mr. Tuttle, there	full particulars, as it will save time and trouble,	of and medium for the spirit of Dr. Benj, Rush. Many cases pronounced hopeless have been permanently cured through	2411 N. College Ave., Philadelphia, Pa.
timate of the disease and a successful course	is anything being done in a "permanent and true" form to stay the ravages of the "opium	Jamestown, Kansas.	I her instrumentality.	PATENTS J. BRUCE WEBB solicitor
of treatment." "We believe that knowledge makes its pos-	fiend?"		She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has	
sessors liberal and fraternal, and not partisan	Although Bro. Tuttle's views and mine do	The Spiritualist Societies of the Republican and Solomon Valleys will hold a grov meeting from August 25th to Sept.	been greatly enhanced by his fifty years' experience in the	mation. Address Box 245. PENSIONS Washington, D. C. PENSIONS
or exclusive. We accordingly accept no coue	not "fully accord," I hope we have excited some good thoughts among our readers.	7th inclusive, in Buffalo Creek Valley, five miles west of Jamestown, Kan, on the C. B. K. P. R. R. Trains connect at Jamestown with the main line running to all points esst, +ood meals turnished at 25 cents. Visitors to bring tents and bed-	Application by letter, enclosing Consultation Fee, \$2.00,	Description of the second se
of ethics which is at variance with the gold-	G. W. KING, M. D.	Jamestown, Ran, on the C. D. K. F. R. F. Mails connect the	and two stamps, will receive prompt attention.	AGENTIS WANTED to sell DE. CHADE'S 2000 BECIPE BOOE. Sells at Sight. You doubles our money. Address Dr. Chars's Printing House.
en maxim, " Whatsoever ye would that men should do to you, do ye even so to them."	Saratoga Springs, N. Y.	ding as far as possible. JACOB FULMER, Cor. Sec.	THE AMERICAN LUNG HEALER,	Ann Arber, Kich.
Mr. Tottle claims that "at the best mean-	enter a la companya de la companya d La companya de la comp		Prepared and Magnetized by Mrs. Danskin.	
cal colleges" (without doubt meaning those	Joel Benton will contribute to the August St.	Spiritual Meetings in Brooklyn and New	is an unfailing remedy for all diseases of the Throat and	
that endorse a code of ethics which is too stringent for human beings) hydropathy, ho-	Nicholus a poem entitled "The Curious House," for which Mrs. Celia Thaxter has prepared an illustra-	York.	Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00 Address	
meopathy and all other systems are review-	tion.	The Church of the New Spiritual Dispensation meets at	SARAH A. DANSKIN, Baltimore, Md. Post-Office Money- Orders and remittances by express payable to the order of	
ed, and everything permanent and true in	Warning of stran	Brooklyn Institute, Washington, near Concord Street, every Sunday, at 3 and 7:45 P. M.	Sarah A, Danskin,	
them is retained and forms a part of regular	Business Notices.	Laceum for young and old. Sundays at 10:30 L M. Abra.	CAMP MEETING.	
practice to day, as before being drawn out of it. How, yes how did new sects or systems		ham J. Kipp, Superintendent, Ladies Aid and Mutual Relief Fraternity, Wednesday, at		THOSE OF
spring up if the old one possessed and prac-	HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-	2:30. Church Social every second and fourth Wednesday, in each	The Michigan Association of Spiritualists will hold their Annual Camp Meeting	AUD AUATANEDA
ticed everything permanent and true? My	tends funerals. Telegraphic address, Ceylon, O. P.	month, at 8 P. M. Parchic Fraternity for development of mediums every	this year on the Fair Grounds at	OUR CUSTOMERS
dear brother must have neglected or over- looked quite a chapter in medical history.	O. address, Berlin Heights, Ohio.	Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President.	Lansing, August 7th to 18th.	UUIL UUUIUIILIIO
He should think that reformers of every kind	DR. J. V. MANSFIELD, 100 West 56 St., New York.		These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meet-	Who have not received our Packet Map of the United States,
have helped to make the best part of history.	World renowned Letter writing Medium. Terms, \$3.	The South Brooklyn Spiritual Society meets at Franklin Hall, corner Srd Avenue and 18th Street, every Wednesday	ing purposes. The buildings on the grounds will be thrown open for the accommodation of those who may desire.	printed in Colors, showing the new
To claim all reformatory or progressive meas-	and 12 c. Register your Letters.	evening at 8 o'clock. Mr. Bogert. President; Dr. Patch, Secretary and Treasurer.	Speakers engaged: A B. French, Giles B. Stehbins, H P. Fairfield, Mrs L. A. Pearsali, J. H. Paimer, Mrs. Sarah	STANDARD RAILROAD TIME,
ures for old school physicians, is as weak as his claim about their stopping the practice	SEALED LETTERS answered by R. W. Flint, No-	A Progressive Spiritual Meeting will be held every Sunday	Graves, Chas, A. Andrus. Others expected. A. B. French will speak on Saturday and Sunday, the 9th	
of blood-letting without an imperative pub-	1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered.	and 18th street South Brooklyn. Seats free. GERARD ENGELEN, Chairman.	and 10th.	And the difference between Standard and Sun Time in all the Cities on the Continent, will have one mailed to them upon
lic demand. The bleeding lancet was laid	send for explanatory circular.		Olle Childs Denslow, the inspirational singer and public test medium, will be present and take part in all the meet-	receipt of request on Postal; or we will send it to any address on receipt of 10 cents in stamps.
aside because its bad effects were made so apparent, and while its friends were contend-		The Brooklyn Spiritual Conference meets at Everett Hall 398 Fulton Street, every Saturday evening at 8 o'clock. W.J	The Lapeer Choir will assist in furnishing music.	LORD & THOMAS,
ing for its use. I do wish Brother Tuttle	If your nair is getting thin, the application of	Cushing, President; Lewis Johnson, Vice-President.	Public tests will be given from the rostrum every day, in- cluding the fire test. Nearly all phases of mediumship will	
had told our readers, when on that point,	Hall's Vegetable Sicilian Hair Renewer will promote	The Brooklyn Spiritual Fraternity will meet at 16 Smith	be represented on the grounds. Parties wishing to reut tents will please address the Secre-	Newspaper Advertising,
what injurious or depleting agents (which he calls "remedies") his style of doctors "dis-	a thick new growth.	St., two doors from Fulton, in the hall of Union for Christian Work, every Thursday evening, 8 P. M.	tary at Lansing, Hotel Rates: Lansing House and Hudson House & 50 per	Chicago, Ill.
covered " about the time they gave up the	FOR TEN CENTS. The .St. Louis Magazine, dis-	S. B. NICHOLS. President. John Jeffreys Secretary. A. G. Kipp, Treasurer.	day; Chapman House \$1.25 per day; Everett House and Com- mercial House, \$1.00 per day.	
nractice of killing with the lancet without	tinctly Western in make-up, now in its fifteenth year.	New York City Ladies Spiritualist Aid Society, meet every	Arrangements have been made with Messrs. Porter and Goodrich, buss and hack line, for round trip tickets from	
yielding to the "least change" in their "the-	is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set	Weanesday, at 8 P. M., at 171 East 69th Street	depots to the grounds or hotels at 30 cents, including ordin-	
ory " of killing. It is unjust to not give reformers or "ir-	of gold colored picture cards sent for ten cents. Ad-	MRS. S. A. MCCRETCHEN, Secretary.	ary baggage; fare one way only, 20 cents; fare from hetels to camp grounds, 10 cents.	
regulars" the credit of substituting curative	dress J. Glimore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and	The People's Spiritual Meeting of New York City, convenes every Sunday at 2:80 p. M and 7:80 evening, in Arcanum	Dining rooms on the grounds; also lodgings for a limited number.	
things for the killing lancet. Reformers did	Magazine sent one year for \$3.50.	Hall, No. 57 West 25th St., corner Sixth Avenue.	Railroads. The Michigan Central and D., L. & N. R. Rs. will sell round trip tickets on August 7, 9, 18, and 16, good	I WANT ACENTS TO SELL
not become reformers merely for opposition, any more than Spiritualists become such in		Kansas City, Mo.	to return until 19th. The D. G H. & M. E K. will give re-	THE
order to tear down orthodoxy. If the stu-	LAKE PLEASANT VISITORS	, 2011년 2011년 - 1997년 1월 1997년 1월 1997년 1월 1997년 1월 1월 1997년 1월 1	of Secretary of Association. L. S. & M. S. R. R round trip tickets 1% fare from 6th to 19th, Lansing Branch; at stations on main line same rates by application to Secretary. C. & G.	MISSOURI
dents from Mr. Tuttle's "best medical col-	CAMPERS ATTENTION:	The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and	on main line same rates by application to Secretary. C. & G. T. By, is expected to give 1% fare for round trip, but as yet	Washer
leges" have learned all about "everything permanent and true" in medicine, why do	이상 실패에서 노력을 하는 것이 아주는 것 같을 것 같을 것 같을 것	Main Street, Dr. E. G.Granville. President; A. J Colby. Secretary.	has not reported rates. No charge for tenting privileges. Accommodation and feed	Washer
they not manifest more common-sense in	The Best Way to Reach Lake Pleasant From Buffalo and the West and From Points	Chicago, Il).	for horses may be had on the grounds. Season tickets \$1.00; single admission, 10 cents.	HUVIIVI
their practice, or not cease the slaughter that	Between Buffalo and Albany, is by the	2013년 2013년 2017년 <del>- 1월</del> 1917년 1917년 2017년 2017	Good music for dancing parties every evening except Sun-	gence wanting an agency, I will afford a liberal chance to test it before paying for it, and return it at my av-
may be noticed in their pathway? Take	( West Shane Dante ??	The Spiritual Truth Seekers' Society hold meetings every Sunday in Martine's Hall, 55 Ada Street, near Madison. Con-	A cordial invitation is extended to all. For special infor- mation address Secretary.	To men and women of good character and intelli- gence wanting an agency, i will afford a liberal chances to test it before paying for it, and return it at my ex- pense if not satisfactory. It is the great labor, cloth- ing and soap saver. A thousand per cent, the best Washer in the world, and pays capable Agents big money. No boys or unreliable bersons need apply, Write for illustrated circulars. Address J. WORTH, Capital act con US 1700 Formula the act of the
the most of them, and they can do but very	"West Shore Route."	ference at 10:80 A. M. Lyceum for young and old at 2:30 P.	DR. J. A MARVIN, Secretary, J. P. W HITING, President, Address Lansing, Mich., ?	Washer in the world, and pays capable Agents big money. No boys or unreliable persons need apply.
little in the practice of their profession until	Int Man Wash Wast Chang & Dutale Dett	M. Lecture at 7:45 P. M., Mr. William Nicol, regular speak- er. Seats free. A Free Social Entertainment every first and hird Wednesday evening in each month at S. M.	(care Chapman House). )	Write for illustrated circulars. Address J. WORTEF, Gen'l Agt, for U.S. 1708 Franklin Ave. St. Louis. Mo.
they get some instructions from reformers;	The New York West Shore & Buffalo Rail-	D. F. TREFRY, Secretary.		
True reformers will profit by sad experience. but regular bigots or stupid conservatives	way is the only road running through cars from Buffalo to Lake Pleasant Camp.	Saratoga Springs, N. Y.	DIICCALAI	
will stick to their blunders on no better	이는 것이 같아요. 이는 것은 것이 가지 않는 것이 같아요. 그는 것은 것이 있는 것이 없는 것이 같아요. 이는 것이 같아요. 이는 것이 없는 것이 없 않는 것이 없는 것이 없 않는 것이 없는 것이 없 않이 않는 것이 없는 것이 없 않이 않아. 것이 없는 것이 것이 것이 없는 것이 없이 않이 않이 않이 않이 않이 않 않이 않이 않이 않이 않이 않이 않이		BUFFALO LIT	INIA WAIEK.
ground than a lie well stuck too is as good as	Excursion Rates.	<ul> <li>The First Society of Spiritualists at Saratoga Springs, N.Y., will hold Meetings every Sunday afternoon and evening, at</li> </ul>	The Great and Only Known Solvent of 6	Stone in the Bladder. It dissolves both
the truth, and because they are "governed by a stringent code of ethics" which never	Tickets for Lake Pleasant, good from July 15th to September 10th, round trip Buffalo \$12.75; Rochester \$10.75;	the Supreme Court Room, Town Hall; also on the first Mon- day and Tuesday evenings of each month, at which Mrs.	the Phosphate and	
relieved a nain or prolonged a 1118. Such are	Canandaigua \$10.25 ; Geneva \$9.75 ; Syracuse \$7.75 ; Oneida \$6.75 ; Utica \$5.75.	Nellie J. T. Brigham will officiate. E. J. HULING, Sec. H. J. HORN, Pres.	Case of Mr. C, of North Carolina, stated by Dr. G. Ha	istead Boyland, Professor of Surgery, Baltimore Medical Col-
bad facts to look at, and did "irregulars"	Train leaving Buffalo at 9:10 A. M., reaches Lake Pleasant at about 8:30 P. M. Train leaving Buffalo at 4:30 P. M.		land &c.	er of the Medical Chirurgical Faculty of the State of Mary-
cause them? If Hudson Tuttle could have seen what I	waaahaa Taba Diadsont Comn at shaar R-111 5 55	CUIDE-POSTS	Buffalo Lithia Water, Spring No. 2, is a Solvent for Urinary	l at the Springe June 21st, affords undoubted evidence that Deposit, commonly called 'Stone in the Bladder.' About a fording but partial and temporary relief He complained of
have seen as the bad results of the use of qui-	The "West Shore Route" has a passenger equipment unsurpassed by any in the World, and does not propose to be outdone in enterprise or facilities by any other line. All Visitors to Lake Pleasant, from West of Albany and with-	ON		
nine and morphine, and have noticed what I	outdone in enterprise or facilities by any other line. All Visitors to Lake Pleasant, from West of Albany and with-	TWWADDAT DATE	I Insomnia; and his grneral condition very unraverable. Upo	n arrival at the Springe he was passing small quantities of a
Law anhatitaton T indee him to be too houst	in striking distance of the " west shore " will, if they consult their comfort and convenience, take this invivalled route.		I the urme. For the rener of present suffering he was making i	request and ree use of oplates. He was put upon the water
to longer claim that there was a very great ad-	Chicago Passengers can be landed at the Camp without Change of Cars if they go via the Grand Trunk. If their pre- ference or convenience is better snited by taking either the	By MRS. JACOB MARITIN.		
vance made when "a large bundle of Peru-	ference or convenience is better snited by taking either the	The author says: "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through	Sand, which he discharged to the amount of four ounces. Th weeks at the Springs, he has returned home with the Deposit d	issolved and washed out of the system, and the Diatheais, Fonz

