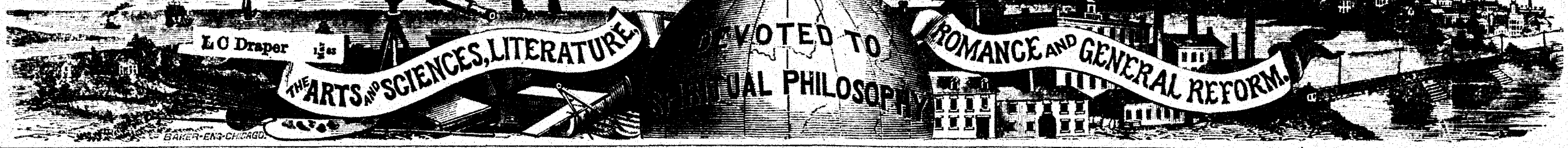


# RELIGIO PHILOSOPHICAL JOURNAL



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

VOL. XXXIII.

CHICAGO, NOVEMBER 4, 1882.

No. 10

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit phenomena, and well authenticated accounts of spirit communication are always in place and will be published as soon as possible.

## CONTENTS.

FIRST PAGE.—Spirits in New York.—Mysterious Ringings, Rappings and Violence in a Brand-New Apartment House. Shall the Traveling Mesmerizers be Abolished?—Is Mesmerism Dangerous?

SECOND PAGE.—A Most Interesting Letter. The Situation. A Belle of Sherman's March. Miscellaneous Advertisements.

THIRD PAGE.—Woman and the Household. Book Reviews. Partial List of Magazines for November. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers. How the Matter Stands. Prayer as a Therapeutical Agent. Mr. Baxter's Last Sunday in Chicago.

FIFTH PAGE.—General Notes. Current Items. Ventilation. Special Notices. Miscellaneous Advertisements.

SIXTH PAGE.—Said at Last. Letter from Capt. H. H. Brown.—Evolution, etc.—Dr. Bobbitt's Principles of Light and Color.—Chloroform vs. "Regulars." The Church of the New Spiritual Dispensation, Brooklyn, N. Y. Camp Meeting at Delphi, Kansas. Social and Spiritual. Last Words of the Being. Light, wither Light. Electrical Progress in Europe. Notes and Extracts. Miscellaneous Advertisements.

SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

EIGHTH PAGE.—Observations on Holy Writings.—Robert Owen's Criticism on America's Future.—Proceedings of Election.—The Utterer. Answers to Important Questions Through the Mediumship of W. J. Coville, in Chicago, Ill., during October, 1882. Letter from Philadelphia, Pa. Musical and Literary Entertainments Given under the Auspices of the Spiritual Society of Spiritualists of Chicago, last week. Science and Art. Miscellaneous Advertisements.

## Spirits in New York.

### Mysterious Ringings, Rappings and Violence in a Brand-New Apartment House.

[New York World.]

The occurrences detailed in the following remarkable narrative were witnessed by a number of reputable persons in this city and the accuracy of the story can be vouched for by the editor of *The World* having been put in possession of the names and addresses of the principal parties concerned. The affair caused great excitement in the upper wards at the time when it occurred, and several incomplete and garbled versions of the matter found their way into print. *The World* publishes to-day the first authentic account of these transactions. The family directly concerned not unnaturally endeavored at the time to hush up the matter and carefully avoided publicity. The present narrator of the incidents is a professional gentleman well known in Harlem, and is a man of the highest character. The family vexed by the demonstrations live in his immediate vicinity. They are persons of good repute and are loath to attribute the phenomena to the influence of unseen spirits. The health of one of the female members of the family has suffered severely in consequence of the shock to her nervous system. The house, which is a new brick building, is situated in the northern part of the city. It may be remarked that the policemen who were called in at the time became quite demoralized by what they saw and heard, and an English detective, who was allowed at his own request to witness the demonstrations, as he had had much experience in similar cases, could form no theory as to their cause, and found his most vigilant efforts to explain them utterly baffled.

## A REMARKABLE NARRATIVE.

To the Editor of *The World*.  
SIR: The following is a reproduction of notes made at the time of a strange and curious experience I passed through last spring in this city. Upon reading your article of Sunday last under the head of "No Fiction," it so tallied in many details with what I was a witness to, that I no longer feel a reluctance in giving the matter publicity. I will endeavor therefore to make a plain statement of the facts as they occurred at the time, and leave to others the solution of the mystery which has remained inexplicable.

I take the following memorandum from my diary, beginning with June 1, 1882:

In response to a professional appointment I, on Thursday, the 1st of June last, at about 1.30 P. M., called at the place appointed, but contrary to my customary experience was not promptly admitted. However, upon my answering a call from within of "Who's there?" the door was presently opened, when I was quite surprised to see a barricade before me. Upon inquiry I learned that beginning with the morning of Wednesday the previous day at about 6.30 o'clock, the inmates had been startled by a furious knocking at their private door followed soon afterwards by a violent ringing of the street bell which hangs in the rear of their hall. The building forms a large double flat with a broad entrance, each flat having a private hall-way.

When the inmates answered these startling summons no one was found. Upon their returning to their rooms again the same performance was at once re-enacted. Finally, the maid, taking courage, went down close to the door, and upon a repetition of the knocks opened the door suddenly, only to be baffled as before. This somewhat amazed

her, but did not deter her from watching and promptly chasing up the demonstrations. The knocking and ringings were readily distinguishable all over the premises, and others had been similarly annoyed, especially those living on the top flat, but to a less degree. The family, excepting the daughter and maid servant, were absent from home and were not expected until Thursday night. From the bath-room a view of the street entrance is readily obtained, and upon each recurrence of the terrible noises the maid would rush to the bath window, but her perseverance and courage yielded nothing, as no creature was ever seen. These two demonstrations were continued all through Wednesday, I was told stopping entirely at about 6.30 P. M.

