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VOL. XLII.









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 idea. To be sure, the fact that an unedueat
ed Icelander, mountaineer, Arab, Oriental or African belloves these thinge is no reason
whatever why we ghoulu aceot them. Ionly
note them to ehow note them to show such a belitef existed in
ancient times, and still continueg. Man
scholars recogizing this scholars recegnizing this fact, yet thinting
the uhole matter a delnsion, have spent
mneh time in trying to accoint for so mach time in trying to account for so uni-
vergai and long continued an ,error, as they
conider it. consider it
Perhaps one of the principal causes in
clining bumanity 0 this bolief, is the in
stinctive degire to live agsin, which we a feel. I do not think thigere is why one hare
present who wonld not ilike know that he
will survive the chang Will survive the ehange called death. Fur
ther; I can hardly conceive of any one wh
has lost a father or mother, a brother or eis


 consuming desire, is it surpribing that a
philosophy assertng that opr desirs is well
onanded, and that the proof of its truth is at

 the wanes when things diving are not being
accepteri on the mere ipsedixit of any one
The world is raplidy approaching that point


 from which doabt is removed. The world
will not long beliliev in a fatture oristence
on the say-so of anybody. it demande evi. dence-clear, strong evidence, and much of
it. Without buch evidence it will otther de-
ny the oxistance ot hings spiritual, or at
most say, "We do not know, And in passing I will say, I conglaer the
confict of the coming timp will be, not be-
tween Christianity and infdelity, bat be-



CHICAGO, JULY 9, 1887. No. 20
 mort light before reaching a conelubion. plainable, were regarded as miracles, becanse
not understoond The atuane of knowledge has stolen from Jove his thunderbolts, frome shown the rainbow results from the opario
tion of unchangeable laws, May not far
ther research in natare explain what is now
 A centary ago a telegram from a thonsand
milies away Fould have boon bilieved impos.
sive conturies ago no one woula bo. Lieve what is now known through the tole,
scope and mieroseope. Eminent physicisty
Itke Hux ley, Tyadal and Spencer, regarding
 many of the Garman sehool, ineluding
Haeeket and Buehner, say all topo of into
after death is absurd. As long as sueh mer deny the eonelusione of Spiritualisu, the
world will wail beore fally acepling this 4. Coming to the fourthobjection, is it moe
easonable to suppose that many of tho


 ontertining similar vilews, The Fatio Rane $=24=425$
 on the part of the spectator to make tha ilini
sion complete I have no doutb, many a bit
of what has been considered proof positive
 thans far progressed slowly. Yec sonfitient
thas been developed to give promise of large
 spontaneons or involuntary action or the
sonsory nerves, ,y which one sees, hearrand
feels that which, in fact, he does not see, hear and feel, as has been attested in many
cases, we may arpect clearor. Rowledge on
this obseare subjeet. We have many in. stances in history of persons, perfeetly sane
in other respects, earried away by delasions, in which they saw or heard this or that:
when the only foundation for their sensi-
tions came from their own mind. Had the World not better wait, then, ditil the eri-
dene is more complet, rather than ran the Io ocurrences are, in reality, facts, thay are
on accordance with natural laws which hange not Disbolicving or ignoring thon
will not alter them, any morie than shatting
ur eyes to the son will extinguish the sunour eyes
ight.
In this same connection I will add, that in are written ont on a slate or indicated by the
alphabet or sen in trance are no more than hat previonsly wes in the mind of some one Tould aceonnt for the whole phenomonon.
The exceetions to thls are not numerons nough to remove this objeetion. For ons of something seen or uttered, which cannot,
ow tracen to the brain of any person present.
When we have more such instances, thorWhen we have more such instances, thor-
5. Another great 5. Another great obstacle in the way of
invegtigator si that atter they have re-
ceived gome evidenee tending in thir
ion to demin ion to demonstrate immartality they opand
ind of the communications untrue, which they otherwise wonld believe as coming from
another world, It may be that in the phis
losophy of thinge a man is no more trathtul osophy of things a man is no more trathtal
after he dies than he was before; and if predisposed to teling what so not trae here on
earth, he find the habit to otrong to over--
come when he has entered another world, alcome when he has entered another world, al-
hongh he desires to send bock word to those here. It is possible that, if he could com-
municate at all, he should be untruthful
stil. This is witely at variance with the orthodox notion, that a sour is with the or
samned my part, I can not fee why the spirit, it
it survives death, should be any better or Forse an hour atter than it ans an hourter bo
fore. Plito in his Phedo so maintaing as Spiritualism now teachese, that ititis only the lowest and diless souls who have the incling-
tion to revliit the earth. Bat the world wili
Grat I phy; and it the investigator of oceclit phe
nomena shonla be often deceived in thits way nomena shoula be otten deceived in thils way,
is he to be blamed for giving ap the pursult
 lowest and lilest are most likely to be bir
hearenly risitors. IA 14 not bitter that we be
not so visited at all? I submit, it is


vimatum：








 wivewuiminimp



 So trying to kill honesty，working for what it
thinia Frigt Tte hour arive for hetion
gpon a whereas and a resolition and several Etatemants，all setting forth the parpose of
the conference and tho meaning of Jitari－
 ジジvix $5=2$ まww wix
WV＝$=$ Ev









 evera 00 good B statement asthis．






 And，nasmueh ras many people wish to
 In this conntrur pitsinimz











In an maters gixiturche















Lere believe that to love the good and hive
We goti the sprame thing in religion
We told