ference or convenience is better suited by taking either the Michigan Central or some other line they will, at an agree-able hour of the day, Change Cars at Burdalo Very many ex-perience d travelers prefer such a change rather than complete a long trip in the same car, provided the change is made at a seconable hour and without worry or annoyance, as is the vian bark was reduced to a few grains of quinine, and a large mass of opium to a small quantity of morphine." I will not condemn all concentration, but am satisfied that case in this instance. there is more in these words of Jesus to the Pharisees with their "high moral code " than many persons admit: " What God hath joined together, let not man put asunder." Mr. there is more in these words of Jesus to the Pharisees with their "high moral code" than many persons admit: "What God hath joined together, let not man put asunder." Mr. Tuttle wrote much more of truth than, per-haps, he intended to when he wrote "that the pocket case now contains far more of the 'deadly drugs' than the large saddle-bags of former times." The deadly drugs should be

THE AVELONE THE I

on the ocean, I send out this small beacon of hope through the valley of despeir." Price 25 cents, postage 2 cents extra.

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**NERVOUS DISEASES** 

MAGNETIC THERAPEUTICS.

### By JANES EDWIN BRIDGE, M. D.

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and a stability of the second states of the se

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THOMAS F. GOODE, Proprietor, Buffale Lithia Springs, Va.

weeks at the Springs, he has returned home with the Deposit dissolved and washed out of the system, and the Diathesis, Fors et Origo Morbi, altered. There has been a disappearance of the attending distressing symptoms described, and great im-provement in his condition."

Pupil of Dr. Benjamin Rush.

provement in his condition." Case of Dr. B. J. Weistling, Middletown, Pa : stated by himself. "Experience in its use un Stone of the Bladder in my own person enables me to attest the efficacy of the Buffalo Lithia Water in this painful maisdy. After having been long subjected to sufferings, the intensity of which cannot be descrited, I have, under the influence of this water, passed an onnce of Calcult (Uric Acid), some of which weighed as much as four grains, affording incores ible relief and leaving me in a condition of comparative case and comfort. On one occasion I passed thirty-five Calcult in forty-sight hours. The appearance of this Calcults Nuclei indicates unmistakably. I think, that they were all component particles of one large Calculus, destroyed by the action of the nonities of age) and in my feeble general health a surgical operation was not to be thought of, and the water seems to have accomplished all that such an operation, if successful, could have done. Besides greatly increasing the quantity of the Urine this water scores a decision of site and inverses or size chemical constitution, rendering it rapidly natural, if p-exist and afterwards alkabine, from being algoened is become pale, and having deposited copionsity it becomes limpid and atmemparent." Water in cases of one destred in bails atting the stream and its member to a strest a decide in the action of the parate of the stream is the parate of the stream of the stream becomes its become pale, and having deposited copionsity it becomes limpid and transparent."

Water in cases of one desen one-half gallon bottles, \$5.00 per ease at the Springs. Springs pamphlet melled to any ad bes. Springs open June 1st, 1884. Water for sale by all leaving druggists.

# Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Do They Live?

BY N. M. STRONG.

Do they live, the friends of by-gone days, Who walked earth's paths with me, Who have culled bright flowers in youthful plays, And joined in childhood's glee? Tell me, ye bright-robed seraphs of the spheres, Bo they live, and love the friends of youthful years?

Do they live, those dear, departed souls That passed death's river o'er, Whose boats went down 'mid the hidden shoals, That gird earth's stormy shore? Oh! tell, has life, so bright, so pure and fair. So full of thought, vanished in viewless air?

Do they live? Oh! tell me ere my heart Beats its last pulse on earth; Ere hope's sparkling joys and dreams depart In night of endless dearth; And life sinks down beneath the midnight gloom, Whose shadows close around the silent tomb.