Upon hearing this, as I thought it a rather amusing recital, I was at once interested. But I was speedily brought to a realization of the fact that something more than ordinary was up, for the knocking commenced while they were rehearsing their annoyances and informing me that the noises had again commenced that morning and at the same time as on the day before—Wednesday. Before I came, beginning to grow somewhat alarmed at their inability to ferret out the matter, two policemen had been summoned, who made a thorough search of the premises and of the entire building, but to no purpose, as the demonstrations continued even while they were about. Somewhat disturbed and a little frightened, I suspect, the "cops" advised the barricading of the private door, which had so surprised me upon my advent. As I listened to the story, I felt convinced that some clever rogue was at the bottom of the mischief. My personal experience began with a startling example of the knockings, shortly followed by a violent ringing of the street bell. I at once said that the only course was to remove the barricade and test the matter with the door opened. We accordingly unbarred the door and returned to the parlor, where I seated myself in full view of the open door and about ten feet away from it, with the daughter and the maid standing beside me. We had not long to wait. The loud knocking came as before, but the door did not move, neither did any one pass the door. The knockings were deliberately given, always in four strokes differing from the sound of knuckles, and seemingly given with some blunt instrument—yet, without, loud and penetrating. They sounded like blows struck with a large billet of wood. Occasionally the knocks would pass to the upper floor, but the trouble seemed centered on the first floor. Every one in the building was now on the lookout, in the hope of putting an end to the perplexing annoyance. Presently, to our further surprise a new feature was developed. Closely following a violent tug at the bell a loud rapid beating on the door was noticed, as if it was being whipped with a long, flat strip of wood. At this moment, in the hat-rack, I discovered a light cane, and, jokingly placing it upright in a way of which all were witnesses and could remember, I returned rather incredulously to my watch. Instantly on my returning to the parlor, as before, came the boisterous whipping sound, but this time the door was shut to! Astounded, we rushed to the hat-rack, where, incredible as it may seem, the cane was discovered, notwithstanding as I left it, but lying across the slab of the stand precisely as one would carelessly toss it there. No one, I think, was frightened, but we all confessed to a good deal of bewilderment. Finally, as the knockings continued, whether the door was open or not, we closed it and awaited further developments. Puzzled neighbors came in and out for "information," but all were equally mystified. Every one had an opinion to offer, but no solution was forthcoming, all attempts to fathom it proving fruitless. About 5 o'clock that day a more impressive feature made its advent. A distinct call (resembling a woman's voice), was heard uttering the daughter's name, "Mar-le" with a strong accentuation and prolongation of the second syllable.

The knockings now came from other sources than the door, sometimes from a closet within a few feet of me in the hall, and the call was again heard, perfectly distinct—so much so that the daughter and all of us remarked upon its close resemblance to her mother's voice.

These mysterious demonstrations continued until the gentlemen of the household reached home. At first they ridiculed the whole thing, but in a few moments, upon hearing the decided knockings, followed by the call of the name, they were convinced that something extraordinary was going on, and the matter was at once given over again to the police. The demonstrations again stopped for the day at about 7 P. M. At no time did they occur at night, excepting one evening when a few thumps were given between 8 and 9 o'clock. I called early on Friday morning to see if anything new had happened. The mistress of the household had returned home late on the previous evening and had heard nothing of the peculiar goings-on except at second-hand until on Friday morning, when true to the record of the previous day operations commenced again at about the same hour, causing more amusement than dread, however, as it was now growing to be monotonous.

Presently, however, a new freak occurred; this was a tapping on the glass of the windows as if with a lead-pencil used lengthwise, as I found upon experiment. Intending only to remain a few moments, I was about leaving when a scream from the maid, who was coming from the kitchen, caused all of us hastily to rush to the hall, where the maid was seen trembling and quite ter-

rified for the first time, and pointing to a heap of overcoats which had fallen from the hat-rack, quite in front of it—not at the side as would seem more natural—and had been scattered in their fall three or four feet apart. We were now all standing together, including the maid, in the hall at the parlor entrance, no person being in the rear of the premises. Noticeable now was the fact that all the knockings and so on had ceased, and that the mysterious forces had apparently settled itself down to a different and more contemplative line of work, for even as we stood contemplating this unaccountable performance, the plush cover, used for a round table standing in the rear of the hall, just where it bends, and before reaching the curtain which shuts from view partially the kitchen entrance, was seen deliberately to slide off in a heap to the floor. Examination revealed the fact that no draught of wind could have affected it. Even a strong draught could by no possibility have caused such a result, for its going off was too deliberate. A gas again took our stand at the upper end of the hall as before for a further comparing of notes, when we were startled by a great crash. A clothes-stick, about three feet long, which had been hanging in the kitchen behind the door, forty feet or more away, was hurled over the top of the portiere of which I have spoken, and fell within ten feet of us, one end of the stick covered with flakes of lime from striking the ceiling. Quickly following it, and before we could digest this rather alarming demonstration, a slight racket near us attracted our attention, when, upon hastily turning about, the umbrellas and the cane standing in the hat-rack were flung up as though shot from a mortar and were scattered over the floor in different directions several feet apart. I will admit we were now in a "state of mind." No one was visibly scared, but all of us were greatly impressed and dazed at such unheard of doings. Before we had "toned down" again, quickly, and while we still stood all in a huddle in the hall, a leaf from the oak dining-table, which had served in the capacity of a barricade at the outset of the troubles, and which, for convenience sake, had been left leaning against the entrance of the dining-room door, was hurled with tremendous force through the hall, a distance of about twenty feet, and striking the wall, where it left a deep incision, fell to the floor with a dreadful crash.

Immediately following this and before we could recover our senses this same table, which had figured before in regard to its coverlet, came tumbling over and over towards us and stopped only when within ten feet of us, just about where the oak leaf had landed. These successive crashes aroused the occupants of the entire building, who anxiously came around us for an explanation. We could only point to the confusion of the floor and added further fuel to their amazement by telling them that the demonstrations had taken place before our very eyes and without the aid of hands. These violent scenes now ceased, but the terrible strain was beginning to show itself upon some members of the family. A neighboring druggist and others, with some persuasion, prevailed upon a certain member of the family to retire and accept the hospitality of friends in an adjoining apartment until these startling scenes should be ended. No sooner had willing hands assisted the fainting lady to other apartments than a dreadful scream resounded throughout the premises. We thought the afflicted lady had been seized with some spasmodic attack, but the persons who had volunteered their valuable aid to remove her returned, and others ran up from below to see if any one was injured or what had happened to call forth such a shriek. Then the fact was patent to all of us that this scream was only another of the torments of this inexplicable scene. It was a piercing shriek, quite audible to every one up stairs and down, and created a profound impression. The climax was now passed.