 Ohristian sclenee and the spirit of astice．
Iam rlad to see that Mrs．．day mpos in
Mrs，Gestafeld at least a qualified friend in
Chicago and I wold like to add a few words

























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## Imas shatiditist wine to nitio bio




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## MTHEMATLOL PRODEGE






































## swarming ebistuls．

Popnlation of the Globe
The popnlation of China has been a matter
of much discussion and donbt among for oigners．It has been laimed that the agur There is，however，so known reason why the officials，of the conntry ehonld exaggerat
the population．There is no diep the population．There is no diepnting the
fact that the meang exieting there for arriv Evg at accurate censas are most ampl hung at its door，and a violation of thise is
visited with punishment．The imperial and local taxes are bssedi in part apon the num
bers of the people．The most diflcalt tagk imposed npon the provincial rulere is in for－
nishing the amounts of money demanded by nishing the amounts of money demanded oy
the Imperial Government，and any exessilve consus retirtu would only increase thef diff
colty．It is only a fair presumption that it the census returns are Inco
small rather than too large．
The censur of 1875 garge the population of
the Empire at 455，00000．Since that time
Tonquin has been loat，with several million

 crowded districts is is vary great，there is ever
rateson to prosume that there are now 450 ，
Oon 000 peaple in Ching

| plains ot Kasliaria and the sis |
| :---: |
| Sex |
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| h. The vilages ther |
| uertion ant |
| them. Tin the two Kiang pron |
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| gate avil the shuted |











 Mrs, Elizatheth Coit. in an an articelere wpoin wo
 Ir lo looking over the progress mato in the
work of the adrancement







 tained
With this thought in mind, we may well last feay years. Tha reportg of the awakened
interest
the the higher efnication quad of the wemen, which comie to us from yarious part seem as though woumau was matking hor way


 ing to woman a liberal edccation that on h
 ing in normal .seloools and seminaries ani
 Central Americach we hear thise Mrse. Barrios
 tral America. Her infanace is graat and no From Europe comes this: In Rassia, private
 nuatics, natural history, the healing art and the scheme, Rassian women will soon harye
 abhoor, baring on the woman question e
lite number of the Womanis Journal con trins an interesting leater from the signora
 Gailed the Jo cakn, or Woman's Learning to go ver all tha cheoring reports coming
 acation, this year, are momen
"In Northapton, Mass, there has begn tady of selenece in a female college. Says Giarkg Seelye in his introductory remarks at much pretion ot the the hall, gaid, shanid be marks a nemera in the education of moman. 88 valiable for women as tor men This hain

 Increased intalliggence of weman, Aceordind
to the reeord, mana if ladebted to woman tor




#### Abstract






 Baiks of Bostan, in regard to the enfranil)






 Say yore? IS Hot this onoght to stimulate
us to contineod exertion? Shanl we not make
it

 good, marely, but the good of hum




 "Ever sinee wouan toak her life in her for herself, the onwiug of a great light has
fooded tho world. We are the mothers of
 atincoin, who wrote his name among the
stars af Iolovo of the ree. $A$ century that mancipated the eolorere rase a and womana A
cantury that had its peorless Wendell Phil. iins, its dauntless William Sloyd Garrison, its










 at the Humpons writing in the heavens. "The
trath shall makg you free, and for the firat

 | canc |
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| turs |





 problems of the law. So woran's inhere
pathe wia worth, her scopter the mind that
God



 State and the American Man; Mantal Diffor
gnecis betweon Men fand Women; Intant Rail
road.
 ances, anda a verr entertanlining paper is that
by a french crite, on Yictor Hugo







coit
塁


 $\triangle$ Himw Thougats for a young man. by



Every Member of the Family Father, mother, and aeth of tho ohilidan may $b$











ON 30 DAYS' TRIAL.
 NEVER SQUEEZE A LEMON:


## A PAIR OF BABIES

And a Book For Big Babies.