They live, for I hear a whisper low— The deathless angel's tone; Be still, my soul, if thou yet wouldst know The light of woulds unknown; That land where light and love in sweetness blend, Where we shall clasp, for ay, each cherished friend

They live! for I feel their gentle presence Like a summer's wooing breeze; I hear their voices in softest cadence Like a murmur in the trees, And my being with their presence scems aglow, As the waves of life in rhythmic meaures flow. Fredricktown, Ohio,

For the Religio Philosophical Journal.

#### Mrs. Clara L. Reid and Her Mediumship.

BY WM. EMMETTE COLEMAN.

The JOURNAL is correct in saying that "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 that I publish I strive to say naught but truth, and am always glad to correct, or to have corrected, any error found therein. I think that I never prepared any article with more consci-entions care than the one relative to the phenomena manifested through Mrs. Reid and Miss Bogardus. As I gave in it such positive testimony to the genuineness of the phenomena, I felt it my duty, as an impartial chronicler, to state plainly the unfavorable circumstances connected with their production, in order that my readers might be in pos-session of all the facts bearing on the case, and be enabled, accordingly, to judge more intelligently of the value of my evidence in their favor, and to form a correct estimate of the true nature of the phenomena. I felt that if I only testified to the genuineness of the phenomena, suppressing all reference to the unfavorable light in which the psychics are regarded by many Spiritualists in San Francisco, I would be deceiving my readers. In a case like this, I felt that the whole truth should be stated, or none. It is an undeniable fact that a number of the better class of Spiritualists in San Francisco are very suspicious of the phenomena occurring in presence of these two ladies, and are of opinion that I was deceived by them. Prior to the publication of my article, I was cautioned by several to be careful in my endorsement of their mediumship, the manifestations being in their opinion fraudulent; and since its publication others have told me that, in their opinion, I was imposed upon by their humbuggery. In every case I find, though, that those so asserting have never seen the phenomena characterized by them as bogus. They judge the parties according to their past associations, which have not been of an eminently favorable character. consorting, as they have, with the fraudulent ele-ments of San Francisco Spiritualism. Convinced as I was of the genuine character of the phenomena seen by me, it became my duty to publicly avow the

# Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal The closing exercises before our summer vacation

The closing exercises before our summer vacation were held on the evening of June 26th. The open-ing address was made by Mr. Charles Dawbarn, of New York City. Subject: "The Future of Modern Spiritualism." He at some length traced the various religious ideas of past ages, and he held that such a step forward was owing to man's own exertions. He held that there is not a possibility of the human soul acting except through matter, and it is thus that the spirit of man, after it shall have passed to another condition of life, must ever act. He further argued that any form of faith to be success-ful, must be one of ideas; that its facts must be demonstratable ones. He said that a century ago John Murray advanced a new problem or idea in religion, that every human soul will progress in a solution in the second a new problem of description of the intervention of the second nal dogma accepted almost generally by various or

thodox clergymen, and as a power Universalism is fast succeeding among other effete forms of faith. He argued that Spiritualists would never be a powerful ecclesiastic organization; that those who attend our public meetings are composed of people who have become diseatisfied with the dogmas and the creeds of orthodoxy, and a spirit of unrest had led them to our spiritual meetings to see if there was any truth in the claims of Spiritualism. Many of those, he contended, are met by the exposure o fraudulent mediums and enthusiasts among Spirit-ualists, many of the latter among people of prominence, who now defend mediums who have been caught in their imposture, and are ready to certify to the genuineness of the manifestations so ex-posed. A large proportion of those who attend the public meetings of Spiritualists are wonder-seekers going hither and yon, seeking for some new marvel. He argued that if Spiritualism is to be respected in the future it must eliminate from its fold all persons who simulate mediumship, and not encourage or endorse such persons in any way. He said that the public had common sense, and he urged upon his hearers to use that in their efforts to sustain mediums. He argued that man's advancement did not depend upon the flat of Omnipotence, but man evolved higher conditions by the will and spiritual forces. He said the Chinese had accepted Spiritual-ism many thousand years ago, but they had made no real progress in Spiritual science, and he argued if Spiritualism in the future is to be a power for good, we must do all we can to make its central facts capable of demonstrable proof. We must be care-ful of our facts, must not in any way endorse fraud, or countenance any person who simulates mediumship, or who for gain imposes upon those who de-sire to know of the evidences that prove a con-tinuity of life. He closed with a glowing perora-tion, picturing the race freed from creedal bondage

and the superstitions of the past, evolving a natural religion through natural laws and forces created for a purpose by the divine and all-creative power, by some called the Great First Cause. Mr. Albert Smith and H. R. Philbrook made short addresses.

At this particular time there seems to be an unusual interest in Spiritualism in Brooklyn; all the meetings have been well attended, and the Church of the New Dispensation has decided to continue its Sunday services through the summer. The Brooklyn Institute, a solid granite building, is one of the coolect places in our city. Mrs. Lillie will speak there the first two Sundays in July, and will return for a year's engagement in September. Mr. W. J. Cushing was recently elected chairman of the Everett Hall Conference, which will continue its meetings through the summer. In the Eastern district a new conference was organized last winter, which held their meetings in Masonic Hall, Seventh street, near Grand, Sunday evenings. Mr. J. C. B. Pooler is its President and Mr. N. S. Conklin, Secretary. They will continue their meetings during the summer. Mr. Pooler was formerly a member of the fraternity, and it stands upon the same platform that we do.

At the Everett Hall Conference, Saturday evening, a young lady, Miss McCann, gave a very interesting account of her development as a medium, and told of her conversion from Catholicism to the glorious facts and philosophy of Spiritualism. Her mother and sister passed to the Spirit-workl, and her soul was not satisfied with the teachings of the Mother Some three years ago she heard the truth of Spiritualism explained by Mrs. F. O. Hyzer, and a new light dawned upon her soul. She attended meetings and scances; the result was that she became a clairvoyant and clairaudient mediane. Her father will not permit Spiritualists to see her. nor does he know that she is a medium; she related her experience in a modest, earnest way, telling of the joy that illumined her soul by the presence of her mother and sister whose faces he saw, and whose loving messages she could hear. It was to the writer an intensely interesting narrative. Some two weeks ago or more a public séance was held at Central Hall by Mrs. Mand E. Lord and Mr. F. O. Matthews, who gave many tests to persons in the audience. At the close of the exercises, a Rev. Mr. Whitney, an ex-Baptist clergyman, the lesses of the hall, said that Spiritualism could not be proved; that when a man died, he died like a dog, and he challenged Spiritualists to meet him on the collowing Monday evening and discuss the subject he taking the position that spirit-return could not be proved by the Bible. The challenge was promptly accepted, and on Monday evening, June 23d, the hall was densely packed. The reverend preacher argued from quotations from the Bible, that dealing with familiar spirits was forbidden. Judge A. H. Daily replied to him, and his argument was exhaust-ive and convincing, and so much interest was maniested that a collection was taken to pay for the hall for another meeting, and a committee was ap-pointed to prepare a question for discussion on Mon-day evening, June 30th, and it was voted that one hour be given for the demonstrable proofs of spirit return through the medial powers of Mrs. Maud E. Lord and F. O. Matthews. Central Hall was packed solid long before the hour called for this discussion. The committee had selected the subject: "Are the facts of modern Spiritualism sustained by science and revelation?" It was arranged by the committee that Col. John D. Graham should preside, and that Mrs. J. T. Lillie should open the discussion, having 30 minutes, and Rev. Mr. Whitney should follow, and Judge Daily would sum up, to be followed by spirit manifestations through the medial powers of s. Maud E. Lord and Mr. F. O. Matthews. After a prayer by an orthodox clergyman, teiling God what he did not know, Mrs. Lillie stepped to the front of the platform. She was greeted by a storm of applause. Never did her guides have their in-strument in better control, and their argument must. have been convincing to every honest, fair-minded person, that spirit phenomena to-day are caused by the same law and forces which have always existed; that God's love to humanity is as great now as in past ages. She concluded with a grand peroration, picturing the blessings which would come to the world by the general acceptance of the facts, philosophy and religion of modern Spiritualism, S. B. NICHOLS.

#### A Touching Tribute.

Address of Geo. F. Westover at the Grave of His Niece.

The following is from the Evening Wisconsin, of Milwaukee. Mr. Westover is a prominent lawyer of this city:

this city: The following touching address was read by George F. Westover, a well-known Chicago lawyer, at the funeral of his 14-year old niece, Dida West-over, who died at the residence of her uncle, E. G. Comstock, of this city, and was buried at Ocono-mowoc last Monday. The little girl, whose parents, Mr. and Mrs. Carlos S. Westover, formerly resided in this city, but moved to Graham county, Kas, seven years ago, was brought to this city last week to receive medical treatment for her falling eve-sight, and although in perfect health on her arrival here, she died within forty-eight hours of a brain trouble that baffied the skill of the best physicians in the city. At her grave her uncle read the following eloquent tribute to her memory: "It requires a lofty heroism to successfully meet the intricate struggles of life, but in death there is

the intricate struggles of life, but in death there is but one solace--it is human love. The brave man and the brave woman grows stronger and braver, when unaided and alone they contend with the adversities of life, but when the end comes, they lean upon the tearful sympathy of those who are dear. To the man, the woman or the child, upon the dying bed, and to the grief-breaking hearts, that overflow with a new tenderness toward the sufferer, there is really but one present ministering God. That god s love."

