

RELIGIO PHILOSOPHICAL JOURNAL

PHILOSOPHICAL

SCIENCE, LITERATURE, NOTES, ROMANCE AND GENERAL REFORM.

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

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

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"SUGGESTION."

Startling Experiments in Hypnotism by Eminent French Scientists.

(New York Home Journal.)

I cannot resist the temptation of sending your readers a translation in *extenso* of an article I read lately, entitled "Suggestion." It is a startling revelation of the results of the patient study and experiments of eminent scientists. The writer says: I have lately had the opportunity of studying a delicate question—a question of deep interest to the medical world, threatening to revolutionize the laws, upset consecrated ideas, and overthrow accepted truths, putting the most stout-hearted minds into such a state of doubt that one cannot help asking himself the question whether the old world has ended its time and an entirely new social state risen from its collapse. Its adepts are no longer charlatans or tricksters, drawing an income from the real or feigned grimaces and prostrations of a hysterical or shrewd gossip. They are earnest and accredited men of science, decorated up to the chin, stuffed full of diplomas, and wearing blue glasses. The academics listen to their revelations, the institute receives their reports, and they publish pamphlets lined and filled with discoveries which consign to the rear rank the names of Mesmer, P. tel, Donato. If a surgeon I might name consented to lay aside his toga and cap to exhibit the experiments which he performs successfully in his lecture-room he would realize a greater profit in one month than the Corps des Ambassadeurs in a whole season.

EXPERIMENT WITH A GENDARME.
It is known that for several years past five or six Professors of the faculty follow with ardor the special study of hypnotism, and show their colleagues and scholars whom they associate in their work the most startling sights. This is what takes place: The doctor seizes hold, not upon a weak, suffering, lymphatic, aneuric, or scrofulous creature, but upon a solid fellow in good health, a gendarme. He puts him to sleep, without manipulation or gestures, by the sole effort of his will; and placing himself behind him in order to avoid suspicion of deceit, says to him: "Execute all my movements!" And according as the operator raises an arm, sticks out his tongue, or shakes his limbs, the patient raises an arm, draws out his tongue, or shakes his limbs. This is not all; the operator says to the sleeper: "Before you awaken, listen to what I am going to say to you. In a month, at 9 o'clock in the morning, you shall go to the Tuileries, cross the garden on the right, pluck a white rose, and bring it to me." The day and hour indicated, the gendarme, who had not been seen again, appears with the white rose, which he presents to the doctor. "Hallo!" says the latter, feigning surprise, "Why do you offer me this rose?" "I don't know; I happened to pass by the Tuileries a moment ago. I noticed this rose. I felt an irresistible desire to pluck it. I plucked it; and, as I was walking this way, the idea of offering it to you came to me!" "Has no one advised you to do this strange act?" "No, nobody." "Then you know me?" "Of course I do! You called me here a month ago and put me to sleep." "You are mistaken." "Still it seems to me that—I don't know—I don't understand it all, maybe."

A SECOND EXPERIMENT.
You are not done with surprises, dear reader. The doctor looks fixedly at the same soldier, who immediately drops into the same magnetic sleep. "Friend," says he to the patient, "my colleague here beside me is blonde, slim, and wears a moustache. By and by, when you awake, you shall take him to be M. Grévy

and ask him for the cross." The gendarme is drawn from his torpor by a simple breath over his eyelids. "The President of the Republic!" murmurs he, and, collecting himself, "Your Excellency," he says, "I have served twenty years, been at ten campaigns, received three wounds, and borne an exemplary conduct. Am I deserving of the cross?" We all burst out laughing, while the gendarme, upright in military position, looks sober and expectant. "You are crazy," replies the doctor; "this gentleman is my colleague, and not M. Grévy." "I beg your pardon," continues the gendarme; "I know the President well; I have been on watch at the Elysée." He has to be put to sleep again in order to dispossess him of his error.

STILL ANOTHER.
Another experiment. The gendarme is again hypnotized, and the following speech addressed to him: "When you wake, seize the wooden spatula lying on this table. It is a dagger. Go into the garden of the hospital, and stop before the fourth lime tree of the central alley, which is the gardener of the establishment. Get into a passion and plunge the weapon into his heart. When the drama is over return to tell me about it." The gendarme awakes and hesitates; he stops to think a moment, goes toward the table, seizes precipitately upon the spatula, and gives a pretext for withdrawing. We feign not to observe his acts and gestures; but we follow him with our eyes from an open window, and see him advancing unconsciously toward the tree indicated.

He seems the victim of a painful obsession, looks right and left, makes sure he is not watched, and suddenly, with a violent movement, breaks the spatula against the trunk of the lime tree. He returns into the operating room in great haste, pale, trembling, and beside himself. "Arrest me!" he cries. "I am a coward and a murderer! I have soiled an unspotted life by an odious and stupid crime! I have killed a man!" "Why?" "I don't know. I didn't know him. He looked at me with a defiant air. I held a knife in my hand, and drove it into his heart; I heard the blade scrape against his ribs! Mercy! mercy!" and he faints. He recovers his senses; they blow on his forehead; he is led before the limb-tree; they show him the pieces of the spatula and his bark hardly touched. They assure him by its being the sport of a hallucination; he is convinced at last, and breathes like a feverish patient coming out of a nightmare.

GUARANTEES OF REALITY.
O, do not smile and shake your head; I once smiled and doubted also. If Donato, whose sincerity I no longer suspect, had made me witness these experiments, I would perhaps have persisted in my former incredulity, and imagined tricks and devices. But such men of eminence in nervous therapeutics as Charcot, Luys, Bernheim, Ligeois, and others who take an active part in these experiments, were my guarantee of their reality. I made sure, moreover, that the patients chosen were honest people, incapable of falsehood or deceit. Then I must bow down and believe!

I chose the story of the gendarme on purpose. It strikes me as more typical and conclusive than the observations gathered from women, whose weakness and nervous sensibility make them as impressionable and malleable as may be desired. Besides, the operators in hypnotism agree in this; that the experiments succeed better with natures accustomed to sleep. It is not so easy to put to sleep a merry and playful working-girl as a six-footer brought up in the habits of discipline and prompt to obey commands.

OTHER STARTLING EXPERIMENTS.
A journal three times the size of this would not hold the accounts of other startling experiments which I witnessed. A magnetized female patient is ordered to drink a glass of water. "It is Hunyadi Janos water," says the doctor. Hardly have three minutes elapsed when a colic ensues and the supposed cathartic takes effect. She is told to open next day a book hidden in the nurse's room and learn the twenty-fifth page by heart; she does not fail to obey, and recites the given page. If you question her about the cause of this strange act she replies she was urged to it by an invincible impulse. The keenness of the senses is incredible during hypnotic sleep. The doctor puts a woman to sleep at one end of a hall, and runs to the other end, ninety feet apart; thence in a low voice, hardly audible to those near him, assures her that her eyes are black. "No, Doctor, they are blue. Why do you tease me?" The reverse is tried; he tells her that her eyes are blue, after having suggested they are black. "Blue eyes! Not I. Look sharp; they are as black as coals!" He requests her to go and kiss the sick person lying on the bed near her, but is warned she will find a dog in place of the person. She obeys, nevertheless, and soon returns, saying, "There is a bulldog on the bed; I reached out my hand and he bit me," and she stops the imaginary blood flowing from a wound which does not exist!

BENEFITS IN MORBID STATES.
The doctors of medicine who have devoted themselves to hypnotic investigations have chiefly in view the beneficial effects which "suggestion" may cause in certain morbid states. Successful cures have crowned their experiments and justified their efforts. Paralytic limbs have danced, thanks to the will of the magnetizers; a starving and insane woman was made to eat; persons dumb through nervous strangulation have delivered harangues. The great Troussseau had almost foreseen these supernatural auxiliaries. He ordered a patient who could not stand on her feet to be carried before the high altar, promising

her that after a short prayer she would be able to walk. The woman went back to the hospital dancing, with her crutches under her arm.

HOW HE HYPNOTIZES.
I have carefully noted the ways of hypnotizers, and was on the point of describing them when I came across a document on the subject by Mr. Bernheim, Professor at the University of Nancy. The eminent savant expresses himself as follows:

"This is the way I proceed to hypnotize; I begin by telling the patient that it is possible to cure or relieve him by means of sleep, without recurring to any hurtful or extraordinary agencies—such simple sleep as any one in good health may enjoy—calm, beneficial sleep, etc. If need be, I put one or two persons to sleep before him, to show him that this sleep is not painful and is not followed by any bad effects. When I have driven away from his mind in this way the anxiety produced by the idea of magnetism, the somewhat mystic fear attached to this unknown agent, he becomes confident and is ready to submit. I tell him: 'Look steadily at me and think of nothing else but sleeping; your eyelids feel heavy; your eyes are tired; your eyes twinkle and become moistened; your sight is confused; your eyes are closed.' Some subjects close their eyes and fall asleep at once. To others I repeat and lay further stress on my words: I add gesture (the nature of the gesture is unimportant). I place two right-hand fingers before the person; I ask him to look at them, or pass both hands several times up and down before his eyes; or I ask him to look straight at my eyes, and I try at the same time to concentrate all his attention on the idea of sleep. I say: 'You close your eyelids—you cannot open them; your arms and limbs seem heavy, you cannot feel anything now; your hands remain motionless; you cannot see anything; you are asleep;' and I add, in an imperious tone of voice, 'Sleep!' This word often breaks down all resistance; he closes his eyes and falls asleep. If the subject does not close his eyes or keep them closed, I do not make him look into my eyes or at my fingers very long, for some keep their eyes open indefinitely, and instead of feeling a desire to sleep, look rigidly before them. Shutting the eyes succeeds best; then, after two or three moments at the most, I keep the lids closed, or lower the lids slowly and gently upon the ocular globes, closing them more and more progressively, imitating what takes place when sleep comes naturally. I end by maintaining them closed while continuing the suggestion. 'Your eyelids are down; you cannot open them again; your need of sleep becomes greater and greater; you can't resist any longer.' I lower my voice gradually; I repeat the injunction, 'Sleep!' and sleep seldom fails to come at the end of four or five minutes.

DEALING WITH REFRACTORY SUBJECTS.
I meet with better results with some by proceeding kindly; with others, rebellious to suggestion, it is best to be abrupt, to speak in an authoritative mood, in order to prevent the tendency to laugh or the idea of involuntary resistance which is provoked by this operation. I am often successful with persons seemingly refractory, by keeping their eyes closed a long while, ordering silence and immobility; speaking continually and repeating the same formula: 'A numbness, a torpor creeps all over you, your arms and limbs are motionless; your eyelids are warm; your nervous system is quieted; you have no longer a will of your own; your eyes remain closed; you are asleep,' etc. At the end of eight or ten minutes of this prolonged suggestion of sleep, I withdraw my fingers—his eyes remain closed; I raise his arms—they stay up. This is the cataleptic sleep. Many subjects feel the impression from the first sitting, others at the end of the second or third. After one or two hypnotizations the influence becomes rapid. It suffices to look at them, to extend one's fingers before their eyes, to say, 'Sleep!' to have them in a few moments—instantaneously, as it were—close their eyes and experience all the sensations characteristic of sleep; others acquire the aptitude of going to sleep quickly after a few sittings. I often put to sleep seven or eight patients at once in an incredibly short time; they fall like flies, so to speak. Now and then there are some refractory ones; I insist only a few moments; a second or third sitting often produces the effect which could not be obtained on the first."