In the afternoon the knocking was resumed at less frequent intervals and the call returned. A new and more harmless feature also made its appearance—that of a soft, insinuating whistle; short, yet deliberate, with a rising inflection. It seemed to come from the middle of the house, but patient watching and listening afforded no clue. Occasionally the knockings and violent cane-rappings would put in an appearance, but at noticeably rarer intervals. During these exciting episodes detectives were examining the cellar and all its approaches and were supposed to be making a thorough search, but without results. They were inclined to ridicule the whole business. Operations on Friday again ceased for the day before dark. My intense curiosity and the fascination of the mystery again led me to call early on Saturday morning. Upon my arrival I learned that nothing up to 9 o'clock had occurred. About 10 o'clock the familiar four-stroke, imperative knock resounded upon the front door again. Soon afterwards the head of the house, who was at home this day, was about to take his departure on a marketing tour and had passed out of the door. Forgetting something he returned, leaving the door open, upon which the gong set up a lively gait even as we looked upon it, though, strange to say, the handle did not move. Neither could we imitate the ringing upon immediately testing it. This was the only time at which the private gong was tampered with, and it was the only demonstration that gave coloring to the theory of electricity advanced by some. Among the many who called to gratify their curiosity was a gentleman who appeared to have

some practical ideas and was accordingly admitted. He claimed to have been an English detective at one time. However, he took hold with a will and was impatient for something to turn up. It was 12 o'clock before his patience was rewarded, when the old knockings again asserted themselves. He was now all attention and going to solve it at once. Presently he was regaled with a few "lead-pencillings," a "whistle" or two and one peremptory "call," which rather staggered him. He worked well. Going to the elevator he took out the planking, examined the floors and wire connections and did every conceivable thing to find a clue, and yet, whenever his back was turned or he would rest a moment to think it out, something would greet him. Either a "whistle" or the "taps" would return to mock him. Finally, he gave it up as the most remarkable performance he had ever witnessed and went away, promising, however, to return and yet solve it. All Saturday afternoon the whistling continued, apparently now coming up the elevator. We would sit near it and open the elevator door. The whistling would come forth as clear as a flute. When we stood in the doorway it would stop. But let us just withdraw our heads and we would get it again, always seemingly within a few feet of us. One of the party stationed himself in the bottom of the elevator in the cellar, but with the same result—we never caught anything. Our watching was not quick enough. For five mortal hours three of us and a policeman puzzled our brains over it, all to no avail. It was so life-like and natural that it seemed fashionable. Sometimes it attempted a few notes in *Arpeggio*. We whistled in the elevator at various points, but our imitations were very feeble and ludicrous. The sound ceased about 5 o'clock but returned about 7 P. M., when, upon the piano being used, this thing, whatever it was, whistled snatches in perfect time and tune, always taking as a preference, however, the dominant harmonies, which to me seems a remarkable and strange feature. Others were called in to hear it and were as greatly mystified. On Sunday, the last and only whistling took place about noon. It resembled now the blast of a fohorn and was decidedly startling, inasmuch as it was thought the torment had ended for good. One other whistle was heard like blowing in the neck of a bottle. With these two startling toots, the visitor departed. I should have mentioned before that the bell-hanging was entirely destroyed and had to be repaired before it could be used again. All the demonstrations were confined to the private hall, and everything of a metallic nature in the hall contributed its mite of noise. A bronze door-knob was shaken and turned several times. The crank of a tube-whistle was seen to move, and added its tiny rattle once or twice. Taken altogether it was a memorable experience, more so as all the demonstrations were enacted before our eyes, and our unceasing efforts to unravel it always resulted in failure.

Incredible as it may seem, the picture is underdrawn, many minor demonstrations being omitted. The foregoing is nothing but a plain, truthful statement of facts just as they occurred, which can be substantiated by two others, who, like myself, were not members of the family but simply witnesses of what transpired. Five people in all were eye and ear witnesses of these facts. In this connection, too, I may add that the idea of supernatural agencies has never for a moment been accepted by any of the family or witnesses as a solution of the mystery.

C. B. R.

## Shall the Traveling Mesmerizers be Abolished?—Is Mesmerism Dangerous?

To the Editor of the Religio-Philosophical Journal:

The *Medical Record* of recent issue quotes approvingly from the *Correspondenz-Blatt* the following significant article:

"In 1880-81 a famous 'magnetizer,' Donato, traveled through Switzerland giving exhibitions. One of the results was the development of a *furore* for mesmerizing each other, especially among the young people. In July 1881, a young girl applied for admission to the Maternity Hospital at Berne, saying that she was pregnant. She stated further that she was visited by a young man one evening, he mesmerized her and then violated her person. She was delivered of a child in September. Her story reached the ears of the *Juge d'Instruction* of Berne. He caused the matter to be investigated. Dr. Ladame, of Neuchâtel, was appointed to investigate the matter. He did so, and gave a very elaborate report thereon. The question is, he says, an entirely new one in medical jurisprudence. There exist only four cases reported in medical literature.

These four cases are cited at length by Dr. Ladame, with the opinions of experts given upon them at the time. In one case the plea was asserted to be a fraud, because the woman was able to give a full account of the affair. This, in all cases, it was agreed, showed that the state produced could not have been a hypnotic one.

The other cases showed that violation could take place during 'nervous sleep' without the knowledge and against the desire of the woman.

"This opinion, sustained by Tardieu, Brouardel, and others, is one which would be naturally drawn from the known characteristics of this peculiar condition; and it may become a matter of importance in the future

that this fact be known to medical men. The question will at once follow whether traveling mesmerizers should not be forbidden to exercise their arts. The influence which they exert upon the health of their subjects is certainly not good. Should it become known that mesmerizing is a simple thing, and that a certain per cent. of young women are susceptible to the hypnotic condition, bad results to morals might follow.

"On the other hand, the plea that violation was done by the help of mesmeric practices will almost always be difficult to prove. Dr. Brouardel, indeed, asserts that since the researches of Charcot it is possible to distinguish absolutely the hypnotic condition from simulation. This view is not, however, as yet generally accepted.

"We trust that the subject may continue as rare and novel as it is now, though this can hardly be expected."

That there is such a force as mesmerism, animal magnetism, nerve-current, or by what other name known, is certainly established. It is manifested in the animal world low down in the scale of existence. The tiger charms its victim, and the snake lures the bird. Animals have the same influence over man as recorded facts attest, and the power of the lion-tamer and horse-breaker, the forepaugh and barres, show that man can exert the same over the most noble and savage beasts. The influence of man over his fellows by this magnetic force, has become acknowledged and the term "magnetic" as applied to leaders, crept into our language as expressive of the popular judgment.

That a force based as it is in the physical life, though reaching into the purest spiritual, which is the explanation of the indefinable yet unconquerable attractions of animal life, and the refined delights of spiritual harmony, should be capable of perversion, is not strange. That it should be the means of great evil and in the hands of depraved work their wicked designs would be expected.