"The little one who has just left us, lived a life of devotion to that one spirit—the embodiment of all that is most holy and most pure—the spirit of love. She knew nothing of popular superstitions. The horrors of a faith that sends grand men and sweetest women to eternal misery, for the color of their opinions, never for a moment blighted her fair young soul. Free from hatred, free from bigotry, free from superstition, free from sin, her angel spirit has gone to the eternal source, spotless as the in-

finity of love from whence it came." "Since her infant days this dear child has lived in the far frontier, on the border of the Great American Desert, with no surroundings but the wild illimit table prairies. How meet and how pleasing that as the peaceful end drew nigh, and before darkness covered her fading vision, she was permitted to gaze upon the mighty waters, to behold the brilliant sights of the great cities, to listen to the immortal strains of grand orchestral music, and at last to lie down when the birds were singing, in a land of flowers, and to mingle her dying spirit with the breath of T0808.

"Emulating the spirit of love and tenderness of her, our departed treasure, we will now return the sweet casket to the dust of earth, but the jewel that gave it life and beauty, shall ever be a star in the heavens, along our journey, teaching us anew the unspeakable value of loving kindness and assuring us of the matchless joy of a soul, unburdened by superstition and unknown to sin."

#### The Effect of Tobacco on Children.

Dr. G. Decaisne has submitted to the Society of Public Medicine the results of some interesting observations concerning the effects due to the use of tobacco among boys. Thirty-eight youths were placed in his charge, whose ages varied from nine to fifteen, and who were in the habit of smoking, to inteen, and who were in the natio of smoking, though the abuse of tobacco varies in each case. The effects, of course, also varied, but were very em-phatic with twenty-seven out of the thirty-eight boys. With twenty-two patients, there was a dis-tinct disturbance of the circulation, bruit at the carotids, palpitation of the heart, deficiencies of di-gestion, singsisteness of the intellect, and a craving more or less pronounced for alcoholic stimulants. In thirteen instances there was an intermittent more or rees pronounced for account stimulants. In thirteen instances there was an intermittent pulse. Analysis of the blood showed in eight cases a notable falling off in the normal number of red corpuscies. Twelve boys suffered frequently from bleeding in the nose. Ten complained of agitated sleep and constant nightmare. Four boys had ulcer-ated mouths, and one of the children became the sterior of reducerary with a fact which for Devictim of pulmonary phthisis, a fact which Dr. Decaisne attributed to the great deterioration of the blood produced by prolonged and extensive use of tobacco. As these children were all more or less lymphatic, it was not possible to establish a com-parison according to the temperament; but of course the younger the child the more marked were the ptome. and the that suffered least. Eight of the children in gree tion were aged from nine to twelve years. Eleven had smoken for six months, eight for one year, and sixteen for more than two years. Out of the eleven boys who were induced to cease smoking, six wer completely restored to normal health after six months, while the others continued to suffer slightly for a year. Treatment with iron and quinine gave no satisfactory result, and it seems tolerably evident that the most effective, if not the only cure, is to at once forswear the habit, which to children in any case is undoubtedly permicions.-London Lanest.

#### Is it a Science?-An Erroneous Diagnosis of Disease.

Dr. C. A. Taft, a leading homeopathic physician of Connecticut, died recently. It was supposed for years that he had but one lung, the other, it was said, having been exhausted in early life by a pul-monary difficulty. Very soon after beginning prac-tice he was sickly and puny, and Dr. Willard Parker of New York, examined him and said that one lung of New York, examined him and said that one lung was about gone, and that he could not live over six months. A leading Boston physician confirmed this opinion. Dr. Taft resolutely determined to live as long as possible, and began a course of generous living to make blood and tissues. Speaking of this period he said, some time ago, to a friend: "I had a bottle of brandy at my plate at every dinner, and lived chiefly on rare beefsteak. I got the reputation of being a confirmed drinker, but I saved my life. I have gained nearly sixty pounds, now weighing 186." He did, indeed, live uncommonly well, and had the reputation of providing the most bountiful dinners in Hartford. in Hartford.

Upon his death the newspapers remarked upon his loss of one lung, and expressed surprise that he could have lived to the age of 64. Yesterday, as the result of an autopsy, it was found that both of his lungs were in a perfectly healthy condition, and that the trouble and cause of death was in the stomach, which had not assimilated gastric juces, so imped-ing digestion finally that he literally starved to death. It is considered a noticeable case, showing that a well-educated physician upon his own knowledge, and aided with the diagnosis of the best physicians in the country, was wholly mistaken as to the cause of his ills, and by a course of living designed to cure one serious difficulty, as he supposed, which did not exist, brought on gastric troubles which caused death at last. The dectors here and the people generally who have for years known about the "one lung" only are astonished at the re-sult of the autoesr sult of the autopsy.

#### Reading Wolfe's Startling Facts, and the Result.

To the Editor of the Religio-Philosophical Journal:

Some weeks since I loaned a copy of Wolfe's Startling Facts to a family, and a lad of twelve years be-came so much interested in it, that he induced his father and mother to sit with him and his younger brothers—aged ten and eight—at the table. They soon had rappings and tippings, and once or twice the table has been taken to the ceiling of the room with the eldest boy. A little independent slate writ-ing has also been had. We are trying to have the boys carefully developed for the work they are best fitted for. They are conscientious, good boys, and I look to their becoming reliable mediums. They have walked from their residence, some two miles and a half from the village, once or twice a week, for the past three weeks, to hold scances, and are all earnest investigators. The father is a pensioner, arising from a disabled arm, and the controls so far purports to be his brothers, who lost their lives as soldiers. One evening at my house a mouth organ was taken from the prefet of one of the born and more more different of the born. the pocket of one of the boys, and when replaced, it was taken out again and thrown across the table, whizzing by the head of a girl opposite the boy.Last Saturday night the instrument was taken from the boy's pocket and dropped on the floor. Saratoga Springs, N. Y. E. J. HULING.

#### Spirit Voices.

To the Editor of the Religio Philosophical Journal:

Within about two miles of me there resides a gen-tleman of undoubted veracity and upright character, a member of the Methodist Church, who conceived the idea last winter of building a house of worship for his own and other sects. After the thought was matured, he put forth a strenuous effort to raise the necessary funds by subscription, to accomplish the project, but meeting with such poor success he re-solved to return home and for the present abandon the scheme: but on the way to his house, as he was in the act of passing a fork in the road, a voice from in the act of passing a fork in the road, a voice from an unknown realm appealed to his inner ear and dis-tinctly said: "Take that road." Whilet pausing a moment for reflection, it continued: "Take that road and you will get all the money you want!" He immediately obeyed, and to his great satisfaction soon had the requisite subscription, and as the result the house is now nearly completed. The above is substantially as he related the case to me. He furth-er informed me that at intervals all his life he has heard voices of an intelligent character, sometimes uttering a single word, at other times a full sentence.

Notes and Extracts on Miscellaneous Subjects.

California has more sulcides than any other State in the Union.

Patti claims that she was once asked to marry

Brigham Young. The old Garfield Memorial Church at Washington

has been sold for \$132. A small whisky bottle and some human hair were found in the stomach or a dead shark recently washed ashore on the California coast.

It is said that a substitute for genuine human hair is now made out of the bud of the palmetto tree. It can be made of any length and dyed of any color.

The St. Louis Call asserts that "several cases" of cholera have been discovered in that city, but other papers of the city say it is getting up a senseless icare.

Among customs in Siam is a method of deciding a law suit by putting the litigants under cold water, the one remaining the longest being declared the victor.

At the New York Convention of Deaf Mutes a pair of patent curs was shown. With them partially deaf people would hear better than with their car trump-

An astronomer who believes that the future of the science depends much upon photography, estimates that it would take ten years to photograph the heavens.

A number of Chinese farmers in Merced County, California, have begun to cultivate the opium-yield-ing poppy. As they are making a success of it, it is likely that others will follow in their steps.

While Mark Nutter, a negro, twenty-eight years of age, was driving a buil into a stable near Frenchtown, Ohio, the animal turned and faced him with a fero-clous look, and Nutter fell dead from fright.

The London Hospital authorities recently caused placards to be posted up outside warning people against eating mackerel at this season of the year, as they are said to contain some parasite injurious to health.

A gospel tent capable of accommodating 1,500 people has been erected near Lincoln park, Cincinnati, in which meetings are held each afternoon and even-ing under the auspices of the Society for Promoting Bible Holiness.

A broom of royal hair is used to sweep before the shrine of Buddha in the Buddhist College at Colom-bo. The hairs came from the head of the King of Cambodia, who was purposely shorn for this pious duty.

Captain J. Goldborough Bruff, an old West Pointer, now nearly eighty, still works without spectacles as a draughtsman in the Treasury Department. He is in the best of health and has been all his life an enthusiastic enjoyer of double-can rum, and the strongest and best Virginia tobacco.

Joseph Cook prophesies a schism in the Congregational Church. He divides the sect into two classes, ... one of which "takes Plymouth Rock as a corner stone," and the other "consists of those who float in the tides which rise and fall in the marshes about Plymouth Rock."

"Says the Ottawa (Ont.) Free Press: "'It is use-less to argue with a woman,' we are told; but a wo-man, at the examination in moral sciences at Cam-bridge, in competition with males, was the only can-didate who attained a place in the first class. The subject was Logic and Political Economy."