Further on the ingenious Professor speaks of the hypnotic sensibility of animals, explains the prodigies of snake-charmers, the power exhibited by the tamers of wild beasts, and instances the curious and pitiful performance of a sleeping chicken which had been ordered to follow an irregular line traced on the floor!

DEDUCTIONS FROM THE EXPERIMENTS.
How many grave and ludicrous, terrible and trivial deductions can be drawn from these experiments. I see the Code destroyed in the future, and the jury led astray by the effects of hypnotism. How can we condemn an assassin who invokes in his defense the formal command of a hypnotizer? What criminal will not think himself hereafter the irresponsible tool of a superior will? What murderer will not shake the convictions of the Judges by alleging a mysterious encounter with a phantom which put a club or a revolver in his hand? But by the side of the conceivable evil we find an actual good of the highest importance—the utilization of the hypnotic state in the relief and cure of bodily ailments and mental aberrations. We know not yet to what far-reaching effects this new discovery may open the way.—J. B. CORREA, Paris, France, July 8.

An Interesting Letter from the Pacific Coast.

To the Editor of the Religio-Philosophical Journal:

After ten months of continuous labor I am enjoying a short vacation of two weeks while Mr. Massey delights "my people" with the results of his vast researches and the silver strains of his impassioned eloquence. "Rest means a change of action," not idleness, and I am demonstrating the fact by a method of "movement cure" not usually adopted by the sanitary institutions to which my fashionable sisters are often obliged to resort as a remedy for imperfect circulation and suffering consequent thereupon! "Sunny Brae"—otherwise my little nest in the "foothills" of the Santa Cruz Mountains—affords plenty of exercise and fresh air, and I heartily wish every spirit-medium and public teacher in the world had some such nook in which to rest, close to the heart of our dear universal Mother! How swiftly the months and years go by! The last time I wrote you, I was at the Antipodes, enjoying the hospitality of my genial namesake, Sydney G. Watson, Esq., of "Yarra Yarra Grange." What a little lifetime has been crowded into those two years! I am always amazed that any one should find the days too long and nothing to do! I could keep several pairs of hands busy, and I don't know how many tongues, if I had them—in fact, there are so many things to do, I scarcely know where to begin. But there are scores of dear, loving friends in Australia and the East, whose long unanswered letters lie here silently rebuking me for months of neglect, and unless your columns are crowded with more important matter, I crave your indulgence, and pray that I be allowed a long, confidential chat with these "dear five hundred," *yourself in the chair!*

First, just glance at my environment. Four years ago this was a big wheat-field; now fruit trees, twelve and fifteen feet high, wave and shine in the golden sun; roses, honeysuckle, jessamine and ivy embower us, while tall oaks, pines and acacias stand sentinel; and the air is vocal with the song of a thousand birds. For a hundred miles the town-dotted valley stretches in soft tints, and the gleam of far-away waters, the highway of nations, suggests the Infinite. Mountains rise, blue and steadfast, on three sides, while the softly undulating foothills are radiant in vine-mantles of green and gold. "Peace," warble the happy birds; "Peace," whisper the waving trees; and all the hills seem silently to take up the solemn chant! But peace, rest, joy, come not from without; from the soul proceeds the beauty and harmony which we behold in its outward expression, in material nature. And what life has not had its stormy seasons; the birth throes of hitherto hidden powers; the dread convulsions that precede new epochs of spiritual growth? Your humble correspondent has not been exempt, but through long watches in the chamber of pain, where Death stood beckoning, through days of weariness and dark forebodings when the soul sickens for its native heaven and feels astray on earth, have I been made to realize the beauty and necessity of our Harmonical Philosophy. It is always a source of surprise and astonishment to me when I experience the angel power upon the stage before the multitude, where my weakness becomes strength, my brain illumined and heart fired with love and enthusiasm from above. But the home ministrations of the blessed spirits is even more wonderful. The silent creases that I know come from the great Unseen, and that thrills me ever with new hope; with the promise of continued protection; of a tenderness unfiring; a love unselfish and as pure as the dew in a lily's white heart—ah! what cannot one bear with this certainty to offset all the miserable misadventures and maybes of old theology or cold materialism?

It is nearly four years since I heard the tearful "Good-bye" of a hundred or more friends at Cassadaga camp ground, and wonderful changes have wrought in the intellectual and spiritual man over the round globe, as well as in the individual lives of our workers, public and private. The angels have made themselves felt in many ways where least expected, and much that we do not reckon as their work, bears to my mind, their impress. The defense of honest mediums and the exposure of frauds must be counted as among the first and best fruits of earnest efforts in behalf of the general good; and the question of organization, one of the utmost importance.

You are already aware of what we are doing in San Francisco. With simply a head-manager, Dr. Albert Morton (who it must be remembered has had a large experience and is exceptionally adapted to the position), and a business committee of solid, responsible men and women, we have succeeded in carrying heavy expenses and keeping up meetings for nearly a year and a half continuously, with every prospect of a permanent spiritual Sunday home. There must be concert of action and individual zeal to hold and carry forward progressively any body of live, thinking men and women. Having lectured for the same people for three years, I can testify to the fact that Spiritualists can work together harmoniously for purely spiritual ends.

Of course the principal labor is given over to a faithful, untiring few. But is this not also true of church work and all noble charities.

In our Temple there is manifested every Sunday, in a beautiful manner, an earnest zeal, a loving tenderness and true appreciation of all things fair, in the floral arrangements on the rostrum the whole year round. Our floral artist is Mrs. A. D. Wiggins, (whom

many of your readers will remember as a fine, test-medium and noble woman), always assisted by Mrs. Knowell, a faithful soul who has passed through fiery ordeals, ever brightening under the touch of the artist-hand of sorrow, and Mary Irwin, my own especial flower angel.

For months my Sabbath chair has looked like a fairy's throne under her magic touch. Now a wreath of white lilies sheds a holy light around me; then festoons of gay and graceful fuchsias flash bright above me, and again a wonderful combination of rarest blossoms breathe perfume and almost clasp me 'round. For three years this sweet woman has brought fresh flowers from her own home, with which to adorn the speaker's dress before every lecture morning and evening! Think of the delicate, tender and constant love which is implied in such a service! Ah! may the blessed spirits brighten with immortal blossoms the life-path of my dark-eyed, gentle-hearted, flower-angel! Thus, thanks to our California climate and souls generous and beauty-loving, our rostrum affords us sermons in color as well as words!

You must know that I live fifty miles away from my Sunday work, which fact has its disadvantages. A spiritual teacher should enter into the lives of the people; should know something of their inner history; feel their heart-aches and soul-needs, personally, individually, and for this reason I believe no society can accomplish the good possible without a permanent speaker. There should be a strong and pure sympathy between teacher and pupil. This can scarcely be expected to exist, and certainly does not in many instances, when the speaker is comparatively a stranger engaged for a few months, hap-hazard, one often pulling down what another has built up; therefore I am in favor of both organization and permanent speakers.

My association with my San Francisco congregation has not been as free and general as I would like, for the reason that my health would not bear the climate of the city; and besides, I am an orchardist as well as a "preacher," and I often wish souls were as easy of cultivation as peaches and pines, and as ready to bear sweet and luscious fruit! (Though, on second thought, I fear that every brace of young bachelors and our far-famed "Uncle Josh" would protest that even trees need a goodly amount of watching and patient care in order to exhibit the growth and symmetry which is such a continual delight to the eye, and promise of noble harvest by and by!) But I do occasionally spend a day or two of social life in the homes of the dear flock, and in April was their guest for a week. What a love-feast and festival they made of it! With my Eastern friends the maple-buds had just begun to prophesy of the miracles to be wrought in woodland and field in a few weeks. While here my rooms were a perfect bower of roses, real, home grown roses, with troops of beauties from Spring's grand sisterhood! That week of "heart to heart" communion, with my friends (and not so much my friends either, as the friends of my dear, patient spirit teachers), taught me many things, and will be something to recall the light to the dim eyes and smile to the withered cheeks of age in the years that are so swiftly approaching! And if any of my tired co-workers in this mighty vineyard of spiritual truth should happen to read these heart-tracings, I would have them know how much honey is hidden in the hearts of their hearers waiting for some touch of sympathy to set it to flowing! How I was comforted and uplifted by the glad light in the eyes of men and women who came to tell me of the good the angels had done them! I was humbled by their praise; made ashamed by their patience; purified by their love! And what a responsibility is that of the teacher, even if only a medium for spirit thoughts—for the channel must modify, color, and does undoubtedly often distort the influences flowing through; therefore a medium must be held responsible for the work done, good or evil, to a great extent. I know the imperfections of diction are often, if not always, mine—why not the moral imperfections as well? I hold myself accountable for both.

But I am admonished by your sensible exclamation of "Short, shorter, shortest," and will hasten the close of this too long letter. My heart-beats quicken at thought of the grand camp meetings from whence will soon come to my far-away field of labor the echo of good words grandly spoken, and I often recall with thrills of pleasure, the pictures still fresh in memory, of green canopies flecked with golden sunlight, above thousands of uplifted, earnest faces, over which swept the quick tides of soul-emotion as the inner man responded to the stirring words and sweet thoughts of the inspired orator. And I am indulging the hope of becoming one among those happy multitudes at next year's summer-tide. Will the same dear, old friendly faces be there to greet me? Nay, not all! Some have already "put on immortality," and are hidden behind our dim perceptions, and veiled in their own glory. Others will have met with less happy changes; but on all here and there, divine lines are being drawn, and some day each shall know and claim their own!

And now, dear JOURNAL, allow me to express my satisfaction at your fearlessness in the warfare against all manner of false pretense and fraud. The people who plead for "charity" should remember that to tolerate deception on the part of a professed medium is an injustice to thousands of mourning, truth-seeking victims. In place of mercy toward knaves, let us have justice toward all.

ELIZABETH LOWE WATSON.

"Sunny Brae," San Jose, Cal.

From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER IV.

THE FRIENDS—QUAKERISM.

Our footsteps sought the humble house, Unmarked by cross or towering steeple, Where, for their first-day gathering, came God's plain and chosen people.

How deep the common silence was; How pure and sweet those woman faces, Whose patience, gentleness and peace Had stamped with heavenly graces.

When at the elder's clasp of hands, We rose and met beneath the portal, Some earthly dust our lives had lost, And something gained immortal.

—Harriet O. Nelson.

The reading of Bancroft's description of William Penn and the early friends, and of that noble book "Barclay's Apology," had given me a high idea of Quakerism, but I knew nothing of friends personally, until my connection with the anti-slavery movements. The Orthodox Quakers in New England were near Boston and in Rhode Island, away from my range, and the Hicksites (Unitarian) of Pennsylvania and New York were also beyond my limits. When travel in the lecture field opened wider acquaintance, I found these friends were friends indeed, and the simple beauty and genuineness of their hospitality, was restful and cheering beyond expression. One of the first Quaker homes I visited was that of Edingham L. Capron at Uxbridge, Mass.—a tall white-haired man, of noble aspect, commanding yet gentle, and of a fine courage fit to stand firm for a most unpopular truth. Husband and wife were helmsmen, a sense of this was in the very air. Mrs. Garrison was the daughter of George Benson, an Orthodox Quaker, of large powers and great moral courage, and I saw in her a fine type of womanhood—strength, courage, large views, and yet no loss, but gain indeed, in the sweet graces of the wife and mother. A great work Quakerism has wrought for woman, and so for man, for we rise and fall together.