It would not be exceptional for this lively to be taken to work in ways of infamy. Granting this, and it seems to me an inevitable conclusion if the existence of magnetic force be accepted, we are not to cast the power aside, any more than we are to sneer at gravitation because men fall over precipices and from house-tops under its sway. The force exists, and we cannot escape it by ignorance or ignoring it. If we would remain uninjured by gravitation we must learn its modes of operation, and adjust ourselves thereto. Then it becomes a beneficent power. So if we would escape the deleterious effects of animal magnetism, we must understand its methods of operation, or laws.

When it is understood that the successful salesman really "hygienizes" the absent purchaser, and makes him see and think as he wishes; that the man or woman "of the world" are successful because consciously or unconsciously they exercise the magnetic force and that the world of humanity is divided into two classes, the controlling and the controlled, the vital necessity of knowledge of this heretofore occult subject will be appreciated.

If the force can be more successfully excited, if understood, it can be better resisted by the same knowledge. The sensitive woman having such knowledge will be able to distinguish between the serpent's lure and lover's devotion, for which she now to her cost so many times mistakes it. The use of magnetism thus openly professing it, may be shamefully perverted, yet greater danger lies with those who exercise it in ignorance without knowing more of the source of the power, or how to resist it, than the serpent on one hand or the bird on the other. Something more than the cheap charlatan exhibition to the gaping crowd is wanted, which thus far has made the incipient science a mountebank show. Careful research and profound study are required in this vast realm which lies at the foundation of psychological science.

HUDSON TUTTLE.

The *Troy Times* says that the apparently harmless chestnut is really very indigestible, and often causes serious sickness. An instance of their indigestibility, it says, recently occurred at the village of Sehaghticoke. C. N. Beecroft of that village, was taken seriously ill after having eaten a quantity of chestnuts. He continued to grow worse, and physicians decided that he was suffering from bilious colic. Every effort was made to relieve him, but the indigestible nuts had become a compact mass in his intestines and could not be dislodged. It became a question of speedy relief or inevitable death within a few hours. Finally the obstruction was removed, and the patient immediately began to improve and was soon convalescent.

Few poems have become more familiar to all classes of readers, or been copied more widely, than Rosa Hartwick Thorpe's "Curfew not Ring To-night." All the salient features of this remarkable poem have been effectively reproduced by several of our leading artists, and engraved by Andrew for a holiday volume of marked excellence, which Lee & Shepard will shortly publish.

A North Carolina man has invented a folding barrel or hogshead for the use of transporting dry material. The heads may be taken out, the staves rolled together, and the whole thing made barrel-shape again with a few quick motions.

It is said that belts made from mineral-tanned leather are cheaper and a good deal stronger than belts made from leather tanned in the usual way.





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SPECIAL NOTICES.

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 RELIGIO-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 required as a guarantee 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, November 4, 1882.

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 ADVANCE.

How the Matter Stands.

Bro. Bundy.—Please accept my thanks for continuing the Journal after the expiration of the time, and the fact that \$3.00 for its removal. If you can examine the friends among mediums then nearly all rational people will desire to know about Spiritualism. The truths of Spiritualism are what all people feel an interest in, and will investigate after it is put to its proper and legitimate use. You are on the right road to bring Spiritualism surely into notice among all Christian churches. Don't stop, if you do, all the better portion of the friends of Spiritualism will feel much discouraged.

The JOURNAL is an exponent of the phenomena, science, philosophy and ethics of Spiritualism; and indeed of its religion, too, in the broad interpretation of that word. In the pursuit of these objects, the complete exposition of the truth is the primary motive, and not the upbuilding of any sect or party, except in so far as such careful formulation of facts shall naturally tend in that direction. On the road toward truth the JOURNAL does not allow the mountains of error nor the dark canyons of deception to stay its course, and as a consequence there comes to the surface much that is not pleasant or wholesome. In settling up the virgin prairies of the great West, the pioneer has had to contend with poisonous reptiles, wild animals and blood-thirsty Indians. He has had to stand by and witness the effects of that insidious, unseen and dreaded foe, Malaria, as it decimated his family and perchance palsied his own strong arm. As the bright steel plowshare turned the sod and opened the door of the dark cabinet where lay concealed latent poisons only waiting the vivifying rays of the sun to render them potent for destruction, he has bravely met the issue and held firmly to his task, knowing that however great the risk, however severe the ordeal, the struggle for existence had to be met and all obstacles conquered; knowing too, that however great the sacrifice to him, the result eventually would be peace, plenty and happiness for those coming after. This is a fair illustration of the pioneers of modern Spiritualism. They have to contend in the intellectual, moral and spiritual world with foes having their counterpart in the physical. The JOURNAL is the plowshare preparing the spiritual field in which a bountiful harvest is sure to be reaped in good time. Already here and there are patches that bring good wheat, while others are only fit for sod corn and still wider stretches yet in their primitive, undeveloped state.

As the tiller of the soil does not subdue his wild land merely for the purpose of ridding the country of pests and releasing malarial germs, but meets and overcomes them as obstacles that cannot be avoided in the attainment of his objects, so the JOURNAL does not deal with the evils naturally connected with Spiritualism merely to lessen or exterminate them, but for a grander purpose. Still it does not skim the surface for fear of striking a stone concealed in the dark earth, neither does it year after year plow around a stump; it plunges the plowshare to the beam and if perchance a rock is struck, it is not frightened at the shock, but digs it up and places it beyond the boundary; the stump is uprooted and burned, and the ashes fertilize the soil. The JOURNAL prefers to be regarded as just what it is, namely, a fearless exponent of the truth in Spiritualism, rather than merely a fraud destroyer and error eliminator, as some inaccurately speak of its mission.

As an investigator and exponent of the facts of Spiritualism, the JOURNAL has but little sympathy with, and no use for, those who stand off with folded arms, saying, "When you have eradicated all error and fraud we will then begin to investigate Spiritualism." Such people are of no possible advantage in the investigation of truth however much their affiliation might strengthen a sect or party founded on the facts. "Rational people" will not, if consistent, wait for others to investigate and settle for them such vast issues as are involved in the stupendous facts of Spiritualism; they will prefer to take a hand in the matter themselves. The admission that fraud exists is tantamount to admitting the existence of the genuine; and if genuine there be, then it is the duty of these people to investigate and learn to discriminate for themselves and not depend wholly upon the ipse dixit of any paper or person.

In presenting the facts of Spiritualism to the world, the JOURNAL cares not for the special patronage of "Christian churches," it does not expect it; neither does it cater to the prejudices and inherited superstitions of those who constitute the following of the Christian churches. If these people expect to come into a knowledge of Spiritualism without giving up any of the church dogmas, then the conditions are not yet propitious—neither will they ever be. But Christians need have no fear of being asked to ignore whatever of truth they have; by no means. A true Spiritualist respects truth wherever found, whether it be Christian or pagan, and is not afraid to face it. Until those in the "Christian churches" who desire to investigate Spiritualism, can attain this degree of mental discipline they are not ready for further development and had best stay where they are.