leligio－2ailosopheallournal

ams of subscription in adyance．




 Eniterea at the postofice in Chiengo，ith，as
speciak nomoes．








## Hiome biana gie Worlid at Oncoo


 like thunder；but it is not a thander which
Is worth tebiling． $1 t$ fie every way one ot the
 world，amid chat of this thieit，practieal in－
terese and reaposibility are bounded；but if



 mani powors are working in their mandane and mortai environment． All pheinomena，all exporience，are sug． gestive of unattained issues．As all are
linked together one can think of nothing present withoat thinking of its consequances
or the neww phenomena and forms of force int which it must become envolved．We know that all our past and preseint volition and
action are to be followed by invitable re． sultt in our own life，powers and experience． We are hence led to regalate our own aetion
 it end hare？By what law or pan ther nuiless mem know that organit disselation is
the anaihilition of our conseions individual the animilation of our conseions individaal
tity and no one pretends to know this．Its Iogical apposite，the existence of the soul
after death， reasonable that we should be serionsly， scientifically and relligionsly inquietitive on this sabject．Tndifference cannot be deepp
rootetid．It minst be more or less artificial， the offect of tomporary carseg，and while it lasts $i t$ is no no crediit to its subjeets．
All rolicioins have than one ontith the motive forces more worlis vary trie oven af Budahiom，which is gen－ orally supposed to loak less to a fatcrie life
than most ether religions ．It speaks of nn． merons or innumerable lives，past and fat－ ure，and of these as havink a necessary con－
neefion with each other，modified by our neefion with each outher，mounte
volitive aetion；anid it teachesthat we pars
trem lines by the attainment of a porfect eon－
quest and diseipline over all passion．The early Jewish religions thonght says lititle of any form of life but the one we wear now；
but it coaneets tuis at every point with other but it eainets this at bercy point with othor
orders of beings，divine and angelie； 8 tonht with them it
worth at a time．
The hito Jews devoloped elearer views and Btrong eonvietions coneerniug the existence
of a future life and its moral relation to this， and these celminated in the egchatology of the New Testament．This was the effect of
intelfectanal progress；and this fact is a was normal，but also that the change was in the line of progress and trath，though the resalit in detail may not be wholly trae．
That this career of the Jowish mindid finds itt parallel in an tithatc progrees．The Rgyptian mind lo woil adranead when ito strange
great history breake upon uas；and in tis me． ridan of glory，power and meatal derelop－

times，and that the life atter death had pro
greesively risen into mental prominence and greseively risen into mental prominence and
mportance as the divinoly appointed moral heritage of this．The progress of the Greekk
mind exemplifes the same law．In Homer the godis of all grades are so familiar in ha－ man affairs and conditions that they sean nly mundane beings，At the same tim
they are conspiccoosily absent from the world of spirite，and this world is remarkably in distinct，shadowy and lifeless．All this is in intellect to siocrates and Plato．The gols lave largely retired from the worli of sense sut the deinite vitality of an intellectna intuse into the spirit－werld of the hereatter
is in striking aceorid with the New Testa－ Weat．cannot longer follow this line of eth－ nic history；but wg many take time to obsery
its psychologieal consecetiveness．In the loped conditions when the sense
 ciplined，sense－phenomena are eften explice
He，only by the supposition of the aetion of ailligence this methei of viewiag phenome an mnst pass amay；；and with the introduc
 gpiritual conception and aspiration．Sapra
 ence；and at the same time men graduall
levelop the conception of being themselve spiritual beings，which may become supra－ become beeause of their evident capacity Thas．the tature as a sphera of itit in close mental prom
vanceinent．
The relation of these two world is at fras
or no intellectual harriers in the way of vis－
iters from other spheres．With the advent of the spirit of eosmic aitionee the gates Them by the constant asseveration that ther are ne gates between them，if，indeed，there
is any other world than orra．Fonng eos mie science，likg all other youth，is hold and
 negative gnostidism，which knows that noth The next step is the ervation of spirit 3s wha steals fre from heaveo and exeite hes their erael power．proving that it is o cossuic forese and relations as well as others，
and better because it sees their spiritual qual－ ity and signuifeanee．Spiritanalism is the te all other sciences ate anxiliary，and they mil serve it well
know themselves

## Western Uuttarianism．

The aets and work of the Western Dintar－ an Conferrace and of individoal delegates， Jounvel．The contributor has had welcome aceess to the Journais ciolimns，beeasese
within certain reasonable limits the llat orm of the paper is free．Again there iba alarg bouy among spiritaigts who aimate more
or less intimately with Unitarian nocieties and farther，all that affects the progress of the Journil．on the second page of thit issue the Unitarian critic incorporates the
Western Unitarinn plattorm is Western Unitarian platiorm as a part of the
material to be peaceed befora the Jovencit＇s or the Jovinas to say a word．
In May，1886，at the annual meeting of the Western Unitarian Conforence in Cincinnati， character＂in relligion was auopted，leaving out any mention of Deity or immortality as
great spiritual ideas nuderlying and inspiring thought and life．This was apparently don to make the agnostics feel more at ease and and nd religions effort between spiritual think ars and materiaistic tuinkers was feasibl－ Robert Ingersoll could，if he would，take the title of reverend，＂wag his pow in the palpit＂ Athelsmen and deny immortality ander their

The question is，ean opposites onite？Noth ing ean ha more noliko and opposite than
the Dnitarianism of Channing and Parker and the materialism toward which agnostic thing；to join with those whose theories pul down what one＂s seet or party would boild ap is another and quite different matter．The Tnitarian triends wished to bo tair and free whith is commendable，but they did not，and and women mast stand somewhore and for thought underlies and glves cast and he t life；and that whether matter or eterna mind lis king，and whether man dies with his Iy organization artak sinu served hy a bod our day，and that a body of protessed rell ton on these questions and ancouraging on againat itself．