There is intense feeling against the Jews in West" rn Russia, and they are greatly alarmed. Some of the Slavic organs encourage the anti-Semitic people, declaring that to give equal rights to Jews and Chris-tians would be a greater misfortune for Russia than the former Mongolian yoke.

Lord Coleridge's construction of the English law of "Masphemy and blasphemous fibel" is that the offense consists in scurrilous attacks upon religion calculated to offend and outrage the sensibilities of believers, and not in a respectful denial of the tenets of religion. Sir James Stephen, puts the offense in any attack on the fundamentals of religion.

Dr. Wankel, of Olmuiz, believes he has discovered near Prerau the remains of prehistoric men coeval with the extinct animals of the ice age. The remains of the men and animals were found is a diluvial shicht with tools of bone, ivory and flint, and signs of fire. The interest of the remains is increased by the discovery of human lower jaw under a gigantic thigh

fact and give the psychies that which was justly due them. Justice to them demanded this, but justice to the public and to myself demanded that the unfavorable side of the matter be also presented, and so I stated both; the favorable being given in detail and the unfavorable, in case of Mrs. Reid, very slightly, omitting much of the details.

Examining my article, it is seen that the only thing narrated of Mrs. Reid, based on my own knowledge, is the proceedings of the scance therein described. The other few lines concerning her are simple statements of things told me by others, and I distinctly state that I had been thus " informed." My words are these: "I have been credibly informed that Mrs. Reid has been known to personate spirits.

..... Other things, seriously reflecting on her moral character, are confidently alleged against her." These statements are true. I have been so "informed." and such are "confidently alleged against her." Whether the allegations are true or not, it was impossible for me to state, as I did not and do not know. I simply stated the fact of their existence, and did not youch for their truth. Almost any one of the leading workers of the better class of Spiritualists in this city can testify to the existence of these allegations against Mrs. Reid, and so "substantiate" what I said concerning her. Parties whom I had ever found truthful, and in whom I had confidence. had told me, in a positive manner, of various mat-ters reflecting on Mrs. Reid, and I had found similar narratives largely current in the community both among Spiritualists and non-Spiritualists. I knew nothing of her of my own knowledge, and, very naturally, the wide prevalence of these unfavorable opinions concerning her, rendered me very suspicious of her psychic powers. In spite, however, of these unfavorable circumstances, I was convinced of her genuinences as a psychic, and in justice to her so stated,-at the same time making brief reference to the unfavorable accounts in circulation in the community, and which had rendered me very suspicious of her genuineness. I purposely refrained from giving the details of the things alleged against her, merely making a general statement. I presume no one will deny the existence of these opinions and stories about her in San Francisco, and that exist ence was all I stated as true. Therefore my state ments need no substantiation, as I never vouched for the truth of the allegations.

The lady is to be congratulated upon having such warm champions in San Jose where she has lived so long, and such positive testimonials to her good character. It is much more satisfactory to believe good than evil of any one, and I am always pleased to learn of the good conduct of any medium or peychic, especially of a lady. I am sure I sincerely hope that the excellent character given her is fully deserved, and that the same may be truthfully ascribed to her during all her future life. It is well that the JOURNAL has published the statement of the allegations against her, though they may be unfounded since it has afforded an opportunity of their public denial and the presentation of rebutting evidence in her favor. These stories are certainly in wide circulation in this city, greatly to the lady's disadvantage if untrue, and by this means she has been given the benefit of a widely-read denial. Since the denial has been made I have made diligent inquiries as to the actual facts in the matter. Those making the allegations adhere to their truth, and others have repeated them, evidencing an extensive circulation and cred-ence. On the other hand, other reliable parties in San Francisco tell me that they are positive that they are false, and that Mrs. Reid is a good, true woman. In this conflict of evidence I find it very difficult to arrive at any decided opinion. I sincerely hope and wish that the latter are correct, and the allegations faise. In the matter of the charges against her character, we should, I think, render the Scotch verdict, "Not proven." If she is innocent, it is probable that the nature of her associations has had much to do with the origination and circulation of the stories about her; the elements surrounding her were bad, though she, herself, was not of that character. My reference to her separation from her husband was not intended as any reflection upon her, since many excellent women are similarly situated. Having spoken of her husband's fraudulence, to state that she had separated from him was more to her credit than otherwise; and if the asserted cause of her leaving him be true, she did right. **Presidio of San Francisco**, Cal.

A Shaker Endorsement.

When an editor can encourage truth and denounce error, fearlessly and consistently as we find in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, we may then look hopefully for a better phase of Spiritualism to spring up in the land. We are inter-ested laborers in this field of mystic influences, and accept with pleasure all that embodies light or increases our intelligence upon this most valuable subject Dreams and visions, and divers other gifts, are among the blessings that have fallen to our inheritance, but they should be reported in all truthfulness. That there may be spurious or sham demon-strations conjoined to the same company, or that the credulous or over-anxious should sometimes be deceived by a false light, is not a subject of surprise. In the exposure of these spiritual magicians and their sham manifestations we most heartily commend the courage of the JOURNAL as fair in its treatment, and as an able advocate for the truth-Shaker Manifesto for June.

Jacob Rummel writes: A late number of the RELIGIO-PHILOSOPHICAL JOURNAL was to me a "slice of manna" upon which I can feed the remain-der of my life. The iconoclasts have about complated their work, and the builders have come to lay the foundations of that great spiritual temple, at whose shrine humanity may worship together, in the bonds of universel brotherhood. Soon the earth will reverbrate with songs of triumph by those "redeemed" from theological environments.

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## Miss Radu Husted's Progressia Greek

Classical teachers, says the Brooklyn Union, are much interested in the Greek record made the past school year at Fref. West's Seminary by Miss Kulu Husted, daughter of W. A. Husted, of St. James place. The regular proparatory course for colleges covers three years, and includes but four books of Xenophon's "Anabasis" and three of Homer's "Illiad." Beginning last October with the Greel alphabet, Miss Hussel has since not cally done all the required work in one year, including Arnold's "First Greek" book and "Jones's Composition," But has also read critically the whole twenty-four books of the "Illad." Her instructor was Miss Cera Townsend, a graduate of Michigan university. Ann Arbor, who is the professor of Greek at Dr. West's school. Mice Husted will enter Smith's College in the fall. It is believed her record has never been equaled by any American young lasy .-- Chicongo Daily Now.

#### Beath of a Woman Who Lived Fifty three Days Without Road.

Lizzie Brasley, of White Cloud, Doniphan county Kas., the woman who started to commit suicide by starvation, succeeded Sunday morning, June 20th, at 3: o'clock. She wholly abstained from food for a period of fifty-three days, during which time she also studbernly refueed to speak. Before beginning self-starvation she had lain seven weeks on a bed of sickness, and her system was therefore much reduced when she began. An autopey revealed the fact that her organs were all perfectly healthy. The formal verdict of the physicians was death by starvation. When she took the strange freek she had been in an unpleasant quarrel with her father, and the loss of a little niece whom she had reared discouraged her. She recoired upon suicide. She first tried chloral, and that failing, guit eating.

#### "Can Spirits Perceive a Physical Body?"

### To the Editor of the Religio-Philosophical Journal

I was very much interested in the inquiry of B. R. Anderson, of Concordia, Kansas, in your issue of June 7th: "Can a spirit perceive a physical body?" I have been investigating spirit phenomena for the last nine years in my own family, my wife being a table-tipping medium. The question asked by Bro. Anderson, "Can you see me?" and as he says nearly always answered in the negative, has been asked by me many times, and almost invariably answered in the affirmative. I am, indeed, very much surprised at Bro. A's experience, that Spirits can neither see at Bro. A's experience, that Spirits can hether see nor hear us. I could relate scores of instances to the contrary, but knowing my space is limited, I will mention but few at present. On one occasion the question was asked: "Can you see us as plainly as we see each other; if so, tell us what Elmer was do-ing to-day?" The response came: "I saw him throwing out rock." My son was quarrying rock that de about a mile from home. How did ther that day, about a mile from home. How did they

know he was quarrying rock, unless they either saw him or heard us talking about it? On another occasion my daughter being in poor health, we received a message purporting to be from my mother, in which she said: "You ought to take better care of Effie." After telling her we had done all we could for her, we then asked if they had any advice to give She immediately answered by table advice to give. She immediately answared by table tipping: "Put in the window lights, and dress her in fiannels." The question naturally arises, How did they know those lights were out, or that she was not dressed in fiannel, unless they either saw they were out or heard some one talk about it?

E. A. CARPENTER. Wellsville, Kanses.

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word, at other tim Now, if those voices are not the result of spirit influ-ence, what is it that causes them? If the voices heard are the voices of spirits, and orthodoxy is correct in secting that they are from the devil, I want to know who the devil is working for or whose side he is on? Will the editor of the Northwestern Christian Adrocate please shed some light upon it? Chariton, Iowa. M. J BURR.