Farther acquaintance with Friends gave new understanding of the practical benefits of their idea of "the inner light." The central germ of early Quakerism, that which gave it life and vital warmth, was that in the soul is a divine light, which is our best and safest guide, above all books and creeds, or all forms and ceremonies, excellent as these may be; that all written gospels are to be judged by this primal gospel. This leads the Quaker to wait "in the quiet" for the "inward witness;" to pay heed to "the voice of God in the soul;" to make all outward authorities of less value; all other guides less sure than this. Priceless in common life, and in

"The moral warfare with the crime And folly of an evil time."

which is the lot of the reformer, has been this central idea of the Quaker. Did Paul, as interpreted by orthodox authorities, say it is a shame for woman to speak in public; the inner light led the Quaker to be just; and woman's persuasive voice has been heard in their meeting houses for two hundred years. Did grave doctors of divinity make the Bible the bulwark of slavery; the inner light led Whittier to be true to freedom, and to give voice to the genuine Quaker sentiment when he charged the pro-slavery priesthood with "Perverting, disguising, changing as they go, The marvellous truths of God."

No doubt the Quakers have clouded the light by artificial disciplines and dogmas, for no class of human beings have ever been wholly true to their highest ideal, but it has dispelled many a cloud. A leading elder in a great New York City meeting of Hicksite Friends said: "I had rather be a slaveholder than an abolitionist," showing that his light had grown dim. Weighty members helped to persecute and disown the anti-slavery advocates, in their midst, but this did not put the light in many true souls, or seal their lips.

In the daily conduct of private life, in honesty, temperance, simple friendliness and hospitality, and in mutual reverence between man and woman, the Quakers have profited more than they, or others, are aware, by their central and inspiring idea. The societies of Friends are on the wane; as organized bodies they will soon cease to be, and their truths will pass into other movements, with no golden seed-grain thereof lost; but no body of men and women of equal members have ever been so much benefit to mankind, or helped so much to the moral and spiritual growth of the human family. Therefore, some remembrances of persons I have known among them, are here worthy of note.

—GRIFFITH M. COOPER.

In the winter of 1844, I first found my way to the home of Griffith M. Cooper, in Williamson, Wayne County, New York. A walk of five miles northward from Marion, brought me in sight of a large stone farm house, built after the Pennsylvania style, and standing some twenty rods back from the west side of the road, with its barns and orchards on the south side. I followed the path in the snow to a side door, rapped and a voice said: "Come in." I entered and found a Quaker-like man of middle age and stature, with a clear eye, an expressive face and a prompt and decisive yet kindly manner, sitting by the stove and mending a harness strap. I gave my name and said: "I was told to call and see you." He rose, gave me a friendly grasp of the hand and replied: "I am glad to see thee, take off thy coat and sit down. This is Eliza, my wife"—as a tall and fine looking matron came in. I was at home at once, our talk flowed freely, we seemed like old acquaintances, and so began a long and cordial friendship. He was not a Quaker by birth, but by conviction. His father was a captain in the Navy and lived to be over ninety. The son went from their New Jersey home a voyage or two as a boy in a merchant ship, and was sailing-master in a war-vessel, and a lieutenant before he left the service. One day, at his house, he was looking over files of old papers in his desk, and laughed heartily as he opened a yellow sheet and explained its contents as being a copy of a brief but frank correspondence between himself and a certain veteran Commodore who shall be nameless. It bore date in 1813, during our last war with Great Britain. He said, during a naval fight on Long Island Sound between some of our gun boats and some British war vessel that the Commodore was intoxicated. This reached that officer's knowledge, and hence the letters, as follows:

SAILING MASTER, G. M. COOPER.—Sir: Did you say that I was drunk during the action with the Maidstone and the Sylph? An early answer is requested. Yours etc. COMMODORE.

Spraggs Cove, L. I., Nov. 18th, 1813.

COMMODORE..... I did say you were drunk during the action referred to. Yours Respy. G. M. COOPER, SAILING MASTER, Nov. 17th, 1813.

This prompt reply shows his frank fearlessness. He said that when the Commodore's letter came he thought his time of reprimand and disgrace had come, for it was a grave

matter for a young subordinate to make such a charge against an old officer; but his second thought was: "It's true, and I'll say so," and his reply went back prompt as a musket shot. He waited, expecting a summons daily, but none came; no allusion ever was made to it, and a few months later, after he had taken leading part in some other naval fight, that Commodore, in his official report, named him as worthy of merit for his bravery. He married, was home at Haddonfield, N. J., on a furlough, and met the Quakers, whose plain ways were matter for the jests of a lively officer like him. He attended their meetings, became interested in their views and appreciated their worth, resigned his naval office—where all promised a bright future, and joined the Friends in a year. When the strange news reached his father that sturdy man-of-war's-man had a good laugh, and then swore stoutly: "Grif will make a good Quaker. He's first rate at anything he tries," and as it proved. Moving to Western New York at no early day he bought a large farm, built his solid home, took active part among the Hicksite Quakers, and soon became a leading minister, advocating his new opinions with earnest enthusiasm, commanding respect by his honor and thoroughness in business affairs, and winning friends by his fine social qualities. He visited the southern part of Erie County, below Buffalo, to attend Friends meetings, and found that the Cattaraugus Indians were being led by the Ogden Land Company (a rich corporation) to surrender their lands for poor pay. His knowledge of the world led him to see that this might be stopped, and his sympathy for the Indians roused him to action. He went first to his own Genesee yearly meeting, but they were too cautious to engage alone in so weighty a matter. He then went, as he told me, to Philadelphia, visited Dr. Parrish, an influential Friend (the physician who attended John Randolph of Roanoke, in his last sickness, when the dying Virginian wrote, "Remorse, Remorse," on a card), laid his "concern" before him, went with him to the great assembly at Race Street yearly meeting of Friends and there laid the case before them with such clearness that they decided to help. He then went to Baltimore yearly meeting, and had help pledged there, and Genesee meeting promised aid when he went back to them, and to his home. This aid was not a large salary, for Quakers are opposed, on principle, to paying salaries for religious or philanthropic work. He was simply to be paid modest expenses, so that he could devote so much time as might be necessary to this arduous task, and have his farm cared for, in his absence. With the way thus open, he entered upon what he felt would be a difficult undertaking with his usual enthusiasm and persistent vigor; and for ten years spent a large part of his time on the Cattaraugus Indian Reservation, or in journeys connected with their affairs. The Ogden Land Company had already obtained a title from the Indians to the Tuscarora Reservation, a valuable tract of land near Buffalo, and could not be disturbed in that. They were partially in possession of a part of the Cattaraugus Reservation—which embraced many thousand acres of fine lands on Cattaraugus creek—had removed a part of the Indian occupants to the far west, in what is now Kansas, and were making great efforts to get full possession of all these lands. The ablest legal counsel, the shrewdest diplomatists, the most astute managers to lead the red men into their designs were employed, for the prize was a rich one. Against this combined power of talent and money our brave Quaker was almost single-handed on the start. But he had justice on his side, his knowledge of men was wide, his industry unwearied, and his Quaker directness and simple sincerity won the fast confidence of most of the Indians. He stayed with them, attended their meetings in the great Council House—a rude wooden building where they met in response to the call of runners who went swiftly on foot over the Reservation to notify them of these gatherings—kept notes by a stenographer of all important speeches or action, and was well posted as to the acts of the agents of the Land Company.

Standing in the railroad depot at Rochester New York, with him as a train was starting westward, he touched my shoulder, pointed to a tall man just stepping into a car and asked: "Does thee see that man?" He gave his name, and said: "In Buffalo once he led me into the hall of a hotel and said to me: 'Mr. Cooper, if you will go home and stay on your farm, and attend to your own affairs, you can have \$60,000.' What did you say to him? I asked: 'I said, go to the devil with thy \$60,000,'—as near an oath as a Quaker could well come. He often spoke of the decorum and order of these Council House meetings. Matters of the greatest importance, and on which there was strong feeling, were discussed, but there was never disorder or dispute. One Indian would rise and state his views; when he took his seat there would usually be a moment's interval and another would follow, taking perhaps, the opposite view, seldom alluding to what had been said, and never in controversy but only to make his own meaning plain. Very rarely it happened that two would rise at the same time, but no contest ever followed, one always yielded quietly to the other. He said that in order and fairness of statement, those Indian councils excelled any like gatherings of white people, he ever attended. While with them he often spoke in Friends' meetings near by, and Indians would occasionally be hearers, but among them he never made efforts for their conversion. He talked familiarly of industry and honesty, and good habits, and respect for the squaws, pointed out matters in which the whites were their superiors, and warned them against certain failings and vices of the white people. Of their Great Father he spoke as the Father of all peoples, but raised no controversy as to creeds or systems of faith. Several journeys to Washington with Indian delegations were necessary, and interviews with leading officials. One such interview he had with Martin Van Buren, then Secretary of State. They were alone. Mr. Van Buren had heard the Ogden Land Company's statements, and was influenced in their favor. He gave a version of a certain matter, evidently the Company's version, and yet he knew certain facts which would refute it. Our plain-spoken Quaker said: "Martin, what does thee say so for? Thee knows it is not so, when thee says it." Van Buren told this himself, to some friends, and said: "I like that Quaker. A man with the courage to tell me, in so frank and friendly a way, that I don't tell the truth, I greatly respect."

At last the victory was won; the Land Company gave up all their efforts; Joshua Varney, a Quaker near the Reservation, went to the far west and brought back the Indians they had sent there—glad to see their old home again; and a treaty with the United States Government left three thousand Cattaraugus Indians in full possession of their domain, where their children are to-day. To Griffith M. Cooper, more than to any other man, do they owe this peaceful possession. It is fifty years or more since these events

occurred. Dates are lost with the lost records which, as long as he lived, he carefully kept. What I give is from his own lips, and from those records as I saw them. For some time the Friends kept up a mission on that tract another person being sent as his successor. He had some difference of opinion with the Society, did not wish to seem to interfere with their agent, and, therefore, did not visit the Indians for years. At last, in response to many requests, he sent them word that he would be at the old Council House on a certain day. Runners went out, the day was fair, and the whole population was there—thousands went to see and hear and greet their old friend, and tears "from eyes unused to weep," coursed down the swart cheeks of his hearers. I have met those Indians since, and the mention of his name lights up their faces, and calls out expressions of respect and affection. I have omitted to mention what he told me of their treatment of children. He never saw an Indian child whipped or abused. The little ones have large liberty out of doors, and, therefore, are not greatly troublesome. When a boy was wrong or ugly, he had seen the father take him by the hand, lead him one side, sit beside him on the grass or on a fallen tree, and talk with him earnestly and gravely until the lad came back in better mood. The mothers would deal in like way with the girls, but he never saw an Indian parent lift a hand against a child, and never heard a threat or an angry word to the little ones.