The majority at Cineinati did not think
it essentian to stand on a pplritual founda．
 beceme indefinite and Alhadowy and shallow．
Criticlsm eame from
Fithin and without，
Criticlism came from within and without，a change toward more affirmation seemed best， and hence
thise eity．
The resolations there adepted by a vote or 59 to 13 in a conflerence of something ord of conment．In the statement of early Unita－
ianimm the emphasis laid by Channing and ianism the emphasif lain by chanmig binal
Parker on a future life and on more rational d by in silenee．
Immortaity is not named as a great truth It thesonil verearching the gage，bit is a ehai－ ess．＂Thins showe liow greaty（Unifarian－ sm needs the philisophy and the faets of ní indefinite；a dozen lines would batter state the while case．

## The Quent Proll

Evanatom，Hinois，，is famons for servaral
thinge，but especialiy as being the home ot things，but especially as being tha home of
Frances $E$ ．Willard，Queen of the great and rowing King onat of Temperanee．From Er－ ston is promalgated numerous protests and ieadicist foe Fing tcohol tis an open se eret that this King has a seemingly finex－ havestible treasury，to which he invites the
venal conductors of daily papers，and all oth－ venal conductors of daily papers，and all oth－
or allies who ean aid him in staying the pro－ reallies Wha eaan aid him in stayig thay only asks that they advertise his
Queen Frances has isstied a proclamation
calling atitention to the sedactive，mouth－ atering，spirit－stimmleting，illustrated ad－年tisiments of＂sour mash，＂which certain leading dailies in this dity ingert．This prow．
lamation in the form of resolutiens and
reads as follows

The Jounsai endorses the sentiment of these stalwart ntterances and what is more not only doses so theoretically but practiealily，
by refasing advertising space to the＂Belle Mash＂＇
The Jormus regrets to be obiged to call he attention of ©neen Frances tot the strange and almost inconceivable fact that most of f Sour Mash are owned by professed Chris－ ans，and that the greatest obstacle in the way of pirmanent vietory tor the Woman＇s

Christian Temperance Union，lies within the so called orthodox Christian folla．The | most poweiful western opponent of the W． |
| :--- |
| T． $\begin{array}{l}\text { D．s efforts } \\ \text { to gecure prohibitory legis }\end{array}$ | C．T．D．＇s efforts to seeare prohibitory legis－

 ariant，in whose eoimensmay be bests of ram shops，houses of assig． holion，with swind horror upon all religionisists who abide ontside the calpinistic corral； for Spiritualists thay have only contemptr－ ous pity．Nevertheless thass most excellent
calvinists are very methodical，thritty peo－ calvinists are very methodical，thrifty peo－ wit who never allow religion to interfere aive over trying to boyeott or pursuade these dear brothers，and proeeed forthwith to bay them，They are for sale：only ontbid
King Alcohol，and his＂Belle of Bourbon，＂ King Alcohol，and his＂Belle of Boarbon，
＂Hand made Sour Mash＂and all the retinue
 dumns eontrolled hy these consistent Chris－

## Mrs．Ada Foye．

This most exeellent test medium is oblige To retura at once to San Franciseo owing to the eondition of her halith．She contracted a severe cold soon atter her arrival here
which has so affected her throat and lumgs to render her returna to Califoriaia impera－ to thoosauids of taquirert in Chicago，and to hin many societies farther east with whom名位保m tests in this city have created a totonnd interest，and secared the attontion evening the hal was again nilled，and conld sho have remained here another month there Would not apparently have been a hall large her healith perroits she can come baek with he assurances of great suceess，and the cer laty of deeply interesting the pablic
We pabligh this week a lectare by James Abbot on the＂Weak Points of Spiritualism．＇
Next week ws will publish another lecture Next weak wa will pubirish another liecture
by him on the＂Sitrong Polnte of spirital－
 gations．

The Work of Revisiug the Bibe．

Providing that the Bible emanated direct－ ly from God，the various revisions that have axcited so much interest throughont Christen－
dom，cannot woll he considered ther than sat rilogions Tt is a facthowerer ther than sat that rill the revisions heretofore and now be－ ing made，are solely from a humai or mun－
dane standpoint．The spirits of the apostles have not been consulted；the advice of Jest has never beon solicited；none of the demi
zens of the supramumane sphetes have been orought into requisition to deternine wheth or Adam was made from the dust of the earth his side．Cain has never been called upo tor explicit partienlars with referenee to his killing abal，nor has Satan bean interroga－ ced as to the extent of his suiphurous re
gions，and whether he till retains his cloven teet and horns．The writer of Genesis might gin，therapoutie value，and general atility as he refers to it often，as if it had chen even
xisted as a enstom for thousands of years． the angels of God who met Jacob on one ocea－
sion might be able to explain why hia reta ions with Esau were of such an unpleasant passage in the Bible be questioned：＂Thuts
saith the Lord of hosts the God of Israel－ Drink ye and be dranken＂（Joremiah $2 \mathrm{Ea}: 27$ ）．
He may have been bady intoxicated when He may have been badly intoxicated whon
he uttered this，and the＂Lord of Hosts＂in Daniel，too，slould bo interrogated as Shadraek，Meshach and Abodnego；were they