Mr. J. Boulier, of Toronto, Canada, a prominent Spiritualist, writes as follows in reference to the seath of R. Arnolä:

"Our friend, R: Arnold, is no more of this world; be passed away June 17th. He had disease of the heart, and although he had been confined to the some for three months, he died very suddenly-in fact, he had no idea his end was so near. Me was a true specimen of a good man in every sense of the word-honest and upright in althis dealings, a friend to the poor and a faithful believer to the last in the beamiful philosophy which teaches man how to live as well as how to die. Our friend was 73 years old, and had been 25 years in the service of the Grand Trenk R. R. His remains were taken to Wellington Scenare, near Hamilton, the spot where he had pass-ed his early days. We was buried with Masonic hon-ors and followed by a large number of friends to his last resting place."

The following, which are a sample of hundreds we are receiving, speak for themselves:

C. M. L. Hill writes: Your paper is admirable--it makes Spiritualism a respectable religion.

C. Marble writes: I like your paper vory much, al-though not an avowed Spiritualist. I like it for its moral tone and its apparent bonesty and fairness in dealing with the great question of Spiritualism and other kindred subjects.

L. F. Darling writee: Though not yet a convertion your doctrine of Spiritualism, I read your paper with a great deal of interest, and nothing would gratify me so much as to obtain some convincing proof of the truth of that belief or religion which you so ably advocate in your paper.

#### A Courageous Organ.

Spiritualism, true or false, has in our opiation, no more able and courageous organ than the RELIGIO-PHILOSOPHICAL JOURNAL, published at Chicago. This paper is the one paper to which to go for as nsible exposition of spiritual phenomena, and the last one to which fraude may recort for whitewashing purposes. It endeavore to put Spiritualism on a scientific basis, and courts the severest tests, and our spirit-ual friends are acting very unwisely if they are not gathering food from its columns.—The Semi-Weekly Reporter, Somerset, Ky.

"Kapee P1" writes: All my life I have had great fear of death. Of lightning I have ever been especially afraid, because of a possible unprepared ushering into the presence of the Omnipotent. Since reading Spiritualistic books, I no longer ex-perience that awful dread that was won't to come over me when the artillerists of the skies seemed to be practicing at me. Formerly I had a great dread of ghosts, and of the grave-yards as their especial haunts; now ghosts or spirits seem to me to be friends, and no feeling of dread oppresses me when in the propinquity of grave-yards during the close of the day.

A. E Stanley writes: Very glad to be able to send another name. The JOURNAL is a thoroughly good paper, high-toned and sensible, and this is praise enough, and certainly it is entitled to that much.

Mr. Anthony Coffan, in renewing his sub-scription, says: "I am most 80 years of age, and have a pretty hard struggle to get along, but it would be harder to go on without the JOURNAL."

S. L. Pervier writes: I like the JOURNAL, and most heartily approve and earnestly endorse your position on pure Spiritualism.

S. W. McElwee writes: We look forward with pleasure for the JOURNAL, and we always find words of comfort and cheer in it.

The parson of the First Baptist Church, of Philadelphia, prayed fervently on a recent Sunday that the heavens would wear an unclouded face on the day appointed for a church lawn party the following week, but, notwithstanding that the church is a fine Sothic structure and the congregation one of the most fashionable and influential in the city, the heavtest rain for years fell on the fete day.

At the present time the United States turns out more manufactured products than any other nation in the world, the total in 1880, as given, being \$5,560,-000,000, while those of Great Britain were valued at \$5,091,000,000 in 1882. By the same authority the total industries of the United States in 1880 were \$11,405,000,000, those of Great Britain 9,200,000,000, hose of France \$6,840,000,000; those of Germany \$6,-550,000,000, and those of Russia \$4,650,000,000.

A number of peculiar insects, known as seventeenyear locusts, have made their appearance in immense numbers in the woods a few miles south of Manas-quan, on the Jersey coast. The trees are literally sovered with them, and the noise made by their jaws as they eat the twigs is so great as to prevent one from hearing a person speak at a few yards' distance... The woods have been visited by thousands to see the strange insects. The injury to the trees will be considerable, as the locusts eat the fresh shoots of this year's growth.

It is told of Dr. McCosh, of Princeton, that once, lecturing before the senior class on Leibnitz's theory of the reason of evil, he was interrupted with the question: "Well, doctor, why was evil ever introduc-ed into the world, anyway." "Ah," he replied, "you have asked the hardest question in all philosophy. Socrates tried to answer it, but fulled; Plato tried it, and he failed; Kant attempted it, and made bad work of it; Leibnitz tried it, as I have been telling you, and he begged the whole question; and I confess I don't know what to make of it myself."

"I maintain," says Mr. Walter Besant, "that fiction is a fine art, governed by general rules, like any other art; that these rules can be taught like those of any other art; and that the teaching breaks down just where that of painting, music or sculpture breaks down-at those points, namely, where natural apti-tude is required, and fails to appear. This is the ru-mentary condition of the art, just as an eye for color, form and drawing-in other words, natural apti-tude--is required for the painter's art."

Miss Helen Gardener does not speak reverently of the prayers offered at political conventions. She writes thus: "Dishop Fallows told God at the republican convention that if He (God) would help them elect the nomines of the convention, that He 'should have all the honor, praise, and glory, world without end.' But just wait until after the election and see who gets the honor, the praise, and the glory of the victory. Whatever share God expects to get he will have to take during the prayer time of the convention, for the republican party will gather in all that is affoat after the election."

The Buffalo Express says: "One of the latest feminine pleasantries is to wear a tiny gold and silver plated money box as a chatelaine ornament. It is quite the thing for young ladies to wear charity boxes,' as they are called, and, as a rule, their gentleman friends delight in being wheedled out of a nickel to help support the cause. The most striking pe-culiarity in connection with this oddity is that no gentleman ever knew one of these boxes to be quite full, though at most no one of them will hold more than a dollar in nickels. The 'good cause' is said to be in a flourishing condition just at present, and it is conjectured that quite a fund has been accumulated principally in the coffers of the glove and ribbon dealers."

Dr. Monroe of the Iron-Clad Age, who has a de-cided aversion to tobacco, attended a political gather-ing recently at Indianapolis, and "was driven to the open street for respirable air " three times by tobac-cosmoke, the last time " in a dazed condition." His experience leads him to remark: " A man may not rightfully polson the air that another is compelled to breathe. The smoker should go to the woods or the woodshed or behind the barn." He asks: "Will men never become so kind and considerate for the comfort of their fellows as to forgo smoking in public places? Shall we never have a race of gentlemen with too much delicacy and taste to gratify their appetites to the annoyance of their associates?"-in-

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# JULY 19, 1884.

#### When My Ship Comes In.

Summer and winter are one to me, And the day is bright, be it storm or shine, For far away o'er a stormy sea Sails a treasure-vessel, and all is mine. I see the ripples that fall away, As she cleaves the azure waves before; And nearer, nearer, day by day. Draws the happy-hour when she comes to shoro.

"But what if she never comes?" you say, "If you never the honor, the treasure gain?" It has made me happier, day by day, It has eased full many an aching pain; It has kept the spirit from envy free, Has dulled the ear to the world's rude din. Oh! best of blessings it's been to me. To look for the hour when my ship comes in.

-Edward S. Rand.

#### A Wild Man in Church.

Londonderry, Ireland, is greatly excited over the most scandalous affair which has yet cropped out from the Orange-National feuds. During vespers on one occasion lately in one of the Catholic churches, and while the priest was chanting the "Magnifi-cat," a man, wild with excitement, entered the church door and yelled at the top of his strong voice: "Look out, ye damned papists!" This horri-ble invocation paralyzed the services and caused the startled worshipers to turn to the door. The intru-der ran with all his might down the aisle, howling and cursing as he went. He reached the sanctuary der ran with all his might down the aisle, howling and cursing as he went. He reached the sanctuary rail before any of the frightened people could inter-cept him. With a bound he passed over the rail and ran up the stairs to the altar. This he attacked with the vigor of frenzy, and succeeded in breaking to fragments the henediction pieces standing outside the tabernacle. He then leaped upon the altar table and cursed the people and priest. Disrobing him-self of his coat, vest, and pantaloons, he pounced upon the alter and then snatched up the commun-ion-cloth and proceeded to tear it to tatters with his teeth. The scene in the church was one of terrible teeth. The scene in the church was one of terrible excitement, and during the panic several women swooned. Finally the officiating priest and a num-ber of men recovered their self-possession and rushed upon the sacrilegious criminal. He was hurried from the alter and would have been torn limb from limb but for the interference of the priest. The man made a desperate resistance, and was not overcome until some policemen arrived and handcuffed him. He had taken such a firm hold with his teeth on the communion cloth that it had to be cut away from his mouth. It was ascertained that he was an Orangeman of weak mind who had become hopelessly demented during the recent exciting polit-ical events in Derry. He was removed to an asylum.

#### Measuring a Dream.

In your issue of May 24th is an article on "Speed of Thought," showing the rapidity of thought as shown by an engineer dreaming a long dream while travel-ing 250 feet in four seconds. A case happened wherein the dreamer had an equally long dream in less than one second. A telegraph operator was one night during the Turco-Russian war receiving a press disnatch reagrading the war in which the a press dispatch regarding the war, in which the name of Gortschakoff was being telegraphed. Gorts-chakoff's name appearing so often in such dispatches, the operator, as soon as he heard the first syllable of the great premier's name, went to sleep and dreamt he went to his mother's home in the Inand dreamt he went to his mother's home in the Ia-dian Territory; went hunting with some Indian friends; had a great deal of sport, and went through an experience which would take days to perform, and finally, after returning from the hunt during the division of their game, he woke up in time to hear the final syllable of Gortschakoff's name, and succeeded in making a complete "copy" of the mes-sage. At the rate of forty words per minute, at which telegraphing is usually done, you will see that the time of the dream, which commenced when the middle syllable of Gortschakoff's name was being made, was one-third of one and one-third of a samade, was one-third of one and one-third of a second, or forty-four one-hundredths of a second .--Selentitie American.