The JOURNAL does not need the injunction: "Don't stop;" it proposes to go straight ahead with the single purpose of attaining truth. But if the only incentive to its work were that, otherwise the "friends of Spiritualism" would feel much discouraged, the JOURNAL is free to confess the inducement would not be sufficient. "Why?" Simply because when placed on that basis the questions of compensation, reciprocity and co-operation legitimately spring up. And once sprung it is in order for the JOURNAL to ask of these "friends of Spiritualism" the pertinent questions: "Are you doing your duty?" "Are you aiding to the best of your ability?" "Are you giving this exponent of the truth in Spiritualism which you are so free to applaud and commend with your lips, that hearty co-operation which you should?" "Do you expect a paper which depends upon its income for existence to increase its influence and circulation by the sheer force of merit, without the adequate assistance of those in sympathy with it, exerted in getting new subscribers, supplying data and upholding the hands of the editor and publisher in all honorable ways?" These and other similar questions would at once arise and the JOURNAL would be obliged to say: "You are asking for far more than you seem willing to pay; it is a one-sided arrangement; it is not 'business' and is not equitable." The JOURNAL does not propose to "stop" in the work it is doing, so long as it continues to exist; but in the publication two parties are necessary: the publisher on one side and the "friends of Spiritualism" who desire its continuance, on the other. If both parties in interest faithfully fulfill their respective duties then all goes well and neither party need feel "discouraged." The JOURNAL does not intend these remarks as scolding or complaining; it asks no favors for which it cannot give value received. All there is of the matter is just this, that if the "better portion of the friends of Spiritualism" feel as Mrs. F. O. Hyzer so forcibly expressed it not long since in the presence of a number of active Spiritualists, that the "JOURNAL is the bulwark of pure Spiritualism, without which I don't know what we should do;" if this is the feeling, and it is often so expressed, then surely it is the duty and it should be the pleasure of every and all thus thinking to do their share in strengthening the hands of the editor and publisher. The JOURNAL gets greater strength and encouragement from one new yearly subscription than from any amount of wordy commendation; the former will help to pay printers and passes current everywhere, the latter partly compensates the editor but will not pay his bills; both are essential.

Mrs. Mayo, Corresponding Secretary of the First Spiritual Union of San Francisco, sends us a series of resolutions complimentary to that estimable lady and brilliant lecturer, Mrs. E. L. Watson, on the occasion of her departure for Australia to fill engagements there. As heretofore stated the JOURNAL has found it best, as a rule, not to publish such resolutions. Hence we only mention their receipt. But it gives us sincere pleasure to commend Mrs. Watson most unreservedly to our friends at the Antipodes as a lady who in her private life and public work is one of the finest exemplars of the spiritual philosophy.

A correspondent from Minneapolis, Minn., says: "Geo. P. Colby having located here for a few months is doing a good work for himself and the cause. His face and bearing commend him at once to the respect and confidence of all who meet him, and upon acquaintance his genial mirth and provoking sympathetic spirit make him hosts of friends. We regret most of all that his stay is to be short. He expects to go to Florida about Jan. 1st, where he has an orange grove to look after."

Prayer as a Therapeutical Agent.

Among the various orthodox churches in order to attain a high degree of perfection, or to render one acceptable in the sight of God, prayer seems to be absolutely essential. On one occasion when that remarkable personage, Jesus, was being baptized, he indulged in solemn, earnest supplication to God, and in response thereto, it is asserted (St. Luke 3: 21, 22) that heaven was actually opened and the Holy Ghost descended in shape like a dove upon him, and a voice came from the air above which said, "Thou art my beloved son in whom I am well pleased." This prayer, must have been animated with pure resolves and high aspirations on the part of Jesus, and he fully realized the necessity of honesty of purpose in making supplications to Deity, for on one occasion he uttered a very severe and soul-stirring rebuke to those whose honesty and sincerity of purpose he questioned, saying, "Woe unto you, Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves."

Then, again, there is what is generally designated as the Lord's Prayer. Any one who has carefully and critically examined it, will not long hesitate in pronouncing it the model prayer of the Bible—brief, sublime, touching, appropriate and soul-elevating, and so permeated with a divine pathos and love that it could not be otherwise than acceptable in the sight of God, providing he ever listens to the earnest supplications of his dependent children. If prayer, honest, sincere, devout, is a universal panacea for the numerous ills that flesh is unfortunately heir to, there would be no misery, no squalid wretchedness and poverty in the world to-day, for there is not a minute passes that some pure soul's aspirations are not turned heavenward invoking the aid of God and the angels. In view of the fact, however, that sickness, crime, grim and ghastly poverty, exist on all sides we can conclude that there is something radically wrong with the prayers that are uttered, or that those who give them expression are greatly at fault.

When Mrs. Mix, a colored woman residing at Wolcottville, Ct., entered the room of Mrs. Hall, who had been given up to die by distinguished physicians, she humbly knelt by the bed, and uttered a very simple, plaintive prayer. She pathetically asked God to tenderly remove the pains of the suffering patient, as if she were a child asking her parents for bread and butter. She placed her black, bony hands on Mrs. Hall's stomach, and supplicated God to banish the pain that was located there, and then touching her heart, entreated him to heal that also. After her devout prayer she rubbed oil all over the body of the sufferer, who, as the healing hand passed over her bloated form, could feel the swelling go down, and was finally relieved of her troublesome complaints.

It often occurs that prayers, unuttered or expressed, which are directed solely to God, are answered by some philanthropic, loving spirit, who happens to hear them. A young lady living at one time in the family of Mr. Goolsby, near Centerville, Arkansas, was suffering terribly from the serious debilitating effects of spasm, from which it was thought she could never recover. While lying in a death-like state, she suddenly ejaculated—"Salt—one dose." It was administered. In a short time she said, "Give me salt mixed with ashes from the hearth—two doses!" Under this treatment she rapidly recovered and is now in robust health. She was entranced, and her spirit sister Harriet, suggested this singular remedy that proved of such remarkable efficacy.

That prayer is a universal panacea, for the numerous ills that the body is afflicted with, no one will for a moment admit; that it ever under any circumstances causes God to arrest the progress of disease and restore the sick to health, no one can satisfactorily prove. If God does act in the capacity of a physician, why is it that he has never applied his skill to resetting a broken limb, replacing a dislocated joint, or causing a new arm to take the place of the one amputated, or restoring sight where the optic nerve is destroyed. Why did he not in response to the united prayer of this nation and the whole Christian world, cure Garfield? Why did he not relieve the immortal Lincoln? Why does he always select cases, if any, where no serious organic disease exists, the cure of which are no more remarkable than thousands of cases reported as occurring under the manipulation of magnetic healers? If any dependence can be placed on him as a divine healer, why not resort to him in all cases, and thus save burdensome doctor's bills?