## der a seriens hallucination？Joel and Amos

should aliso be invited to testify betore the
Commission，and requetell to render elear
the part they acted init ancient vimes．Fato．
akknk ought to be solletted to expliin why
he said The sun and moon stool still in
their habitation，＂when every modern as－
tronomer knows that they can＇t＂stand still，＂ but mast be in constant motion．Zuphaniah
might also elucidate＂the word of the Lord＂ which came to him，and Haggai render the hient lap Darias more incla．Moses，the an－ amined and the origin of the peculiar powe possessed by the magicians should be fully
determined．＂When Aaron stretched forth determined．＂Whem Arron stretched forth his hand over the waters of Egypt and the defatigable magicians through the instra－ mentality of some occult power did likewise． The modera thinker would like to be inform－ ed as to the source of the power of Moses and
the magieians，so that it can be applied to the magicians，so that it can be applied to sapplying the poor of Ireland and other
starving people－with a diet snitable to tain their wants．John said，＂I have the keys of hell and death．＂He should be called apon for an explanation as to the respective roads that lead thereto， 80 that hamanity may no longer be in donbt．Particulary slncidation of his injumetion－＂Give to man that asketh of thee，and of him that taketh away thy goods ask them not back again．＂The tramps of Chicago wond be de－
lighted at a liberal interpretation of that command．Solomon，too，should be asked to state why it was right for him to have nu－ merigham Young to imitate him in that re－
speet．
The work of revising the Bible can never Whose names figure therein conspicuonsly
for their assistance．They alone know whether the statements attributed to them ar true or false，and no amount of carefal and
systematic revising on the part of systematic revising on the part of morials，
will ever reveal the whole trath in coinec tion with the Bible．Yet the revision eraze shonld continue；the abstruseshould be made plain；the coutradictions harmonized；the blundering metatements oxpanged，the plained in sich e manner that then or ex－ intelligible to the ordinary mortal，－in tact the proning process shodid go on systemati－ cally until the Bible shall have been so mod－ theretrom，and the duty of man bendered as therefrom，and the duty of man rendered so
phain that he can easily determine the same withont askin
instruction．
This is the revising age．Every new re relligion；every new bect is to a some othe gres，merely a revision of some old creed every step in advance is made by revising improving and readjusting old syatems an methods；in fact withont reviging old bible． old creeds，and old syatems of worthip the anla beno progreas
Mr．Lyman C．Howe is to lectare at Stargis，
Mich，on the third and fourth Sondigy

Cere was a largo attendance at the meet lag of the American Modical Association in entral Asic Hall，June 9th．Dr．Keller on Cremation，was not present，and his re－ port was real by Dr．Morris of Baltimore． character have come to the notice of the cummittee daring the year．The commit－ disinfect
and said or time．Canstic lime or chlorite of zing are specially adapted to the rapid disin
tegration of the dead body．Continaing，the roport says that the old－fashioned triple cat
ha and the vati should be entirely discarel d．Eartin－toearth burial should，as far a vrease，as our populations thicken，the ovil of our presont mode of burial will increase In the end it will be found that cremation is
the truest，safest means of esceng trom the truest，safest means of eseape trom the dead．
tion of
Resig

## 


Withont further disenssion the resolation was reterred to the committee on
boards for further action．

## GENERAL ITEMS．

G．B．Stebbins will speak at Grand Blaze，
Cymati C．Howe lectured at Graad Rapials Wich．，June 28 th and 296 ，and July 7ing gud
Sth．July 3rd he lectured at Muskemon．He the 10 th． ately hold near Yontnalior，Ind w H．Blain of this city，was the principal speaker．Mr． Blair is an able speaker，and alw
the close atteation of his andience．
Tonn．，makes favorable mention of a lectare delivered there by G．W．Kates，Jung 26 ．th Miss Zaida Brown gave peychometrie read
ings of character on the same oceasion，which wore well reegived．
The Jume Theosophest has beon robeived，