At a later day came up searching questions on theological matters, and the great anti-slavery reform. A man of such active mind and sterling independence, would pay small heed to any technical narrowness of Society discipline, or to any timid conservatism. Of course he was a progressive thinker and an abolitionist. Both these, especially the last, were grave heresies to "weighty members" of the Friends Society to which he belonged. No charge was possible against his personal character, but he was after long effort, deposed from his ministry, which action was considered as a grave rebuke. On a corner of his farm he had given a lot on which to build a Quaker meeting house, and usually attended there on first day, speaking to good audiences. When official notice reached him that he was no longer a minister, "after the order of Friends," he attended the next meeting in that familiar house, took his usual place on the high seat at the head of the meeting, and was moved to speak at length and with great earnestness, not in criticism of the Society's action toward him, but in powerful advocacy of his own views. In closing he said: "I have met with you here for years as a minister of our Society and have aimed to speak to you freely and truthfully, according to my best light, claiming no authority over you and asking you to speak freely in assent or dissent. Word now comes from our elders that I am no longer a minister, therefore I will take my seat among you and be a man." Suiting the action to the word he stepped from the high seat and sat down in the audience. The meeting soon broke up, the customary hand-shaking was heartier than usual, and many voices spoke friendly greeting in trembling and softened tones. In a few months the meeting was dead—the people had no unity with the action of the Society. He ceased to take any part in Friends' meetings, or to call himself a member, although not formally disowned; but he retained their manners and accepted still their leading principles. He had, to the last, true and tried friends among the liberal members of the Society. The forms that fettered he could not abide, the spirit that gave life and growth was his. An early experience in the navy gave him knowledge of its discipline, and he forcibly told of its despotic and aristocratic character. To be subject to it, he felt, was crushing and calamitous. "But," he would say, "it is a part of the war-system. War has its heroic side, yet it is despotic and cruel, a poor and barbarous way to settle disputes inevitable as the world is, but to end as men grow wiser, I know what it is, and I dread and abhor it."

Once a year or more, wife and myself made a visit of some days at the farm house. Many meetings I have attended in that vicinity; often gotten up by his active help and strengthened by his presence. Sparkling wit, keen perception of pretence or folly, grave earnestness, frank sincerity and wide knowledge of men and things gave his private talk a wonderful charm. The career of Theodore Parker interested him much; the cordial friendship with Lucretia Mott, George Truman and others in Philadelphia was kept up; he read the early writings of Andrew Jackson Davis with great interest, and had a warm side toward Spiritualism. There was hospitality for more light in that house, and wife and sons and daughter had like views. Their kind and sincere friendship are gratefully remembered.

At last absence interrupted those visits, and word came that our dear friend had passed peacefully away. Wife and children, too, have all, save one, gone to that bourne from whence travelers sometimes return.

(To be continued.)

For the Religio-Philosophical Journal.

Treating Disease by Clairvoyant and Psychometric Methods.

An important question is raised by Dr. Spinney in the JOURNAL of June 21st, concerning the reliability of treating disease by clairvoyant and psychometric methods, and a case diagnosed by Dr. F. L. H. Willis is cited, that would seem to cast a doubt upon such methods. By permission of the JOURNAL, I will give, what appears to me to be, an explanation of the difficulty in the way. Although Dr. Spinney does not mention psychometry, it is nevertheless involved in this case as it was diagnosed psychometrically by holding a lock of hair. After twenty-eight years experience with psychometry, psychology clairvoyance, and some forms of mediumship, I feel in some measure qualified to speak on the subject. Some years before modern Spiritualism was heard of, psychometry had been tested and proved by the most thorough scientific methods by Dr. J. R. Buchanan, its discoverer, in New York City, Boston, and Cincinnati. At the Eclectic Medical College in the latter place, Dr. B. was in the habit of forming classes from the students there for experimenting with, and testing the impressibility of the brain, sarcognomy, and psychometry; and out of a class of fifty or so, I have seen a dozen or more of these students who were good subjects. By holding different substances in their hands, such as ipecac, aloes, tobacco, etc., well wrapped in paper and numbered, these impressive students would readily indicate the substance held; or by holding a letter or lock of hair some of them would be able to discern and delineate the character of the writer or owner of the hair. Spiritualism had nothing to do with this in any way whatever. The experiments were purely of a scientific character. Diagnosing disease was, I think, a later form of psychometry.

Clairvoyance and psychometry were also both developed by mesmeric experiments before

Spiritualism was known, and cannot, therefore, be claimed to be purely phases of mediumship. Spirits, however, may, and do, use the same, or similar means to induce psychology and clairvoyance as those in the form, and about the same phenomena occur. The psychological state is very nearly akin to the clairvoyant; they are often confounded, and are liable to lead to grave errors, particularly in the diagnosing of disease. There is, however, a difference between these two interesting phenomena, but it is often difficult to distinguish between them, even by experienced subjects or mediums. The psychological state is always induced by the influence of one mind upon another, the one being active, the other passive; the one positive, the other negative. And so long as the positive mind controls the negative, the latter can be made to see and realize whatever the positive mind chooses, whether it is real or unreal. Public exhibitions have shown this to be so in hundreds of cases.

On the other hand, while clairvoyance may be induced by an active, positive, or rather magnetic mind, the passive subject soon passes beyond the control, temporarily, of the operator, and becomes more or less independent, and sees actual or real things only. In the one case the subject is constantly under the control of, and subject to, the will of the operator. In the other case the subject is only to a limited extent, and not continuously under the control of the operator. It follows, then, that a medium who is subject to spirit control, may be psychologized by a spirit and made to see whatever that spirit chooses, whether things real or imaginary. If the medium is a healer who diagnoses disease by spirit influence by holding a lock of hair, or letter, three things may happen. He may become really clairvoyant and see the actual condition of the patient as it is; or he may be psychologized and led to see unreal conditions, or incorrectly; or he may be partly clairvoyant and partly psychologized, and be enabled to see partly correct and partly incorrect. May it not be, then, that Dr. Willis was partly clairvoyant and partly psychologized when he diagnosed this case? He says in his letter: "I have written the case just exactly as I see it. I believe that I have given an accurate description of your case, because I see clearly all that I have written." But he did not see correctly, evidently, and the conclusion must be, I think, that he was only partially clairvoyant.

But on the other hand, suppose the healer is not subject to this kind of spirit influence, and depends more on the psychometric influence, as such, and on his ability to diagnose disease by holding a lock of hair or letter. Here again strange things may happen. He may get mental impressions only, and be able to read the character of the patient or writer, as though it were an open book; or, he may get physical impressions and be able to realize the bodily condition of the writer or patient; or get both mental and physical impressions; or, again he may not get any impressions whatever about the writer, but something entirely of a different character—about some business matter or other temporary concerns. Let me illustrate with two rather remarkable cases that happened in my own personal experience:

While living in Chicago several years ago, a lady asked me one day to psychometrize a letter she had just received, remarking that it would be a good test as she knew I had never seen or had any knowledge of the writer. I held the letter a few moments, but received no impression whatever. All seemed a perfect blank; but directly I saw quite distinctly a country scene. An unpainted house stood by the road side, a little yard about it, and a plain board fence in front. A woman stood in the front door and I described her personal appearance. At the right of the house was a garden and fruit trees; at the rear was a barn and stable, and cultivated fields at the left and back, all of which I described minutely, and then handed back the letter without getting a single impression of the writer.

"Well," said the lady, "the woman you described as standing in the door of that house, is my daughter, and the description of her personal appearance is perfect. The house, the barn, the garden, the fields, you have described accurately. It is my daughter's home. But you have not delineated her character." No, said I, and I cannot, for I get no impression of her.

The other case was that of a young lady who was spending a few days where my wife and I were living. She asked me one morning to psychometrize a letter for her, and handed it to me well wrapped in a piece of paper. After holding it a minute or so, I got a fine impression from it, and described a young lady about twenty, with light brown hair, blue eyes, and fair complexion; tall and graceful. And then I gave the mental characteristics, when I suddenly saw that it was the young lady herself, and handed the letter back. She laughingly admitted that it was she, and that the delineation was correct as far as she knew.

Now a strange experience followed. In a very short time I began to feel a singular pain in the lower part of the abdominal region, and it soon became quite severe. I at once suspected it was the result of holding the letter, and asked my wife if there was anything the matter with Miss A. She said she thought not, but would inquire. She did so, describing my symptoms. Miss A. said there was nothing the matter with her, but that the symptoms were exactly those of Mrs. B. for whom she had written the letter by dictation, and that Mrs. B. had taken it in her hand and read it and then returned it to her for mailing; that there was not the scratch of a pen pencil on it by Mrs. B. Here, then, was a clear case of double influence as strange as it was new in my experience with this wonderful gift of psychometry. Both these cases can be verified by persons living in Chicago. May not such cases as these further explain how Dr. Willis was led into his error in the case referred to.

But if such things can happen in the practice of psychometry, by holding a letter or a lock of hair of a patient, is it a safe and reliable means of diagnosing disease, and basing treatment thereon? Evidently not, I think. I have no desire to criticize Dr. Willis's methods, but to throw light, if possible, on the subject of treating disease clairvoyantly and psychometrically. No more important field of labor exists than the one of healing the sick, and we need all the knowledge, all the light and help we can get to enable us to perform the work with good judgment, and in a proper way.

In my own special work, that of treating disease by spirit power, I am often tempted to try my psychometric and clairvoyant powers to aid me in diagnosing disease when a lock of hair is sent for that purpose; but the remembrance of my experience with these gifts or powers, admonishes me to adhere to my usual course.

Let the light shine and knowledge be increased, should be the motto of all who work in this field. MILTON ALLEN, 2411 N. College Ave., Philadelphia, Pa.

The Mysterious Disappearance of a Letter.

To the Editor of the Religio-Philosophical Journal:

"I give you credit for being honest when you assure me that you never saw anything of the kind; give me the same credit, when I assure you, I did."—Oberlin.

In 1875, while practicing medicine in Chicago, a proof of spirit presence and spirit power was given my wife and me, that then convinced me of the truth of Spiritualism. I had unfortunately, "investigated" Spiritualism among Spiritualists, a mistake too common. I was at that time thoroughly disgusted with Spiritualism, judging it solely by what I then knew and then had witnessed, mostly through long-haired men and short-haired women! Both my wife and I longed for a convincing test, as we had lost our only child, and could not believe ourselves forever parted from that darling girl! We withdrew entirely from "circles." The term "circle" was proper enough, for nothing was done "on the square."

I was kept very busy during that summer, too much so to pay any attention to aught but my patients. My wife was but too glad to have me refrain from any and all attempts at "lifting the veil," she having received her education at a European convent, and coming from a strictly Catholic family, members of which were Catholic priests, bishops, etc. One evening I noticed my wife uneasy and troubled. Upon questioning her she at first evaded me, but finally confessed that she was sorely puzzled about the remarkable disappearance of a letter. The mail-carrier had delivered to our cook several letters, and among them one, in a small, white envelope. The cook's attention to that particular letter was attracted by its being addressed with a lead pencil. She laid the letters on a table in the dining room, when suddenly the described letter disappeared, and could nowhere be found. That was my wife's story, of which I then made merry, chiding her for her giving the matter a moment's thought. Either the cook lied, or had lost the letter, and fearing her discharge, had manufactured this ridiculous nonsense. Upon questioning the mail-carrier, I learned that such a letter had been delivered.

My wife had previously fallen into trances, but imperfectly and unsatisfactorily, so that I considered them of hysterical nature. A few days after the loss of that letter, when we were enjoying the cool lake breeze, after a hot summer's day, in my library, my wife suddenly proposed to sit at a table formerly used while investigating Spiritualism. Such a proposition from my wife, who had always opposed such "irreligious proceedings," completely upset me, and I the more readily complied. She soon became entranced, and to my still greater astonishment advised me in earnest English, a language then but imperfectly known to her. I soon learned that my letter had been taken by spirits, as it contained news that then would have greatly injured me; but that they would return the letter, torn into three parts, on Thursday evening, a week hence, between 6 and 7 P. M., if my wife and I would be in my office by ourselves. They meant to give us a test of their power, to quiet all my fears, and to convince us of their presence.