In view of the fact that there are so many methods of cure, endless almost in variety and in means employed, it is not strange that some should declare that God had acted in the capacity of a physician and performed remarkable cures, in cases where the recovery was caused by something beyond the ken of their observation.

Before humanity understood the laws governing the action of water, its formation into mist and clouds, and then its condensation into rain drops, resulting in a copious shower, they believed on such occasions that God was shedding tears, feeling badly on account of some misconduct of his children. Those to-day who are ignorant of the occult laws of nature, of the power of mind over mind, and of the universal presence of guardian spirits who are ever ready to guard, assist and heal those whom they can successfully approach, are ready to ascribe to God whatever is beyond their feeble power of comprehension. God becomes a warrior, a tailor, a

destroyer of cities, an aid in battle to those he loves, an angry passionate being, a skillful physician—in fact, ignorance never becomes weary in asserting his direct and special interference in the affairs of this world.

It is a fact no one can successfully controvert, that disease is often mysteriously relieved, and no adequate cause can be assigned. There was a singular cure lately performed at Richmond, Indiana. It appears that George Ames, nephew of the late Bishop Ames and brother of Mrs. Winsor, State Librarian, jumped out of a fourth-story window in Richmond, while insane, and is not only going to recover from the injuries received, but the shock has restored his mental balance. Here was a remarkable case. The insane young man recklessly leaped from the fourth story of a building, and the severe shock he received in coming in contact with the pavement, resulted in his perfect restoration to health—a sound body and rational mind. Not one in all christendom has faith enough in prayer to expect that it would prove of efficacy, if he should jump from the fourth story of a large building, landing him safely on the pavement below. Not one drowning man would cease his exertions to swim, in order to place himself in a respectful attitude for prayer to God. The cures ascribed to God, are in all cases where there is a doubt as to what did afford the wished-for relief. Psychic force, intense expectancy, an earnest effort of the will, a sudden expansion of the vital forces in response to favorable conditions, the influence of guardian spirits, the presence of one surcharged with healing elements, or nature suddenly asserting her powers, may be the agents at work performing the miraculous cures ascribed to God. As a factor in therapeutics, prayer never has been, and never will be a perfect success. In isolated cases it results in such passivity that healing forces in those surrounding the patient may act with greater potency, but in no case does it ever bring into action the power or will of God. Natural laws under his wise guidance rule in all things, but God is not a physician, whose mission it is to cure the gout, rheumatism or consumption, when devoutly petitioned to do so. At times how exceedingly ridiculous and foolish he is made to appear through the instrumentality of the balderdash given expression by, and proceedings of, those who know nothing of his real nature and character. There was Eva Briggs of Lawrence, Mass., who was claimed to have been relieved of hip disease recently by the faith and prayer cure at Old Orchard; she was taken to Danvers Insane Asylum soon afterward, crazed by her religious excitement. Is it probable that God had any thing to do with her as claimed, and then allowed a cruel relapse to occur, resulting in insanity? Is God a charlatan, or a failure in his efforts to restore a poor girl to health? and is he unmindful of that eminent divine, Mr. Spurgeon of England? It appears that he, though in much better health than when he preached last spring, still bears traces of the sufferings he has undergone. His feet are gouty, and this detracts from the promptness and agility with which he ascended to the pulpit in former time, when the female members of his congregation would rise and peep over each other's shoulders to watch his movements. His hands are swollen and twisted with rheumatic gout so that his gesture is no longer free and unconstrained as of old. Thus it must be evident to every reflective mind, that the influence of God is only exhibited in healing through the instrumentality of natural laws, and the wise administration of such remedies as the skill of man may suggest.

The services in the Spiritual Temple, Indiana Avenue and 25th St., will be continued during November under favorable auspices. On Sunday last, Oct. 29th, W. J. Colville gave two fine inspirational discourses, which were much enjoyed by very fair congregations. Owing to his Sunday afternoon engagements at Hershey Hall, he will occupy the pulpit of the Temple on Sunday evenings only during November. Service will commence at 7:30. Subject next Sunday, Nov. 5th: "Where are the dead and what are they doing?" All the seats are free; the public are most cordially welcome. A Conference meeting will be held earlier in the day. On Sunday next, Nov. 5th, Mr. Colville will lecture in Hershey Music Hall, Madison St., at 3 P. M. Subject: "Legerdemain, Psychology and Spiritualism," followed by an impromptu poem on subjects chosen by the audience. Selections of choice music will be performed on the grand organ before, during and after the service. On Tuesday evening of each week he gives parlor lectures on the "Planetary System" at Mrs. Bromwells, 671 West Lake St. Mr. Colville is open to engagements for a few week evenings during November. Parties desiring his services will please address him in care of 5th Avenue Hotel, Chicago.

Our readers will learn with regret that S. B. Nichols, whose steady contributions and zealous work are so well known, has been laid up for a week, suffering severely from the effects of handling a sprig of poison ivy. Brother Nichols, the next time your good wife asks you to pick ivy from the roadside, just investigate beforehand as to whether the conditions are such as will give satisfactory and harmonious results before you establish rapport.

Mrs. S. Fowler, of Denver, paid the JOURNAL office a visit last week. She is spending a few days in this city, which was formerly her home.

Mr. Baxter's Last Sunday in Chicago.

Mr. Baxter had fair weather in which to conclude his engagement. His lecture in the morning: "The Development and Demands of Spiritualism," was an able presentation of the subject. Such practical lectures are needed, both by Spiritualists and investigators. The JOURNAL will publish this lecture next week. The evening discourse was well adapted to the audience, many of whom needed to see "Spiritualism and the Church face to face" before they could comprehend the situation and realize that all of spiritual truth the Church has, she obtained in the same way that modern spiritualists seek light; namely, by intercourse with the Unseen World.

The scene at the conclusion of the lecture was full of interest to the large audience; the eager expectancy depicted on hundreds of bright, intelligent faces, as the descriptions proceeded, afforded clear evidence of the deep interest manifested. At the beginning the medium was fully entranced for a moment, and began by giving a short poem in a most feeling manner and in a tone wholly different from any employed in his normal condition. The Spirit then said: "I have, at the invitation of Attica, taken possession of the medium to open the séance. I do not know whether you will remember me, as years have gone since I passed to spirit life. Henry Petrie was my father's name. I was Libbie Petrie—Elizabeth." The medium then said: "Having been unconscious, I do not know what has passed, but I infer some name has been given, and Attica speaks the name, 'Chapman,' and possibly it has some relation to what preceded it. I have in my mind Chicago, and I get Algonquin, if there is such a place." Not recognized, but it is published in the hope that some reader of the JOURNAL will be able to give an explanation.