#### A Squaw's Prayer.

Mrs. Maria E. Holmes, of our town, sold on Tues-day last a tract of land, part of the original tract of land known as Mills' Point, on the Wilcomico river, which has been in the Mills family since the earliest

ARE CURED BY

# AYER'S PILLS. **Kidney** Diseases

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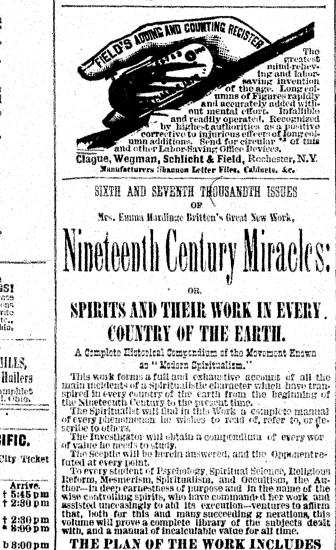


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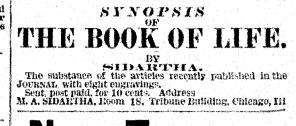
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# **INDIGESTION AND CONSTIPATION**

settlement in Maryland. Some generations back, i is said, some of the male possessors of this original tract killed an Indian woman's son, whereupon she prayed heaven to deny the possessors and their de-scendents the happiness of a male heir for many gen-erations. Whether there is any truth in this state-ment or not, it is very certain that this property has always been owned by, and transmitted through, the female branch, and that no male issue has ever lived to attain the age of 21 until the present generation, and of the present it is true that of nineteen children, eix of whom were boys, but one lived to attain the age of 21.—St. Mary's (Md.) Enterprise.

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#### Continued from First Page

day see the same hand write a like condemna tion of those who were scoffers of modern Spiritualism. Mrs. Lillie asserted that she had seen six mediums, controlled by six different spirits, speaking in six different languages, and all of them uneducated in any of the languages which they spoke. Table tipping was another manifestation of modern tipping was another mannestation of modern spiritual power, and it was a manifestation of the same power which enabled one of old to spit upon the clay and apply it to the eyes of the blind man, thus restoring his sight. It was not the mud that worked the cure, but the spiritual power of the operator. There was not a Christian present, Mrs. Lillie said, who did not believe that story because it was who did not believe that story, because it was old enough to be believed. But Spiritualism is said to be too new to be believed. It must be laid away between the leaves of a book for be laid away between the leaves of a book for 1,800 years or more, and then it would be easy of digestion. "Who rolled away the stone from the door of the sepulchre?" asked Mrs. Lillie. "Some say two angels, some say two young men. I believe both, because I believe that they were the ministering angels ap-pointed to roll away the stone." Mrs. Lillie closed by assuring her hearers that the day was coming when they would he glad to class was coming when they would be glad to clasp the hands of the Spiritualists and would eagerly ask for an explanation of the mystery

of materialized manifestations. The Rev. Ethan Whitney then took the platform and took up the argument for the nega-tive side of the question. He began by an-nouncing his adherence to the command of Paul, who said, "Preach the Word," and said he proposed to try the arguments they had heard by the Word of God. He did not deny the manifestations but alaimed that there the manifestations, but claimed that there the manifestations, but claimed that there were two kinds of spirits. The Bible said there were false prophets, and these are they that have gone after false prophets, misled by false spirits. "Let us go back," said Mr. Whitney, to the creation of man. How did God make man? In his own image, out of the dust of the ground. And there he lay, a per-fect man—head, body, limbs, eyes, hands, feet, heart lungs—inst as perfect a man as he was heart, lungs-just as perfect a man as he was before God breathed into him the breath of life and he became a living soul. And what did God do to set the machinery in motion? Breathed into his nostrils the breath of life. That was all. Take out the breath, and what is man? The body returns to the earth just as it was before the creation, and the breath returns to God who gave it. That is where Adam is to-night—mingled back with the dust of the earth.'

Mr. Whitney, proceeding, declared that there was no hope for mankind except in the resurrection of the body, and said that there was not a single sentence in the Bible that said that man ever died and went to heaven, or ever will go. Yet ministers talk of friends in heaven, while the poor, heart-broken moth-er weeps for them in the grave. Christ died and was buried. After three days he arose from the grave. At the tomb of Lazarus he said, "Roll away the stone." And when the stone was rolled away, he said to Lazarus, "Come forth." If Lazarus had been in heaven, and not in the grave, would he not have said, "Come down," instead of "Come forth?" So with the resurrection of the widow's son—a genuine resurrection. And what said Jesus to his sorrowing apostles? "Whither I go ye cannot come." In the acts, it is said of the cannot come." In the acts, it is said of the good David, who had been dead hundreds of years, that he was not yet dead. Mr. Whitney said that the word soul, which was synony-mous with body in the original, occurred 350 times in the Bible, and that it was applied to men, fishes, birds, beasts, reptiles, and every living thing. If mea also asid in the Bible living thing. It was also said in the Bible that Christ gave his soul as a redemption sin. Abraham also took with him all the souls he had gotten. The word immortal, Mr. Whitney said, occurred only once in the entire Bible, and that was in the first chapter of Timothy and the seventeenth verse, yet in prayer meetings men were continually talking about "immortal souls never dying, im-mortal souls," and all the preposterous non-Sense.

to rest in the Spirit-world."

This closed the discussion, and the Chair-man announced that Mrs. Lord and Mr. Matthews would give a few manifestations of spirit power. Mrs. Lord, after a brief ad-dress, stepped down from the platform and said she would speak to a few only in the audience. She asked those who wanted her to tell them about their friends in the Spiritworld to raise their hands, saying she wanted only those who were strangers to her. Dozens of hands went up all over the room. Stepping in front of an old gentleman, she

said: "Seven spirits come here to-night to see you, a father and six children. One died of consumption, one by accident, one of fever far away from home; and one went away and was never heard from afterward. Your mother wore her hair very plain, like a Quakeress, and a little apron.'

The gentleman said the lady was right; that he did not know her, and that he was not a Spiritualist. To a lady Mrs. Lord said: "There comes the spirit of a man who says he wants to talk to his wife. He brings a beautiful child with him that has not been long in the spirit land. Here comes four of your father's family. The original family consisted of eight. There are five in the Spirit world."

The lady said it was all true. Mrs. Lord spoke to a number of others, in most of which cases she was said to be mainly correct, but in one or two instances she failed, notably with an old gentleman who had been invited forward from the back part of the room by the Chairman, and with whom she labored long to convince him that she could tell him all about seventeen of his friends, some of whom had been dead twenty-five and thirty vears.

Then Mr. Matthews took the platform and

closing his eyes he said: The first object I see is the spirit of a man with light hair, blue eyes, and prominent cheek bones. He says he passed away with consumption. He brings the spirits of three children with him, and says he has left three behind for his wife to care for. And he says he wants to say to her that he is satisfied with the steps she has taken for the children, and is glad he was able to impress her mind so as

to cause her to take the step. Is there any one here who recognizes the picture? A lady dressed in deep mourning said she recognized it, all but the description of her husband. Mr. Matthews modified the description somewhat, and said that when her hus band died she put her hands on his forehead, and that was the first she knew he was dead He asked her if that was true, and she buried her face in her hands, too much overcome to answer. Subsequently the lady told a Union reporter that what Mr. Matthews said was all true, that he could not have known about it and that she was not a Spiritualist. She said it was not so much the description of her husband as it was the telling of the exact number of children she had lost, because no-body but herself and her dead husband knew

that. Mr. Matthews then described two more intelligences" which he said he saw in the back part of the room, but in both instances when he called for the recognition of the picture, he was told that such a person had been there, but had gone. There will be another similar meeting next

Monday night at the same place.

body, and the clairvoyant sees the angel hands of those who are striving to release the spiritual from the natural body, until the work is completed and the spirit is carried away the tomos, or out of the deputs of ocean, or gathered from the winds and elements, and quickened by the return of the long absent spirit. Hence has arisen the dread of death. We are chilled by the prospect of the gloom of Hades, a dismal region of shadows, with no real life, nor aught of the joys that make life a plossure an element avistance and the life a pleasure-an abstract existence-mere self-consciousness, and nothing more, a mem-ory and an anticipation. But we do not so understand eternal truth. We never really cease to live. Death is not an accident which has befallen the race. It is a process as purely natural as when the butterfly emerges from the chrysalis. It is no more fraught with strangeness or mystery than when the grain bursts forth into the tender blade. It may, indeed, be unduly precipitated by accident, violence, or disease. But when normal, i comes not until the ripeness of age, when all things are ready and nature has run its course. The spirit is ripened and the form is dropped, like the husk from ripened fruit. But even when the change comes in the earlier years of life, the immature spirit is received, nurtured and fully developed in conditions favor-able to progress. And may we not hope that

the sins and follies of life may be finally over-come by that divine love which never faileth, even in the world to come? All of us have friends upon the other shore, to greet us as we, in turn, gather with them there. They are hidden from our view, but still they live in the sunny clime of the Morn-ing Land, in homes beside the streams that

ever flow upon the heavenly landscape. There is no death. Perhaps a few days or months of sickness, in which the outer man perisheth perhaps a temporary unconscious-ness, from which we awaken to sleep no more. It is difficult to dwell upon this theme in a tame and prosaic strain. The spirit is ele-vated and inspired as we think of human destiny in all its greatness. How carefully should we live, that we fail not to gather the best fruits of our immortality, so that when our work is ended, we may be up and away.