Of course, I ridiculed the entire affair, and paid so little attention to it, that when Thursday evening came, I continued my calls upon the sick till after 7 P. M., never thinking of the proposed spiritual interview. I had kept my wife ignorant of her entrance and what was said, as I feared her ridicule; nor would she ever have believed a word of it. Tired and worn out I entered my office after 7 P. M., where my wife met me. I was conversing with my wife about a patient, when a strange sensation seized both of us, causing us to turn about and look into an adjoining closet, the door of which was about half a foot ajar. We both plainly saw a hand extended and a letter, torn into three shreds, thrown into my office. My wife did not know what it meant, and I then hurriedly informed her of her entrance, etc. The envelope, when correctly placed together, was at once recognized by the cook, whom we found in the kitchen preparing supper. Her astonishment verged on fright! Let me add that the closet had no window, and only that one door. I entered it at once and thoroughly examined every corner.

After that I had more "tests" than asked for. I soon became fully convinced of Spiritualism. I have calmly watched my wife floating through the room, entrusting her to unseen hands, that I knew belonged to good spirits, desirous of aiding us mortals, so blind in our conceit and sins! Through the agency of my wife's mediumship, I have changed from extreme materialism to the knowledge that what we call death is but a birth into a higher state. H. M. D.

When Silence was not Golden.

The proverb that silence is golden may occasionally be carried out in too literal a sense. A certain great lady in Paris aims at converting her house into a sort of Hotel Rambouillet, and with that object gives periodical dinners at which assemble most of the best-known wits and literati of the day. But it is a weakness of great talkers that they often insist upon talking all at once, and to obviate this unpleasant result, the rule of the mansion is that while one personage discourses no interruption whatever can be permitted. It is said that M. Renan once attended one of these dinners, and being in excellent vein, talked without a break during the whole repast. Toward the end of dinner a guest was heard to commence a sentence, but he was instantly silenced by the hostess. After they had left the table, however, she at once informed the extinguished individual that, as M. Renan had now finished his conversation, she would gladly hear what he had to say. The guest modestly declined, the hostess insisted. "I am certain it was something of consequence," she said. "Alas! madame," he answered, "it was, indeed, but it is now too late. I should have liked a little more of that ice pudding."—*Pall Mall Gazette.*

A little French boy awakened his mother early, the other morning, to ask her what God is, and whether he had eyes, a nose, and a mouth. "My child," replied the mother, half asleep, "God is everything—the heavens—the infinite—everything that you can't understand." "Then," said the child, "God must be an American, for there are some little American boys at school, and I can't understand them at all!"

"Were you ever caught in a sudden squall?" asked an old yachtsman of a worthy citizen. "Well, I guess so," responded the good man. "I have helped to bring up eight babies!"

Horsford's Acid Phosphate.

EXCELLENT RESULTS.

Dr. J. L. WILLIS, Eliot, Me, says: "Horsford's Acid Phosphate gives most excellent results."

Woman and the Household

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

IN A HORSE-CAR.

I wondered what power possessed the place, As I took my seat in the motley crowd, And glancing swiftly from face to face...

seamstress to a holiday, to alleviate a case of temporary distress, or to furnish an unexpected retreat to some self-denying drudge.

For the Religio-Philosophical Journal. Mistakes of Investigators. (No. 4.)

BY CHARLES DAWBARN.

One of the results of the Spiritualism taught to mortals by unseen intelligences, has been a widespread belief that every thing in manhood that transcends normal experience...

We will at once acknowledge that there are numbers of mortals so susceptible to will-power that another can dominate their material brain; and further, there are thousands doing their utmost to weaken their own individuality by sitting for what is called development; that is to say, they are endeavoring to make themselves as weak as possible...

Further, if we accept as a fact that the unprogressed spirit is unprogressed because yet held close to earth-life, it behooves us as sensible men and women to estimate his power to see, hear and understand, as you and I see, hear and understand, before we elect him to the position of director of our business and general advisor in our domestic arrangements.

It is well for us to notice that man on earth is a spirit-to-day, and possesses, latent or expressed, the faculties of clairvoyance, clairaudience, and the power of psychometric investigation; yet further, we should observe that these are exactly the faculties that the spirit must use for all communications outside of physical phenomena.

Our manhood-to-day consists of our own mortal body controlled by our own immortal spirit. Our spirit has a freedom of which many little dream, and gathers spirit knowledge exactly as it is gathered by emancipated spirits who are on the same plane of aspiration and moral progress.

No faculty can be created in our brain by a visiting spirit any more than he could give us a tongue, if ours were destroyed; so he comes with his individual knowledge, exactly as our spirit has its own experiences gained in the interior life.

The Georgia Wonder.

The Writer Comes to the Conclusion that She is a Medium for Physical Manifestations.

Lulu Hurst, "the Georgia Wonder," now famous by free advertising through the press and by those who have seen or tested her, is still astonishing the people, without diminution of power or interest.

These two kindly souls were inured to self-sacrifice for the sake of others. The granddaughter says: "They had both been trained to economy in a hard school, where pennies and half-pennies had to be accounted for; and when the time came that extreme care was no longer necessary for themselves, they continued a large portion of what was never more than an ordinary income. It was not given to ordinary charities, as a rule, but was quietly passed over, five dollars here, ten there, or fifty, perhaps, to help some poor, overworked

small dreamy eyes, and a modest, unsophisticated manner. As one of many others I accepted an invitation to the stage. The programme embraced three acts, or eleven experiments, including attempts to hold umbrellas, chairs, etc., she simply placing her hand on them flat-wise, when violent exertions followed, resulting in the complete overthrow of the object and the objector.

After the destruction of several umbrellas, a billiard cue was held in turn by the stage gentlemen, who found it impossible to bear it to the floor so long as she touched it, while on the contrary she lifted a chair and the sitter from the floor with ease and a touch.

In its force her manifestations remind me of my experience with Dr. Slade, with this exception, that in his presence myself and chair, and other furniture were locomoted about the room, in the sun-light, without any mortal contact; but it is doubtful if even he can obtain as powerful action, with or without contact, as she can in the face of a demonstrative crowd.

Her family and exhibitors claim no knowledge of the source of her power. Before an audience they call it "a natural force." Whatever evidence they may have had in private that it emanates from external intelligence, exercised when needed for a purpose, they are wise in promoting general wonder and investigation, and are doing a greater work for themselves and others, while an acknowledgment of their belief in its spiritual origin, whether from "big Indian" or white spirits, would simply create aggressive prejudice and poorer results.

She is a very interesting study for the public, and a profitable adjunct to have in the family. On good authority I was informed that in the two weeks she was here she cleared above all expenses over three thousand dollars. With this Sampsonian accompaniment, no husband could invent an excuse for late night hours. In view of a personal encounter with her, and her home development I am convinced she is a genuine physical medium, and unless her natural health and strength become exhausted, she will continue to defy investigation, muscle and brain. This week she appears in Boston, for the illumination of the learned lovers of latent force. 110 Worth St., New York. J. F. SNIPES.

BOOK REVIEWS.

All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

KITTY KENT. By Julia H. Eastman. Boston: D. Lothrop & Co. Paper, 48 pp., price 25 cents. "Kitty Kent" is what may be called a Sunday school book, although it is of the letter order of that class of literature.

Magazines for August not before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Hickory-Nuts and Butternuts, by Grant Allen; The Ghost of Religion, by Frederic Harrison; Retrogressive Religion, by Herbert Spencer; Some Rambles of a Naturalist, by Charles C. Abbott, M. D.; Scientific Philanthropy, by Lee J. Vance, B. S.; The World's Geysers-Regions, by A. C. Peale, M. D.; Reparation to Innocent Convicts, by Dr. Heinrich Jaques; The Chemistry of Cookery, by W. Mattieu Williams; My Monkeys, by M. J. Fischer; The Salt-Deposits of Western New York, by Frederic G. Mather; The Morality of Happiness, by Thomas Foster; The Mystic Properties of Numbers, by Etienne de la Roche; Sketch of Professor Felipe Poey, by Professor David S. Jordan (with portrait); Editor's Table, Science and the Temperance Reform; Literary Notices; Popular Miscellany; Notes.

THE NORTH AMERICAN REVIEW. (New York City.) The August number contains an article by Justice James V. Campbell on "The Encroachments of Capital." Richard A. Proctor treats of "The Origin of Comets." "Are we a Nation of Rascals?" is the startling title of an article by John F. Hume. Judge Edward C. Loring finds a "Drift toward Centralization" in the recent judgment of the United States Supreme Court on the power of the Federal Government to issue paper money, and in the opinion of the minority of the same court rendered in the suit for the Arlington property. Julian Hawthorne writes of "The American Element in Fiction" and there is a symposium on "Prohibition and Persuasion" by Neal Dow and Dr. Dio Lewis.

HOME SCIENCE. (Selden R. Hopkins, New York.) Contents: The Wells of Life; Impure Air; Dream Land; Malaria; Spiritual Architecture; Our Experiment in Home Building; The Outcast of England; A Breakfast-Table Talk; The Precious First Five Years; Art Thou a Man? Co-operative Housekeeping; The German Stove; The Late Benjamin N. Martin, D. D.; The Health Exhibition; Some of Our Girls.

THE MAGAZINE OF ART. (Cassell & Co., New York.) Contents: "Among the Missing"; F. J. Gregory, A. R. A.; "The Marvel of the World"; A Child's Fancies; "Going Round with the Plate"; The Austrian Museum; Rondeaux of the Galleries; Walks in Surrey; "With the Mahdi"; Old English Pottery; Stage Royalties; French Art at the Salon; Current Art; American Art Notes.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: "Daffodils, that come before the Swallow dares"; A Song of the Mocking Bird; A Glance at British Wild Flowers; General Sam Houston; A Sanctuary; In Remembrance; A Summer Holiday; Recent Architecture in America; "Carmen Sylva," Queen of Roumania; Endymion; Work for a Constitutional Convention; An Effect in Yellow; Americans at Play; Chinese Death; On the Track of Ulysses; Death's Anchor; A New England Winter; The Remarkable Wreck of the "Thomas Hyke"; Dr. Sevier; A Problematic Character; Three Dangers; Topics of the Month; Open Letters; Brica-Brac.

THE ECLECTIC MAGAZINE. (E. R. Peiton, New York.) Contents: Le Style C'est L'Homme; Forgotten Bibles; Poetic Emotion and Affinities; Some Remarkable Love-Letters; Some Curiosities of the Peasage; The Poor Man's Gospel; An English Princess; The Unknowable and the Unknown; Life in Mars; A Lyric Argument; The Russian Peasants Before and After the Emancipation; Under the Shadow of the Sphinx; Juvenatus Mundi; The Story of the Paris Salon, 1873-1884; Body and Mind; Art and Life; Hindoo Pilgrims and Living Waters; Coin Treasures; The Mundi and Mohammedan Predictions Concerning the Last Days; Literary Notices; Foreign Literary Notes; Miscellany.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Front-piece; Little Pixy People; A Modern Kate Barrows; Our Royal Neighbors at Sandringham; One Way to be Brave; The Meadow Princess; A Brave Girl; Fishing with a Pin; The Little Churchman; Obit; To Day; His Three Trials; Intimations of Immortality; Masks Off! Aesop's Fables; Old School Days; What Cicero Said; Polly's Mortification; The Procession of the Zodiac; In No-Man's Land; Tales of the Pathfinders; Little Biographies; In Case of an Accident; Anna Maria's Housekeeping; Ways to do Things; Post Office Department.