The medium, continuing, said: "I am now impressed by a man of strong, positive mind, great will power, given to a great deal of reading and much thought. I see a cloud of mist, and am drawn toward it; at the same time a shadowy form seems to approach me, bringing a quieting influence. He has a book in his hand—it is brought before me and held up. I see the words 'Heaven and Hell'—it is the title of the book—Swedenborg's work. This man was here this morning, and was much interested in the lecture, he says. Now I see the man sitting at a desk—looks like a counting room. I am not sufficiently versed to tell what kind of business it may be. In some way I associate him with Collyer's church. Now I have before me an arm and hand, the hand holds a French chapeau with a long white feather—on the side of the hat is a card—on that the name Amos Hall. Attica says: 'This man does not accomplish what he wants to in this effort.' Attica says: 'You left out T.' The card reads Amos T. Hall.' With this same influence there comes an elderly lady—Sallie Leavitt. She is in some way attracted here this evening on account of some parties here who are not accustomed to coming. I associate her in some way with Robert Collyer, also with Mrs. Richmond; I presume the lecturer, from the way it comes. Now I feel greatly relieved. All the while this influence of Mr. Hall was upon me I had great difficulty in speaking. A strange feeling at the throat and chest; terribly oppressed about the breast and lungs."

A large number in the audience recognized Mr. Hall. He passed to spirit land early last summer. The funeral services were under the auspices of the Knight Templars, of which Order he was a member. Mr. Hall had in years previous been a devoted student of Swedenborg's writings, and after he became an earnest Spiritualist his views were still largely colored by his previous study of the Swedish Seer. He suffered greatly from asthma. Mr. Baxter's description of the man was generally correct as far as it went, though it is not known at the JOURNAL office that he had any associations with Mr. Collyer or his church, of a special nature. Neither is it known why the spirit, Sallie Leavitt, should come in the same connection. It is inferred, however, that the latter spirit belonged to the family of Moses Leavitt, who was described as present on a previous evening.

The medium proceeding said: "I seem to be looking into darkness—I see large numbers of wooden buildings—I am seeing the words, 'Lake Street House'—darkness again shuts down,—I now see scintillating, electric light and looking farther I see the name, 'Matteson'—'Matteson House'—not wooden buildings now. Now I see this electric light again and the name, 'Clar-en-don'—I see the name 'Garden City.' I see 'Matteson' again but not the same I saw before; now I see a flame that burns the words, Lake, Matteson, Clar-endon, Garden City—now I see the last Matteson—larger—larger. Now I seem to come over this way (toward Martine's Hall). I seem to see a park—am standing in it. I get the name—Robert Hill. A number in the audience recognized the description and name of an old hotel keeper, who died several years ago and who, it was stated by one of the hearers, had kept at different times hotels bearing the several names mentioned, and in the last years of his life had owned a residence on the west side not far from Union Park. The medium then got the name of Levi D. Boone. Recognized; then that of Dr. S. D. Pierce, also recognized. The medium then said: "I see a lady, an elderly man too—resembles E. V. Wilson; he takes the hand of the lady and directs it in writing the name, Lois Emerson." "I am satisfied" says the medium, "that the man is E. V. Wilson—now he says to me: 'Baxter, I've always said if you would only be more positive on the platform, you







Observations on Holy Bibles—Herbert Spencer's Criticism on America's Future—Forecastings of Election—The Uterior.

To the Editor of the Religio-Philosophical Journal: The affairs of this world, just now, are taking precedence of the things which we all profess to think of greater importance.

Last Sunday I attended the meeting of the New York Liberal League and heard a venerable gentleman discourse from a book about the prehistoric history of mankind and the planet.

I have "Uahpa" also at my side, and am somewhat impressed by its resemblance to the sacred literature of various countries.

Mr. Herbert Spencer has been "interviewed" by Mr. E. L. Youmans of the Popular Science Monthly, in regard to America and her future.

Some one attempted to take Sara Bernhardt to task for having children and no husband.

Mr. Spencer considered that Americans, like the citizens of the Italian republics, were gradually parting with freedom.

Private interests sway the men in the ranks as well as those above them. The benefits of political purity are general and remote, and the profit to each individual inconspicuous.

The American has not a sufficiently quick sense of his own claims; and as a necessary consequence he has not a sufficiently quick sense of the claims of others.

As Hamlet says, there is such a thing as "Greatly to find quarrel in a straw" when the straw implies a principle.

Americans do not sufficiently respect the individualities of others. It is shown by the disrespectful manner in which individuals are dealt with in the journals; the placarding of their names in sensational headings, and the dragging of private people and their affairs into print.

This tendency is witnessed in a larger way in the damaging of private property by elevated railways; and again in the doings of railway governments, not only when overriding the rights of shareholders, but in dominating over courts of justice and State governments.

"The fact is," added Mr. Spencer, "that free institutions can be properly worked only by men, each of whom is jealous of his own rights and also sympathetically jealous of the rights of others; will neither himself aggress on his neighbors in small things or great, nor tolerate aggression on them by others."

In all this I agree with Mr. Spencer right heartily. So far American Republicanism is a failure in that it legislates for classes in business, as well as in politics, and disrespects the common rights of men.

becoming. Everybody seems to be mendacious, dishonest, sneaking and womanly. Such, at least, is the underside of the cloud.

New York will elect a Democratic administration by a decisive majority. It is perhaps proper that it shall do so.

Pennsylvania, New Jersey and Connecticut are apparently in the same way. I cannot say that I regret it much myself; it is, however only Prometheus giving his liver to a new carter-bird.

In the world of change there are flux and reflux; so it always was and so it always will be. But there is a permanent; from it we proceeded and to it we return; aye, and in it we are when we know ourselves as we are and do not consider too much what we appear to be.

Answers to Important Questions Through the Mediumship of W. J. Colville, in Chicago, Ill., During October 1882.

Question.—Is the sun inhabited, or is it an incandescent ball of fire?

Answer.—The sun is inhabited. We have this from those who are acquainted with the inhabitants of the solar orb.