 Geo．W．Kates witing Hone Ohattanoge， Zaida Brown of Atlanta，Ga．well known a test mediam and trance lecturer，and my Mountain，at the camp meating．We will enter the lecture field jointly next fall，an work that way．＂
The preliminary report of the Commission appointed by the University of Penngyivania co investigate Modern Spiritualism in ac－
cordance with the request of the late Heary Seybert is out in book form．The pablicatio with interest by Spiritualists and investiga prepared to sumply copies at $\$ 1.00$ each．
＂Suffrage a Right of Citizenship＂is theti－ le of an able paper by Hon．c．B．Waite，which appears in the July number of the Ghicag Law Times．Judge Waite is a capital hand is one of special interest to him te hes pro sented an array of legal precedents and dec sions that ought to settie the question of woman suffrage in the affrmative withon forther delay．The Law Times is published Light of London says：＂We cincage． our advertising columns the approaching io parture of Mr．Eglinton for Portugal and Pe ra．His services as a meniam we In demand，never more appreciated．This is due nol ouly to the hat what he is the onl available pubic meduan of note，bat to th cact that his sucesss against antagonistio
conditions is so good．We are sorry to los him，even temporarily，from England，for there is nobody to supply his place．
The State Journal of Lincoln
as tollows of a mind－reaider living in that ection：＂A number of prominent mon hav become interested in Prof．Reese，and Sena

## Remarkable Manifestat Power.

 I shall in this lettor give th Jutna Doranal one of the mostextriordiars of matfestations of spirit.power that ever occurrei about my honse,-one that may tax the credility of those already convincea of the exist
once of spirit phencomentand that would
make me loth to present it to the noblic, had not been a living witness to its trathstal
ess. It is one, too that not only shows the ness. It is one, too, that not only ghows the
reat phyieal nower our friends in spiri-- may manitest, but the most positive evi-
if ence that they have at heart the inter-
st and welfare of those they leave behind If Whom they are cognizant and ever
villing to hely us when in distress, our our
ife in jeopardy. Thisininident eccrred early Oetaber, 1861 . I was called to the canatry
rofessionally, , eturning botwen one and wo ectock, A, M, and putting uy my horse,
went to miny hoas across and through
oreh and side door, that led into a narrow preh and side door, that led into a narrow
hail, thencinto into my bedrom.
It honse is on a corner, fronting forty feet My honse is on a corner, fronting forty feet
Hranklin otreet and frty-sig feet. in L
shape, on Wison street. It stands some diso hape, on Wilson street. It stands some diss
line back in the lot from both siteens, and
the distance from the porch to the fence and the distance from the porch to the fence and
gate on Wison street is about thirty feet.
Ditectly across the street from this gate is Directly acrosi the stree from this gate is
another gate in the rearof a two-story trame
house, with large front and rear rooms above nuse, with iarge front and rear rooms above
nde helow, in Which Mr. M. resided. At this time this gentleman and his two sons were
jost recovering trem typhoid fever, but not
yet able to leave their bed. Death had reyast recovering trem typhoid fever, hat no
get able to leave their bed. Death had re
cently entered the family. The mother, aughter, a son-innlaw and a grandehild
here, and a sister in another State, had
passed away, and the widowed daughter was passed away, and the widowed danghter was
aow keeping hoase for the father, muraing
the sick family and caring for the ehilidrent To the deceased sister. She occupied the
oom where a door opened leading to the A. little boy, two vears old, her sister's
chifid. liny with the vnele in the room overbead. whit follows. To return to ny own
nouse: On the porch spoken of before, be
ween two doors, tands an old fashioned cart belonging to ny son was wlian a smat on the
porch to be out of the weahler. By this
porch and door was my nsal entranice at night into my hovse. Thad barely tixed wy
self in bed for mueh needed rest, when a per teet gyalanche of raps, ond and conthauoug,
camen the head of my bed. Rapping
apon thead board of our bed was yery we enjoyed communing with our riend in
this way, but the rappacthis time wais an
intellicible and contased, and we falled to mind ont its meaning.
My wife, now fulyaroused, as well as my-
self, wondered at this strange phenomeron. when suddenly a loud neise ocecrered on the resent doing something unuspal. Isprang
rom my bed and was athe side dor ing an
astant. Opaning the door, and seeing no
 about the midule of the poreh, the othe
Bout one foot from the wal. The iittle ear
bad been hurled of the porch and agains
hie pnomp. It was a clear starlight norning L was ante in wase clear starlight marning
in mpirits in the body, that this was the work
not divine he object. I ran around the horse, search and then, after replacing tho settee and ear
Where they had been, I returned to my bed-
My wife had struck a light (an old lash-
oned brning fliti lamp, lighting the instiant the match is applied), which seton the
stand by the head of the bed, within her
reach without getting up. I stood but a mo ment at the fot of the bed in mute a moton
shment at what had happoned, whon the ight went out and again the shower of raps, he same noise on the porch. Again I passe nd find the cart on the pavement some ten
eett away. Again I searched in vain for the cause, and then replacing the articleg I re ted as myself over this mysterions aftair
She had strack a light and everything hai
 n ene poreh more terrific than ever, and
crtainly condi have bean heard a gnare
In addition to this, as if in climax rose the soundo as if a dozen persons in the
orm, with heary shoes, came in a halt-run hall way into my bom badrom. The hall is 11
eeat long and the floor was covered with oi oiss as if the of cloor wet, cansing as much till hour of night, it was nimistakable.
ill use the word terrible, for a moro fright
ned man than myself at this moment would ohard to find.
 haken by volcanic action, the hoor creake
nd the window sash and stove rattled. honght the room fall of desperadoes, and Was standing meanwhile with arms ove
my head in a protective attitude, ojacnlat
ing in a
iemi-hyterical manner, "Stop To my great reliof the little match then
ingteen puthis terrible darknes, and lot the nom quitit either, for the sevivant girl in her
coom off the dining room trat my eldes langhter, the second room from ours, raise
the inquiring ery as to what all this inis Again I went to the porch and again tome Time against the gate, 多 far as it could go o hold a council of war, I fonnd my wife sit
ling on the aide of the bed, her hody in a
waying motion, and eves closed, showing that she was passing inte the trance, an,
 ing no further explanation. This was the I walked to the gate and looked across, bu
all was dark, I hesitated why should I
there? What excuse if I noeck at the bact door? Then a light flaghed from the hack
window, the door opens and I recognize Mrs G. runing toward my rate where 1 wa
tandin. 1 knew that fi I allowed ber to come to me withoat speaking to hor she
woold be terribly frightoped and when in
bhout the middleo the street called her by
 over quickly Chatloy is dyligg" the uncle in
The ittile boy, slegping with the