THE PAINTER'S MAGAZINE. (Oil Paint and Drug Pub. Co., New York.) This number contains interesting articles on House, Sign, Car and Coach Painting, Decorating and Paper Hanging.

THE ECLECTIC MEDICAL ADVOCATE. (126 Fifth Ave., New York.) A monthly Journal of Medicine, Surgery and the kindred Sciences.

BARBLAND. (D. Lothrop & Co., Boston.) A monthly for the youngest readers, with pretty illustrations.

THE PAINTER. (100 Canal St., Cleveland, Ohio.) An illustrated monthly magazine devoted to Painting and Decoration.

Books Received.

THE POLITICAL WORKS OF JOHN MILTON. New York: John B. Alden. Cloth, 2 vols.

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By JOHN C. BUNDY.

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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.

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 guaranty of good faith.

CHICAGO, ILL., Saturday, August 2, 1884.

NOTICE TO SUBSCRIBERS.

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

Summer Campaign.

To all who are not now and never have been subscribers, the JOURNAL will be sent Twelve weeks, on trial, for fifty cents.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before.

Mind-Cure—Prayer-Cure.

We have chronicled many striking facts under these and kindred heads, all showing the wonders of psychological power, the methods of narration, as taken from popular journals, showing also a prevalent ignorance of that power and a tendency to attribute these cures to some supernatural or miraculous influence.

Physicians tell of healing the sick by the transfusion of blood into their veins from the veins of a healthy person. This is possible, but it is an external and superficial process, far inferior in its efficacy to the transfusion of magnetic vitality by the passes of a strong and skilled operator.

Celestial magnetism, flooding the praying subject with no bodily assistance, or filling the life of a spiritual healer and helping him to magnetize and heal the sick—even as Jesus and the Apostles did—has its share in these matters, not miraculously but with natural and beautiful helpfulness.

Magnetic and spiritual healers have cured the sick in more and in far better authenticated cases than all the prayer-cures and mind-cures. Yet the philosophy of them all is the same. Make the spirit within healthy and strong and harmonious, and it has wonderful healing and uplifting power over the body; a strong and healthy spirit in one physical form can fill another with magnetic life and healing; a like spirit in the life beyond can flood the sick man here with celestial magnetism, or help the human magnetism to do the same.

Not the less is all this a Divine procedure, but we are coming to see that it is not by partial and miraculous intervention, but through spiritual laws and human and natural agencies that the Divine power works.

"Precisely," responded the witness. If learned doctors be thus ignorant, can we expect highest wisdom from the people? Doctors of divinity would be found even more ignorant than medical men on these psychological topics.

A marked feature of our day is the increasing revelations of these subtle influences. Here is one from a reputable newspaper:

In Barbour County, Va., Mr. Vansero dreamed three nights in succession that he found the body of his sister, Mrs. Jacob Campbell, in Middle Fork River. He did not mention this to her or anybody till after the third time, when he told the dream to another sister. It was not then known that the woman was missing, but search in the locality seen in the dream resulted in the discovery of the body. It is believed she committed suicide while laboring under mental aberration.

Here is another from the Boston Courier, which calls it "an instance of that sixth sense which affects women more than men." Affects them more, let us suggest, because their spiritual natures are more open to such influences.

A lady sat sewing quietly in her sitting room, and in an inner chamber the nurse had just put the baby to sleep and laid her in her bassinette. As the nurse came out of the chamber she said to her mistress:

"The little thing is asleep for three hours, ma'am, I'll warrant."

The nurse went down stairs, and for about a minute the mother sewed on. Suddenly a desire seized her to go and take the sleeping child from the crib.

Instantly, however, some power, stronger than the last, urged the mother to go to her baby; and, after a moment, she rose, half vexed with herself, and went to her chamber. The baby was asleep in her little bed, safely tucked in with soft white and pink blankets. One small hand was thrown above the little brown head. It was half open, the exquisite fingers slightly curved, and the palm as rosy as the depths of a lovely shell.

What has this, interesting and beautiful as it is, to do with mind-cures or prayer-cures? Much, indeed, for it illustrates how pervasive and controlling are spiritual influences. Probably some guardian angel—and guardian angels are but translated human beings—led that mother to save her child; or, possibly some fine rapport with its perilous surroundings, incited the timely saving act. In either case it was the positive spiritual power that moved her.

In prayer-cure, the prayer uplifts the spirit, and it aspires and longs for health, and thus gains harmony and power; not by any miracles of Divine power, but by this obedience to spiritual laws, which the spirit of real prayer begets, does harmony and health reach the diseased body; or some healing angel guardian floods the praying sufferer with celestial magnetism. In mind-cure the principle is the same; lift the mind—the inmost spirit—into health and harmony, and that exalted soul lifts the body out of its pain. It is the positive and curative power of a mind full of faith in its high control over bodily ills. It is self-healing—self-magnetism, so to speak of it—the inner life healing the outward and dependent form.

The article in the News further sets forth that the argument from analogy, meanwhile, goes strongly to show that in the parasite which a pair of German spectacles has revealed, the cholera germ has at length yielded up the dark mystery of its existence. To Dr. Koch it fell some years ago to discover the parasite, or bacillus, which causes the disease of splenic fever in animals; and later to make the still more important discovery that tubercle or consumption was also caused by a bacillus peculiar to it.

Although the cholera is now raging in various parts of Europe, and rapidly spreading, the belief is gaining ground in this country, that owing to the stringent precautionary measures adopted by our government, the dreaded plague will not reach here the present summer; but when it does come, as it possibly will next year, its virulence will be somewhat lessened on account of the sanitary measures that will be inaugurated in the various routes that it will probably travel.

The horrors of cholera are always exaggerated. There is a volume of truth in the Oriental fable which represents the spirit of cholera as saying that it was its companion, Panic, which had slain 20,000 of the 30,000 dead who were charged upon it. The superstitious mania which with which whole communities stampede out of their senses when the cholera approaches them kills as many as the disease itself. It is one of the most common truths of the stock market and the grain exchange that disasters that are clearly seen to be coming record their worst effects in advance of their actual ravages.

THE COMING EPIDEMIC.

What Shall One Do to be Saved?

Ask the Rev. Mr. Spurgeon that important question, and he will undoubtedly tell you that you can secure salvation by regularly attending the meeting where he ministers unto the spiritual wants of the people, and then scrupulously following his teachings. Ask Dr. Talmage the same question, and he will smilingly point you to the house of worship where he contributes to the many soul-wants of those who quietly assemble together. Submit to each of the twenty-five prominent ministers of the gospel of this city the same interrogatory, and each one will, with the index finger of the right hand, point significantly towards the church which he represents.

The various ministers of the gospel never hesitate for words when you ask them: "What shall one do to be saved?" They can surely save you—in their own opinion, of course, and land you safely and serenely in the beautiful kingdom of God. But should you ask one of these luminaries what a person should do in order to save himself from the dire effects of the Asiatic cholera, and he would at once hesitate—falter badly—and finally reluctantly confess that he could only deal successfully with things spiritual. Hence such being the case, those who are anticipating the introduction of cholera into this country, must to a certain extent ignore the great lights of the church, and seek for information from those who, in their search for truth in the direction of preventing and curing disease, do not take into consideration the various religious creeds or formulas; do not refer to the Christian Bible or Oahspe for information; do not even for a moment think whether baptism is right or wrong, but armed with the microscope, they go calmly forth into the infected district, and by examining stagnant water here, a marsh there, and a filthy pool yonder—going from place to place in the prosecution of their investigations, they at last detect the destructive agent that generates cholera, as fully set forth in a Calcutta letter to the London Daily News.

While the Commission was in Calcutta a sporadic outbreak of cholera of great intensity occurred in the native quarter of the town, in the neighborhood of a dirty tank or pond. On examining the water in this pond, Dr. Koch and his colleagues discovered, to their joy, that it swarmed with the parasite which they had hitherto failed to find outside the human subject. The water had been used, according to India habits, both for drinking and bathing purposes by the people among whom the outbreak had occurred. It was further observed that as the outbreak subsided, coincidentally the water became clear of the parasite.

The great divine kindly admitted that those who favor incineration have their entire liberty to adopt that method of disposing of the dead, and "there may be sanitary reasons where there are crowded populations and where land is scarce; but it is contrary to all our traditions and to the whole tone of our literature to reduce men to ashes, putting them in urns and keeping them on the shelf like sweetmeats."

At the cemetery he quaintly said, "they came!" What did he intend to convey by that expression? Did he not mean that the spirits of his former parishioners, whose bodies are now mouldering in the grave, came to him while there silently communing? Of course he did not say as much, for that would have been advancing a little too far for the sensitiveness of his hearers to bear. He must now give them the grand truths of Spiritualism in homeopathic doses; by and by they will be able to receive the whole truth.

Germany and Russia are both pushing forward experiments in flying machines for use in war.

SCINTILLATIONS FROM BEECHER.

In the course of a late sermon the Rev. Henry Ward Beecher said that he is not one who believes in the resurrection of the literal body.

He does not believe that his bones shall be again covered by the identical flesh, nor that the blood shall again flow in his veins; nevertheless he has never given up the sentiment of the men that did believe it. He claims that all that is highest or noblest in human consciousness revolts at any infraction of this kind, and that the resurrection of the body is not to be accepted as a scientific fact. As to the resurrection of the body, the great preacher did not doubt that they who spoke of it in the early days, believed it; nevertheless as a scientific fact it is not true, but we should, he naively claims, "still hold to the fancy." From the poetic side, from the inner and upper side, he observes beautified and glorified in the other land, those whom he knew here, and to them the body is an emblem and an interpreter. He sees them as he saw them here. As to science, he wants to know what there is in it that can help a man in Greenwood? Little hills of dust crowned with the records which the dead made in life, but in its nobler aspect it is nothing more than that, and it is only matter! And then he exclaims vehemently: "Is not Greenwood to ten thousand thousands almost the opening of heaven and the very home of the heart?"

When the distinguished preacher went back to Indianapolis a short time ago, and tried to find his old cemetery he had to go to the beautiful old cemetery for them, and, he says, "they came!" So in Greenwood he claims that the very trees are filled with images, and "the flowers lift up their prophetic heads and exhale images from the spirit land." That which makes Greenwood beautiful to him is not its works of art; it is those glorious associations with the names that are spelt out there.

There is a constant tendency on the part of Mr. Beecher to give expression to the grand truths of Spiritualism, but the same is badly refracted by his orthodox surroundings, and he is oftentimes thereby induced to give expression to thoughts entirely foreign to the aspirations of his soul. By nature he is far more liberal than his utterances often indicate. The shackles of orthodoxy still hold his aspirations to a certain extent in abeyance, and he is only just as liberal as the circumstances will permit without causing an open rebellion on the part of his parishioners.

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A MISSOURI JUDGE REGAINS CONSCIOUSNESS WHILE BEING PREPARED FOR THE GRAVE.

Judge Pointer of the County Court, one of the oldest and best known citizens of Holt county, Mo., who resides six miles from Oregon, in that county, was taken ill one day lately with a malignant attack of cholera morbus. After suffering until next day, he apparently died and preparations were made for laying him out. He was placed on the proverbial cooling board, when one of the attendants, observing the cramped condition of the feet of the supposed corpse, attempted to straighten them out. An instant later the body assumed an upright position, the eyes opened, the lips parted, and the dead was alive again. The doctor, whose services were supposed to have ended, was immediately summoned and again had recourse to his medicine cases, administering a draught which completed the work of resuscitation. The Judge is still improving and will soon regain his wasted strength.