"Where the faded flower shall freshen, Freshen never more to fade, Where the shaded sky shall brighten, Brighten never more to fade. Where the sun-blaze never scorches, Where the star-beams cease to chill, Where no tempest stirs the echoes Of the wood or wave or hill; Where the daylight dies in fragrance Mid the burst of holy song; Where the bond is never severed, Partings, claspings, sobs and moans, Midnight waking, twilight weeping, Heavy noontide--all are done; Where dear friends in kingly glory, Such as earth has never known, Shall each take the righteous sceptre, Claim and wear the heavenly crown." --Rev. J. G. MILLER in The Bismarck Weekly

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Cincinnati, Ohio,

# **PROTECTION.**

Every housewife can try the "Royal" or any brand of Baking Powder, by placing the can, top down, on a hot stove till heated. Remove the cover, and if there, she will smell AMMONIA-HARTSHORN. After which she can change it for Price's, that has nothing base in it.



Ammonia, Lime, Potash, and Flour sold for years as an "Absolutely Pure Baking Powder."

ANALYSES OF THE ROYAL BAKING POWDER.

Mr. Whitney's half hour expired before he had got half through, and he wanted more time, but the audience refused to grant it to him and he was compelled to stop.

Ex-Surrogate Abram H. Dailey closed the argument for the Spiritualists. The entire argument of Mr. Whitney, he said, was but a repetition of the arguments he had used a week ago, and might be summed up in the one idea that all of man died when the breath left his body. Two thousand years ago, Mr. Dailey said there lived a man named Julius Cæsar. He was an ambitious man, and he carried the prowess of the Roman arms all through the surrounding country, and conquered many nations. For fear that his fame would not be known to future gen-erations, he wrote his "Commentaries." In the opening of his book he declared that the world was divided into three parts-Europe, Asia and Africa. That was true of Cæsar's time, and Cæsar was ignorant that there were two sides to the world. Mr. Whitney was very much like Cæsar, and was ignorant that Spiritualism had discovered another side-the spiritual world. It re-minded him of the man who had one talent, who buried it in his own conceit, wrapped it up in the mummy cloths of superstition, and let it lay in the darkness of benighted bigotry until the "crack of doom," and "Gabriel blows his trumpet in the morning."

He thought he heard the trumpet of Gabriel blowing, and that the crack of doom was coming, for such as Mr. Whitney, at least. "My friend says," continued Mr. Dailey, "that Moses wrote the first five books of the Bible. But he cannot prove it. What were the people for whom those five books were written? A poor, miserable tribe of wanderers, who went down into Egypt, where they were taken care of for 400 years, when they were taken care of for Arb years, when they repaid their benefactors by plundering them of all their jewels and making a bee line for the wilderness. They talk about the pillar of cloud that went before them by day and the pillar of fire by night. They were noth-ing more than the fires with which any suc-cessful Gaparel of to day would guide big cessful General of to day would guide his army on a march through a wilderness. Everything in nature is indestructible, and God himself is but the highest manifestation of nature. He is God of the universe, stretching millions and millions of miles away. That is the God we would have. The power that sustains the universe, the light that puts vegetation upon it, and not the little individual God, fashioned after the pattern of the little man my friend is himself. God is indestructible. The soul of man is the spark of divinity put into him by God Almighty Himself, and it is absolutely indestructible. There are invisible forces in na-ture, and Spiritualism is one of them. You are held on your own seat by an invisible force. You can feel it, but you cannot see it. There is no such thing as nothing, and no There is no such thing as nothing, and no such place as nowhere. Space is always present, and you cannot get away from it. A man is put to sleep by informerism, and he sees what the mesmerizer see, feels what he feels, and tastes what he tastes. There is a spiritual body that forms over the natural

Martin Contraction and

There Are No Dead.

But as touching the resurrection of the dead, have you not read that which was spoken unto you by God,saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.—Words of Jesus. There is no death! The stars go down

To rise upon some fairer shore, And bright in heaven's jewelled crown They shine forevermore.

There is no death! The leaves may fall, The flowers may fade and pass away, They only wait thro' wintry hours The coming of the May.

There is no death! An angel form Walks o'er the earth with silent tread-He bears our dear loved ones away, And then we call them-dead.

He leaves our hearts all desolate---He plucks our fairest, sweetest flowers: Transported into bliss, they now Adorn immortal bowers.

But ever near us though unseen, The dear immortel spirits tread; For all the boundless universe Is life-There are no dead!

Let us raise a solemn protest against the use of the epithet "dead," as applied to the departed. It has a chilling, ugly sound, and must be as repulsive to them as it is to us. Let us drop its use henceforth and forever. To the disembodied, existence is as real as with us—yes, even more so. The earth-life is superficial, arbitrary, accidental and conven-tional. The life of the world to come is real, spiritual and substantial. Here we may pluck the shadowy semblance of a rose, constructed by the forces of nature out of juices and elements of earth, and colored by the solar ray. It fades in an hour and its leaves are strewn upon the ground. There, the same forces, upon a higher plane, burst forth in the foliage and blossoming of paradise. There is no death.

The superstitions which we have inherited from a darker age, have surrounded the death bed with anguish, and decked the hearse with the sombre trappings of unutterable woe. This, a better philosophy seeks to dispel. The heavenly world is drawing nearer to earth, and we feel its influence more and more clearly from year to year. It is rather a matter of knowledge than of faith, that our departed loved ones are living still, living in all the exuberance of eternal life, and that the veil is but thin that divides us from them.

For ages the world has lived between hopes and fears; fears of death as the grim destroyer, and hopes that after all, there might be a life that outlives the silent tomb. In remote ages, when divine inspiration first was felt, ages, when utvine inspiration hist was lot, a dim and uncertain light began to shine up-on the pathway to the tomb. It has proved to be a light that shineth more and more unto the perfect day. The seers of antiquity saw and spake their-visions of that which is to come then doubt shill have broken the seel come when death shall have broken the seal. The same was more fully revealed by the Prophet of Nazareth. Before him it was dimly shown to the few whose hearts were attuned to the melody of heaven; but he was the first to demonstrate openly and unmistakably, and in such a way as to enlist the affections of the race, that death has no chains for the immortal man; and since his time a well defined

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# ANALYSIS IN 1875.

LIME (Phosphate of)	.81	per	cent.
POTASSA (Sulphate of)	.56	Der	cent.
AMMONIA (Carbonate of)	2.36	Der	cent.
POTASH (Bitartrate of)	47.33	per	cent.
Soda (Bicarbonate of)	16.64	per	cent.
Flour.	32.30	per	cent.
"The above is the result of my chemical analysis of Ro Powder." C. GILBERT WHEELER March 30, 1875. Professor of Chemistry Chicago	yal ] Univ	Bak /er/	ing.

### ANALYSIS IN 1884.

*LIME (Tartrate of) AMMONIA (Carbonate of).	5.25 p	er	cent.
POTASH (Bitartrate of)	0.60 p	)er	cent.
Soda (Bicarbonate of)	2.90 p 9.00 p	er.	cent
M. DELAFONTA June 11, 1884. Analytical and Consultin	INTE		

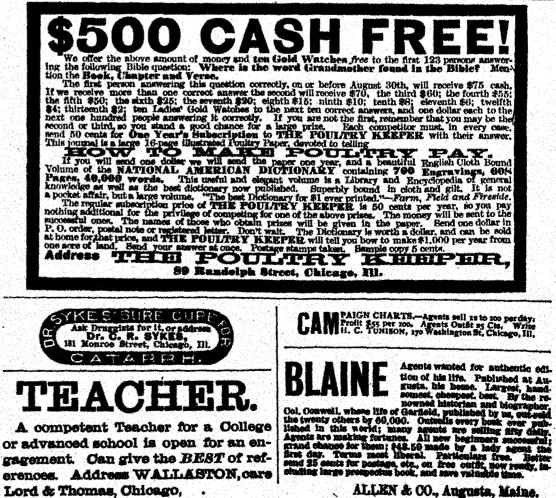
The above shows the uniformity (?) of the Royal Baking Powder advertised as a "marvel of purity" that " never varies," " sold only in cans."

# HOUSEKEEPER'S TEST.

Place a can top down on a hot stove till heated. Remove the cover and smell,-" AMMONIA-HARTSHORN,"

### THE ORIGIN OF AMMONIA.

"Ammonia was probably originally prepared from putrid urine."-- United States Dispensatory, page 107. "NOTE.....The lime found by Prof. Delafontaine in the Royal Powder is the lime that the Royal Baking Powder Co. ad-ertise as " a caustic so powerful that it is used by tanners to eat the hair from the hides of animals, and in dissecting rooms o quickly rot the flesh from the bones of dead subjects."



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