 tion My zasertion, that tuis is a wonderfi
 hind; evidence of continity in individual
 ar-awain heateatar wheare not teant to som
Our givit friend Jim gave ns his explanacently passed over were yet watching with

 Prior to the death of these people they know my wite being a medium, but were vers

 send the hall required
time to saze tho oby's
 Writer be tonat at thay gate on an oulily oe



spirit Materialization


























 Igayi it in to in reproach, but rather as a comphiment to the Eindaess or his heart and his


 And yet the whole parformanee wes merelag at
clever trick. Nor have we any avidence of








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 Dr. Gardner gaid in his Dositive way thit the
mass fecept the ehallenge, she trembingly

 axpeeted Her opponent appeared to dipilit
eate all that she did and parformed several triels in addition. That he made aspeeeft
deelaring that the spirits had nothin to do with it that Ada was imply a deatition
hand performer and that ha woild make her




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 yout her tricks so shrewdy withont some

 rinilization,and Crindil-Reynoldd is its proph




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Another brother viltor





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Brother Milen evilantity speakg from what




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| urday and Sunday, the speakers as a whole the ange tions through their mediamship. |  |
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| than at ang previous time. The Hotel Onset |  |
| is not to bo surnassed by any sea-side home along the coast. For particulare addres \& Colling, Hotel Onset, Onset |  |
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| Herschman \& Colling, Hotel Onset, Onet. Mass. The above address will be Eme to |  |
| each them. The Washburn Howe and the Glen Cove Honso are also in readinees to receive visitors. |  |
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aratoga Springs, N. Y


spiritualism at the church comaress.


A wise Providence guides us through many perils.'

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toires from the tequte.









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aphysics, Mesmertism, Spitit Cure
Thave been investigating this Boston and Chicage
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MRS. Mavd E. Bord at sicien













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 Notes and Extracts on in
Subjeets.
In Paris theos now make paper botitle



 In Garfild Counts, Coli, there are 1,100 elingle. A viollo pald to be 238 yerfo old is owned by Lonts.


















Gothe Mystewy of the Aces,s?







Gow and man,
We are strick, as we conclude a notice which has
ne higer than to introduce the book to our 1. Tha wide griag of the subjeet every where diso 2 The evornous range of authorities comsuked
and cited
. The elear and ungretentious style in whith the
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Ight, Lo t "The Mystery of tho Ages Contained in the Secret
Doctrine of All Religion", is by warie, Countess of
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Weak Points in Spiritualism. to refuse andivision to all gich an cannot
















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 of thit on the other hand what the phrrewit














 not be bilke as to "the quarry-slaye at nigh
sconrged to his dongeon; bit ilize one sh wraps the drapery of his coreh ab
and lies down to pleasant dreams.'
 4 Review of a Froe Methodist Bishops At D. D., for Tharty-three Years a Preather,
Elder and Editor in the - Methodist Empo copal Church.


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en
the Father "whoses tender marater of that that beapenily










 On another ocecaston, third chapter, twenty-
tonth veres he hays
TThen the





 thing which cannot bo deamonstrated dhe modral movement bagconuted for on physiologspirits, anciopen phenomena will have to pass
thame

 meet this question as its importance de-
mandse They cannot, they daro not ignore the facts of these manifestations. They are
in harmony with the universal law of God as
it existed from the begining. The Bible
opens with a spiritoal seance, and the New pons with a spiritual geance, and the Now
Testamint closps with cemunicationg from
one of the old prophets to dohn in the lozely


 "And the servent said zutto the woman, ye
shall not garely die,
"For God doth "For God doth know that in the day ye eat
thereot, then your yes shall be opare, and,
ye ghall be and gnowing good nat ovil."
"And the Lord God said, Bolold the manis become as one of us, to know god and evils
and now lest le put forti his hand ami take
also of the tree of ite and eat and live torev-