GENERAL NOTES.

Mrs. Maud E. Lord has located at Lako Pleasant for the season.

Mrs. O. A. Bishop, 79 So. Peoria street, is kept busy in the practice of her gifts as a trance and test medium.

Prof. Alexander Wilder, whose articles have so often appeared in the JOURNAL, gave the office a call last week.

Mr. William Nicoll will lecture before the Peoples Spiritualist Society in Martine's Hall, 55 Ada St., next Sunday evening. Conference and mediums meeting at 10:30 A. M.

Dr. J. K. Bailey's labors during the month of July ult., have been in public and parlor lectures and séances, in the counties of Erie, Orleans, Wayne and Oswego, New York. Address him at Milan, Ohio.

By some mistake the date given in the Jamestown, Kansas, notice, was Aug. 25th, when it should have been the 29th. The meeting commences Aug. 29th and closes Sept. 7th.

Dr. J. H. Rhodes writes to this office, speaking in high terms of Captain Keiffer, who is engaged in the arduous work of making a success of the camp meeting at Neshaminy Falls.

Mrs. C. R. Simpson writes as follows from her residence near Hope, Dakota: "I am doing exceedingly well here in every respect, and will return to Chicago about the first of October." Mrs. Simpson has a host of friends in the city who will welcome her back.

Prof. Jos. Singer, assisted by his pupils, gave a pleasant musical entertainment at Market Hall, Pullman, Ill., July 29th. Prof. Singer's ability as a teacher and musician is so well known, that it is unnecessary to state that the programme, consisting of twelve numbers, was well rendered.

There is a large petrified rock in the shape of a tree stump in front of C. O. Whiteher's residence in Easton, N. H. On one end can plainly be seen where the tree was chopped, while the other end seems to have been broken off. The grain of the wood can be seen, and the color is a yellowish gray. It is about as heavy as iron ore. It measures about two feet and a half in diameter.

The cholera scare has created some ludicrous incidents in Europe. At the little Italian town of Vintimiglia, 2,000 Italians flying panic-stricken from Toulon and Marseilles were stopped by the Italian carabinieri, who would not allow them to proceed. On the other hand, the French gendarmes would not allow them to return, and the unfortunate refugees had no alternative but to camp out between the two sanitary cordons.

The Medium and Daybreak says: "Miss Dale Owen is having very good audiences in Yorkshire. Her style of speaking is so different from that usually heard on the platforms, that it is first a novelty, then very warmly appreciated. Miss Dale Owen's sensational element is not of the demonstrative kind, but when it does operate, it occasions the flow of a deep vein of enthusiasm. Sound thought and correct feeling are what humanity wants, whether Spiritualists or not."

Dr. Klaczko of Vienna, suggests a powerful preventive of cholera in petroleum or paraffine. In Galicia, says he, there are many petroleum wells, and here it has been observed that the work people have always enjoyed perfect immunity from cholera, even when it has broken out with great virulence in the districts around them. This fact the peasants themselves attribute to the emanations from the petroleum-laden soil, which, they say, kill the pestilential germs and all kinds of insects.

The most marvelous stories concerning the late series of electrical storms which have done so much damage to the crops in Western Connecticut, are reported. A well known Putnam physician, who was driving in one of the showers on a very dark night near West Thompson, in that State, was startled and his horse was terrified and brought to a standstill, by the easy descent of a large globe or molten mass of fire in the road ahead of him. When about thirty feet distant it appeared to become motionless for the space of five or six seconds, and then, with a sound like the crack of a repeating rifle, it burst into a thousand atoms, and for a moment presented the most brilliant spectacle ever seen. Then it disappeared. He does not recollect that any sound followed this electric display. It was some time before he could induce his horse to move on. Fragments of the thunderbolt, which looked like cooled iron ore, and smelled like sulphur, were found about the road the following day.

Mrs. Denton writes: "Prof. Denton's manuscripts are here at last and I am anxious to commence work on them."

Dr. Henry Slade has engaged rooms at the Hotel at Lake Pleasant, and will probably remain there during the camp meeting.

Sunday, July 20th, G. H. Brooks lectured at Milwaukee, Wis.; July 27th, at Whittier, Ill. He is to lecture at Whittier again next Sunday.

In speaking of Miss Bush's school, Mrs. Poole was made to say that they had no sickness in two years, when in reality it was ten years. This is a fact, as Miss Bush states, and no physician has been called in for over ten years.

Mrs. L. E. Owen writes: "The Spiritualists of Lapeer, Mich., held quarterly services in Fremont's Hall, last Sunday, July 27th. The addresses were delivered by Mrs. Emma Conners, of Flint, who handled well the two subjects: 'Origin of Thought' and 'The Hopes of Humanity.' After each lecture she received subjects from the audience for poems—very fine lectures of themselves. She is a fine inspirational speaker and is honest and true. Fred H. Pierce gave public tests to the audience. He also sings and plays most beautifully, improvising words and music."

The plan of an Industrial School which was sent by the Misses Bush, of Belvidere Seminary, New Jersey, to the widow of Wendell Phillips, has received her approval and permission to name the institution, when established, the Wendell Phillips Memorial Industrial School. The plan has been highly commended by some of the most eminent educators in this country, and active measures are being taken to insure its success. Its originators respectfully solicit such aid and influence in behalf of their enterprise as the friends of Wendell Phillips may be pleased to offer. They will confer personally, or by letter, with any one interested in their plan, and will gratefully receive donations in large or small amounts, of money, books, stationery, pictures, chemical and philosophical apparatus, or charts and specimens needed in the study of the natural sciences. All parties responding in any way substantially, will be considered founders of the institution. The Misses Bush can be addressed at Belvidere, Warren county, New Jersey.

In connection with the sad death of Sergeant Hampton Sidney Gardner (of the United States Signal Service Corps, one of the Greeley explorers) by starvation in the arctic regions, a peculiar story is told by an intimate friend of Sergeant Gardner's parents, who reside in Philadelphia. On May 14th while on a visit to Philadelphia, the friend met Colonel Gardner, the father of the Sergeant, who is in the employ of the Postoffice Secret Service Division. The latter stated that he was extremely anxious about the health of his wife, who seemed slowly failing. For a long time something seemed preying upon her mind. That morning she was too unwell to eat, and then confessed that her trouble was caused by an uncontrollable impression that her son was starving. She had reasoned with herself without avail that the expedition had stores that would last it for years, but she had suddenly been seized with the premonition that her boy was starving and that it was killing her. On that day especially she was quite overcome. Colonel Gardner said that he was much worried about her. Strange to relate, it was on that day—May 14th—that the last rations were issued to his starving men by Greeley, and on June 12th young Gardner died—the last of those who perished before the rescue. His mother seemed to be prepared for the news of his death when the sad tidings were received.

A Great Attraction.

Sells Brothers' 50-cage Menagerie and All-Star Quadruple Circus opened, on Lake Front, July 25th, and continues through the week. The collection of animals is acknowledged the largest in America, including the greatest and rarest curiosity in animal life, the Giant Hippopotami, the only pair in captivity. There are, including James Robinson, Adelaide Cordonna, Frank Gardner, the Stirk family, the Leslies, and the Romalis, nearly one hundred star performers in their most superb company. In detail and ensemble it is first-class, and the finest show now traveling. Cremation is gaining adherents in New York City.

Elsewhere will be found the advertisement of THE NEW ENGLAND MALT COMPANY, whereby it will be seen that good facilities to obtain shares of non-assessable and promising stock at a low figure are outlined. Full particulars may be obtained at the office of the company, Rogers Building, Room A, ground floor, No. 209 Washington street, Boston, Mass.

The Harter Medicine Co., St. Louis, Mo., commence this week their advertisement of Harter's Iron Tonic. While this house is one of the most prosperous in the United States, their medicine is still more so, and thousands and thousands of people who have been cured of their various ills by the use of it, would rise up and testify of its merits if they could be reached. We know of no medicine that we can so safely recommend to our readers.

Emigration is seeking new fields, not only from across the waters, but from interior and seaboard States. The hard working farmer who has spent years digging among the stones and hills of the East is becoming convinced that his interest lies in "pulling up stakes" and moving to the West, but in what part of the West to seek a home seems to be a matter not always quite clear. We believe Central Dakota is the best. Thither the farming fraternity is flocking in vast numbers. As sure as the sun shines, Central Dakota will become the most productive part of the entire West for all cereals, vegetables and stock. The beautiful climate, pure water, numerous streams and lakes, fertility of soil, situation of latitude, outlet to market, facilities for transportation, etc., conduce to make this the most desirable located. THE CHICAGO & NORTH-WESTERN RAILWAY can take you into the very heart of this delightful country. Send to the General Passenger Agent of that road in Chicago, Ill., for maps, pamphlets, etc.

Belvidere Seminary for Young Women.

The fall term begins Sept. 8th with new and superior arrangements. Industrial departments, beginning with printing and journalism, will be opened in the early autumn, and a course of instruction will be given in systematic housekeeping and hygiene including the art of cooking. As at Wellesley College and other schools for the higher education of young women, all the regular students will board in the institution and will aid in some of the lighter domestic duties, one hour each day; these duties will not, in any way, interfere with the hours of study. "The experiences of teachers in institutions in which this course has been pursued has proved that the discipline of this domestic work, which unites all in one family as helpers for the common good, is invaluable in its influence upon the moral nature and in its preparation for social life."

English, German, French, music and painting will be taught by experienced teachers. The students will be surrounded by home comforts and influences of the highest moral character. Belvidere is noted for the beauty of its scenery and its mild and healthful climate. Parents who are anxious for the health of their daughters need not hesitate to send them here. For circulars, address: Principal of Belvidere Seminary, Belvidere, New Jersey.

WHERE SHALL WE GO

for our summer vacation? Those of our readers who have not decided that question yet cannot do better if they are in search of a quiet, healthy place, than spend a few weeks at Pettibone's Pine Point Resort, at Elkhardt Lake, Wis., about six hours ride from Chicago via Milwaukee, St. Paul and Milwaukee & Northern R. R. All that goes to make a vacation pleasant can be found here. Situated high above the lake, with all surroundings as beautiful as nature can make them, with good fishing, bathing, etc. The table is all that can be desired, and is under the supervision of Mr. Jessup Whitehead, the author of so many books on cooking and "Advice to Young Housekeepers." If anything more is needed to make your stay pleasant, it will be furnished by the genial manager, Mr. A. W. Dunning.

Time is Money.

Time and money will be saved by keeping Kidney-Wort in the house. It is an invaluable remedy for all disorders of the Kidneys, Liver and Bowels and for all diseases arising from obstructions of these organs. It has cured many obstinate cases after hundreds of dollars had been paid to physicians without obtaining relief. It cures Constipation, Piles, Biliousness and all kindred disorders. Keep it by you.

Cards and Chromos Free.