The inhabitants of the sun are the most advanced souls in this solar system. This was known by the ancients through their most inspired teachers who held direct communion with the inhabitants of the solar orb; and thus in Egypt it was always stated by the priesthood that the ruler of the solar system was an angel who dwelt in the sun; that Osiris, the wonderful spirit messenger, the one, who, 6,000 years ago is said to have visited the earth, assuming the human form, came from the sun and returned to it.

As to the work of mediums in our midst, or the spiritual manifestation, I know nothing of either, as my poor health prevents my going out among them as I should take pleasure in doing.

The present week is one general holiday, the bicentennial celebration of the landing of Wm. Penn at this place two hundred years ago.

We regret exceedingly that you could not have visited us, and as you say that you hope to see us later in the year, and the year is fast slipping away, we shall expect before long to be the proud recipients of your anticipated visit.

In a paper on nearsightedness lately read before the New York County Medical Society, Dr. W. F. Mitterdorf told of a fine horse in Berlin that became intractable, and on examination proved to be suffering from myopia.

Q.—From a spiritual standpoint at what time did man make his first appearance upon the earth?

A.—We are acquainted with those in spirit life, who declare to us that man must have been upon the earth at least 100,000 years from the present time; but we make all such statements with reservation; because in spirit life there are many advanced souls, who when they lived upon a certain earth kept no particular account of material time, but still we have no hesitancy in accepting this from exalted spirits, they declaring that they know that there were inhabitants upon the earth 100,000 years ago.

Q.—Is the moon a dead world?

A.—The moon is to us in no sense a dead world, for we have no opinion, much less knowledge, that the moon has ever been more alive than to-day; you well know that the inhabitants of the earth only see one side of the moon, and it has been a matter of frequent conjecture among scientists that that side of the moon which is always turned from the earth may be in a very different state of unfolding from the side which is turned toward the earth.

but these are spiritual visitors, not inhabitants or organized beings born upon them, as man is born upon the planets. For all that we know to the contrary the moon is now undergoing changes which will eventually bring it to a state of perfection as a satellite, but it can never become a planet.

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Letter from Philadelphia, Pa.

To the Editor of the Religio-Philosophical Journal:

I write in reply to your letters of the 19th of September and October 6th, the receipt of both of which I received an earlier acknowledgment, but as coming events were casting their shadows along the pathways of your correspondent, as well as that of the Spiritualists of this good city, I deferred writing, hoping that something of interest might be presented.

The First Association, which of course we are most interested in, hold their meetings in the same hall, but with its new dress, with all the appointments of a first-class hall, we hardly recognize it as the old place that had so many objectionable features.

Dr. Slade, the world-renowned medium visited our city two weeks since and rehearsed his wonderful experiences in this, his native country, and also in Europe, which were listened to with rapt attention, and being as they were interlarded with eloquent appeals to his hearers to live in consonance with the sacred truths and divine principles of the harmonious philosophy, were well worthy the attention they received.

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Musical and Literary Entertainment Given under the Auspices of the Second Society of Spiritualists of Chicago, last week.

To the Editor of the Religio-Philosophical Journal:

The entertainment on Friday evening the 27th ult., under the auspices of the Second Society of Spiritualists at Martine's Hall, 55 South Ada St., was a successful as well as most enjoyable affair.

Mr. Baxter's reading, "The Relief of Lucknow," supplemented by the song "Jessie's Dream," founded on the reading, was most effectively rendered both in song and prose.

Thinking the programme may give the JOURNAL'S readers a better idea of the entertainment than can otherwise be had, it is given below. There was a good audience and the society netted a satisfactory sum.

PROGRAMME.—PART I. 1. Instrumental Duet—for piano and violin—entitled "The Awakening of the Lion," (Koslosky). Mrs. Clara Beecher and Prof. Joseph Singer. 2. Reading—"The Relief of Lucknow." 3. Scotch Ballad—"Jessie's Dream." 4. Recitation—"A Duel in Spain," Prof. H. M. Dickson. 5. Grand Duo—Two Violins, Prof. J. Singer, Mr. L. Wallack. 6. Song—"Courting in Connecticut." 7. Story—"The Champion Snorer." 8. Selections from Negro Religious and Jubilee Songs.

Already requests are coming in for the society to inaugurate a series of similar entertainments to extend throughout the winter.

Science and Art. An underground telegraph system between Paris and Marseilles is nearly ready for use.

Dr. Hewson asserts that the common sparrow is liable to have small-pox and is capable of communicating that disease.

The longest span of telegraph wire in the world is about 6,000 feet. It unites two hills, one on each side of the River Kishnah, in India.

It is reported that the telephone is now in successful operation as an expedient for communicating with divers engaged in difficult and dangerous work.

The assertion is made that from an annual cotton crop of 6,600,000 bales seed can be obtained to yield \$100,000,000 worth of oil. It is assumed that every 400-pound bale gives 1,200 pounds of seed.

The American Museum of Natural History in New York has received from Mr. Morris K. Jessup the necessary funds for making a full collection of the 420 varieties of trees which grow in the United States.

In Europe electric railways are growing rapidly in public estimation, not only on the Continent, but in Great Britain.

The French Government has voted 90,000 francs toward the expenses of the International Conference of Electricians, which began in Paris on the 15th of October.

Further ruins, believed to have been the foundations of Icelandic settlements, have been discovered in Greenland, and on the east coast in latitude 60 degrees 30 minutes.

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A report of the British Association Committee on Underground Temperatures states that the result of fourteen years' observation shows that the increase of heat under the surface of the earth varies in its rate.

A new underground railway is proposed for Paris, to cost about \$30,000,000. The central station is to be at the Palace de la Bourse.

Again the German Government is said to be about to forward the construction of the canal which is to unite the Baltic with the North Sea.

At the celebrated Glastherry works of the Messrs. Baird, near Glasgow, Scotland, the gases that were wasted in making iron are now made to do double duty.

M. H. Geoffroy has brought to the attention of the French Academy of Sciences a specimen of electric lighting wire which seems to answer the purpose of preventing fires.

Mad'Abadie says that immunity from marsh fevers in bad tropical countries is often secured by sulphur fumigations on the bare skin.

The city of Morris Ill., has been putting down an artesian well on the highest point of land in the city, and at a depth of 851 feet, struck a fine flow of magnetic water, which is so strongly magnetic that the pipes through which it runs became so strongly magnetized as to hold up nails.

A Physician of Great Prominence in Thirty-sixth Street, New York City, was unable to even help Mr. Wm. McKee of Paterson, N. J., suffering the agonies always attendant upon diseased kidneys.

The old slave market of Zanzibar, where 30,000 slaves were formerly sold annually, has been transformed into mission premises, with a church and school.

SYMPTOMS OF A DISEASED LIVER. Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm.

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