 Spiritualists may difiter in regard to some
things, so fai as I have over learned thy
do arree that what yon ow in this world,
yon have to reap in the next. The "outoon have to reap in the next. The "out-
or diakkess" mentioned by Jesus Inever
realized until Ihard it from those who were thus surrounded by it. They helieve, as he
thught, that they have to pyy the "uttormost
farthing" before they can be relessed from farthing"
their prison
6. Many of
 Another base Ealsehood. I have associated
 States, but have neve and the Noard of any spestern
ajvearting ench theory. Nor have I ever
 the Bishop says:


It cannot be aseertained, the nmber or
Siritualists in the United States. There are thongands in the chnrches who are Spiritual
ists that are not known to the world. Hun-
 than they could if they were avowed Spirit
 I amglat to ese one truth among those fonmost inthellectual men who have no
finger of the chnchese demsought and found it by receiving communiistying them of their individuality by proof
palpabie, hence they have become Spiritual ists. We have many of
onr land and in Earone.
It lig a notorions fact that the woyal amily
of Eaglañ are largely spiritanisto; aliso
anong the
 of carefal investigation 1 am fally convince
that the tachings of good spirits and the
declarations of Jesua arg identical, trom hit frrst Sermon on the Monts to his prayer fo
his murderers. In a wort, Primilive Chris
tanitit tanity was Spiritualism. The apostles hal
a harmonlons ectance on the day of Pantocost, whan thrie thousshd herrd through the meinmistic disciples, in their own native
tonaeas the goepel and bellered it. The gos



There is a new phase of spirit power devel-
oped thronghthe medimoship of Mr. Rowley
of Cleveland, that is cortsint o Clevelamd, that is certainny worthy of note.
He is the only one in the Onited States whom
the spirits employ in this

 telegraphic mediamship of Mr. Rowley, in
angerer to a question, gaid: "The spiritual
world is not a great way off, as some peopl think. It is here. It is everywhere. Yo
who are in the fesh are in it, buty you do no
know it. Heaven in or you lose it as you gost desire make Th
good it is goodness; to the pore it is purity to the holy it is holiness, while to to tio evill
is evil evil in ifs fullest sense and greates for when yon change from your physical to
your spiritual form yon 0 not eseape from
natrages laws. The same causes produce the same effect. In the physical body yon aro
subject to physical lawsinine tpiritual body
you are subject to spirital laws, but all law is natare's law and there is no escape from
it there nor here. When yon drop the clog of
mortality yon take nion yout mortality yon, take upon yourealf spiritaal
conditions, as when a coal is bunged it
changes its form and is aeted upon by new snbients. But nothing is lost and it it still imgutate laws.
"Is pantheism a true doctrine

 incident, one link in an endless chain",
"Does not oxistence begin with birth?
"Onty in part. Your physical existence bs.
 spirit as having a beginning. Mind, sonl or
sprit is a partof or stapadous whol, but
this is not pantheism. Thero is bogin ing
 apan bliver. That identity is never logit,"
Fects yor take an interat in ecientifie subTHave yon ever found out what clectrieity
 derstand them fally, and yet tis is not possi-
bla to explain to you, incumberd with your becacase the oxplanation leads into morere and
deeper mysteries han the thing itselt. Words
dithe
 make the whole trath plain. Life is like a
carpet of intricate fgates. You are loking
at the wrong side. Pou cennot see its full
beanty. A plan ot the pattern, and how shall beanty A plan ot the pattern, and how shall
we Who do see make it pain to yon who have
not seen and cangot see?

- $\overline{\text { Notes from the East. }}$
 ably before the Brooky erogressive spirit
ual Conference Eaturday evening, Jone 2 th Messrsi Brown, Harris and Ellsgorth follow-
ed with briet romarks,
end the largest numed with brief remarks, and the largest num-
ber we have yet han inattendance went away
pleased aud profited by the exerciseg. Mr. Charles R. Millorit is opyected to address the conference Saturday evening, Joly 9th,
Mr. Charles Dawbarn will popak for the
Pooplos Spritual Meeting, Spencer Hant, 114
W. 14th St., New Yort City Sonday evening,
 to all adherents of the spirittaral philiosoppy
and they should listen to Mr. D. on that oc-
The conductor of the People's Meoting will
attempt by the aid of the spirit forces and
coingration of the medinma speakers and cooppration of the medinma, speakers and
people, to keep the maeting popanding the
sammer. Fonr years have passed since the
 break or interraption in the exercises, fo
think this is good receord for an humble
enterprise without organzation. Mediume and speakers passing through
this ciuty are cordilly invited to call on us
any Sunday afternoon or ovening, and intro-
duce themselves to the chairman and trake nay Sunday afternoon or evening, and intro-
duce thomsolves to the chairman and take
part with as in the exerciseg.
 The Relicho-Pinosopricar Jounal will bo anty centes.
Sabserlb
Sabscribers in arrears are renlinded that the yoar
drawing to a close, and that the publigher has trusted them in good faith, He now ablat them to to
carcol their indebtedines and remit for a year in advance.


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