We have just published a great variety of very fine CHROMO CARDS, also over a million elegant OIL CHROMOS. In order to introduce our goods and procure agents, we will send free by mail a sample set of our FRENCH, GERMAN, ENGLISH and AMERICAN CARDS, with a price list of over 500 different designs, on receipt of five cents to pay for packing and postage. They are not advertising cards, but large fine CHROMO PICTURE CARDS, intended for albums and card collectors. We will also send free by mail as samples, twenty-five of our beautiful CHROMOS, no two alike, on receipt of 25 cents in stamps, to pay for packing and postage. They consist of LANDSCAPES, MARINE VIEWS, FIGURE PIECES, CHILDREN and PEAS, FLOWERS and TREES, etc. With the above will be sent a confidential price list of our large chromos. Agents wanted everywhere. Address AMERICAN & EUROPEAN CHROMO CO., 46 Summer Street, Boston, Mass.

Origin of Ammonia.

Ammonia is obtained in large quantities by the putrefaction of the urine of animals.—Encyclopaedia Britannica. Every housekeeper can test baking powders containing this disgusting drug by placing a can of the "Royal" or "Andrews Pearl" top down on a hot stove until heated, then remove the cover and smell.

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

Send a postal card for a sample copy of the Chicago Weekly Herald, and see if you are not convinced that it is the largest, most complete, and best family newspaper ever sent one year for one dollar. Address CHICAGO WEEKLY HERALD, Chicago, Ill.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attend funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

DR. J. V. MANSFIELD, 100 West 5th St., New York. World renowned Letter writing Medium. Terms, \$3. and 12 c. Register your Letters.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

A vegetable product used only in Ayer's Ague Cure has proved itself a never failing remedy for all malarial disease. Warranted.

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up and in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. THE RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

The Spiritualist Societies of the Republican and Solomon Valleys will hold a grove meeting from August 29th to Sept. 7th inclusive, in Buffalo Creek Valley, five miles west of Jamestown, Kan., on the C. & N. W. R. R. Trains connect at Jamestown with the line running to all points east. Meals furnished at 25 cents. Visitors to bring tents and bedding as far as possible. JACOB FULMER Cor. Sec.

ROYAL BAKING POWDER Absolutely Pure. The picture of the Royal Baking Powder is shown in a cylindrical container with the brand name clearly visible. The text emphasizes its purity and health benefits.

A WICKED ADULTERATION.

Eleven Per Cent of Tartrate of Lime Discovered in Price's Baking Powder.

Analysis of Price's Baking Powder, of Chicago, shows: LIME..... 3.53 per ct. AMMONIA..... 1.05 per ct. Starch..... 19.00 per ct.

Prof. Habirshaw, of New York, found the following in Price's Powder: TARTRATE OF LIME..... 11.85 per ct.

Aside from the inferiority of a powder containing a useless substance equaling about one-eighth of its entire weight (and which is the cause of the great lack of strength of Price's Baking Powder, as shown by the tests of the Government Chemists), there is to be considered the serious consequences that may arise from taking this large amount of lime into the system.

Lime can not be decomposed by heat, and is not eliminated in mixing or baking, and, therefore, all of this enormous proportion, as found in Price's Baking Powder, remains in the bread, biscuit, or cake with which it is mixed, and is taken into the stomach.

By the application of heat to lime, carbonic acid gas is driven off, and there is left quick-lime, a caustic so powerful that it is used by tanners to eat the hair from hides of animals, and in dissecting-rooms to quickly rot the flesh from the bones of dead subjects.

Lime mixed with starch (and both are found in Price's Powder) will produce a ferment. The process is not quick, and does not take place until the food in which the baking powder is used has been some time in the stomach. Indigestion, dyspepsia, and more serious disorders result.

The cause of this large amount of Lime in Price's Baking Powder is the use of cheap and impure materials.

Prof. C. B. Gibson, Chemist of the College of Physicians and Surgeons, Chicago, had in view these impure powders containing lime, like Price's, when, after having made an examination of many of them, he volunteered the following testimony that Royal Baking Powder is the best and purest in the market:

THE ROYAL ABSOLUTELY PURE.

"ROYAL BAKING POWDER CO.: I recently procured a sample of your (Royal) baking powder from the kitchen of a private family in this city, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and so far superior that I thought you would be pleased to know it, and might find use for the certificate.

"In view of the vast difference and stupendous frauds that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an 'honest article.' Respectfully,

"C. B. GIBSON, Analytical Chemist."

FITCHBURG RAILROAD.

Lake Pleasant Camp Meeting. On and after July 15th, 1884, until further notice.

THE SARATOGA SPECIALS, On to leave Boston at 10.00 A. M., and to pass the Lake for Boston at 1.10 P. M.

WILL STOP AT LAKE PLEASANT. JOHN ADAMS, General Superintendent.

LAKE PLEASANT VISITORS AND CAMPERS ATTENTION! The Best Way to Reach Lake Pleasant from Buffalo and the West and From Points Between Buffalo and Albany, is by the

"West Shore Route." The New York West Shore & Buffalo Railway is the only road running through cars from Buffalo to Lake Pleasant Camp.

Excursion Rates. Tickets for Lake Pleasant, good from July 15th to September 15th, round trip Buffalo \$12.75; Rochester \$10.75; Canandaigua \$10.25; Geneva \$9.75; Syracuse \$7.75; Oneida \$6.75; Utica \$5.75.

Trains leaving Buffalo at 9.10 A. M., reaches Lake Pleasant at about 8.30 P. M. Train leaving Buffalo at 4.30 P. M. reaches Lake Pleasant Camp at about 6.10 A. M. The "West Shore Route" has passenger equipment unsurpassed by any in the world, and does not propose to be outdone in enterprise or facilities by any other line.

All Visitors to Lake Pleasant, from West of Albany and within striking distance of the "West Shore" will, if they consult their comfort and convenience take this unrivalled route. Chicago Passengers can be loaded at the camp without change of cars if they go via the Grand Trunk. If their preference or convenience is better suited by taking either the Michigan Central or some other line they will, at an agreeable hour of the day, change cars at Buffalo. Very many experienced travelers prefer such a change rather than complete a long trip in the same car, provided the change is made at a seasonable hour and without worry or annoyance, as is the case in this instance.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, can obtain regular excursion tickets to Buffalo and return over any of the roads running to Buffalo for \$20.00. The excursion tickets from Chicago to Buffalo are only good for 30 days, but up a presentation to either of the Chicago offices of a receipt from the Grand Trunk, the Railroad and signed by J. M. C. Bandy, Editor of the RELIGIO-PHILOSOPHICAL JOURNAL, stating that the purchaser is en route to Lake Pleasant Camp, the time will be extended ten days, thus making the ticket good for forty days. Save This Paper For Reference. Some of our friends may be going to Lake Pleasant if you cannot.

THE SPIRITUALISTS Western New York, Northern Pennsylvania, and Eastern Ohio Will hold their 5TH ANNUAL CAMP MEETING ON THE People's Camp-Grounds AT CASSADAGA LAKE, CHAT. CO., N. Y., COMMENCING SATURDAY, JULY 26, CLOSING MONDAY, SEPT. 1.

Do not conclude the season without attending the People's Camp-Meeting AT CASSADAGA LAKE.

SPEAKERS' LIST. Saturday, July 26th—O. P. Kellogg, Ohio. Sunday, July 27th—O. P. Kellogg; Mrs. R. S. Lillie, Philadelphia. Monday, July 28th—Conference and Volunteer Speaking. Tuesday, July 29th—Mrs. R. S. Lillie. Wednesday, July 30th—O. P. Kellogg. Thursday, July 31st—Mrs. R. S. Lillie; Platform Tests by E. W. Emerson of Manchester, N. H. Friday, Aug. 1st—J. L. Lyman, E. W. Emerson, Fredonia, N. Y. Saturday, Aug. 2nd—O. P. Kellogg; Mrs. Clara Watson, Jamestown, N. Y.; Platform Tests by E. W. Emerson. Sunday, Aug. 3rd—J. L. Lyman, E. W. Emerson, R. S. Lillie; Tests from the platform at the close of afternoon lecture by E. W. Emerson. Monday, Aug. 4th—Fact Meeting. Tuesday, Aug. 5th—J. L. Lyman; C. Howe; Test at close of lecture, by E. W. Emerson. Wednesday, Aug. 6th—W. F. McCormick, Franklin, Pa. Platform test at close of Lecture, by E. W. Emerson. Thursday, Aug. 7th—Children's day, Mrs. R. S. Lillie; Platform Test by E. W. Emerson. Friday, Aug. 8th—J. H. Randall, Jamestown, N. Y.; Mrs. E. C. Woodruff, South Haven, Mich.; Public Tests, E. W. Emerson. Saturday, Aug. 9th—J. H. Randall; Mrs. E. C. Woodruff; E. W. Emerson, platform tests. Sunday, Aug. 10th—Fact Meeting. Monday, Aug. 11th—Fact Meeting. Tuesday, Aug. 12th—Mrs. E. C. Woodruff. Wednesday, Aug. 13th—Mrs. Anna Kimball. Thursday, Aug. 14th—Geo. W. Taylor, Brockton, N. Y. Friday, Aug. 15th—J. Frank Baker, Chelsea, Mass. Saturday, Aug. 16th—J. F. Baxter; Mrs. J. S. Lillie. Sunday, Aug. 17th—Mrs. R. S. Lillie; J. F. Baxter. Monday, Aug. 18th—Conference. Tuesday, Aug. 19th—R. S. McCormick, Franklin, Pa. Wednesday, Aug. 20th—Mrs. Clara Watson. Thursday, Aug. 21st—Memorial Day Mrs. R. S. Lillie. Friday, Aug. 22nd—O. P. Kellogg. Saturday, Aug. 23rd—R. S. McCormick; Mrs. Nellie J. T. Brigham, Mass. Sunday, Aug. 24th—A. B. French, Clyde, Ohio; Mrs. Nellie J. T. Brigham; Platform Tests at close of lecture by J. Wm. Fletcher, Boston, Mass. Monday, Aug. 25th—Volunteer Speaking. Tuesday, Aug. 26th—A. B. French. Wednesday, Aug. 27th—J. Wm. Fletcher. Thursday, Aug. 28th—A. B. French. Friday, Aug. 29th—J. Wm. Fletcher. Saturday, Aug. 30th—A. B. French; Mrs. R. S. Lillie. Sunday, Aug. 31st—Mrs. R. S. Lillie; A. B. French; Platform Tests by J. Wm. Fletcher. Monday, Sept. 1st—Closing day. For Circulars, Address J. Wm. LANG, Fredonia, N. Y.

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KNOX COLLEGE. GALESBURG, ILLINOIS. NEWTON BATEMAN, President. Sent for catalogue. Fall term opens Sept. 4.

The Only Weekly Bee Paper in the World. THE BEE JOURNAL, (Established in 1861.) Monthly, 50 cts. a Year—Weekly, \$2.00. It is the Best and Most Thoroughly Practical Publication on Bees and Honey in the World, and all who keep bees should take it. It is edited by HENRY NEWMAN, whose reputation is world-wide. Sample free. Address BEE JOURNAL, Chicago, Ill.

Look to Your Own Interests. NEW ENGLAND MALT COMPANY.

ONLY two months old. Wanted, all classes from the farmer to the banker to examine into this company carefully for an investment that will pay 200 per cent by purchasing stock now, at \$100 a share, for \$10 as the stock has doubled and will no doubt double again soon. This company owns the New England States and will sell a limited number of the company's stock at \$10 for a few days, and then go higher (as the stock rises) to \$25 to over \$1000 per share; to buy a machine shop and build machines; we can use these machines in malt houses or almost any building to make malt in; with the new system we can make malt at one-quarter the cost of the old method, and superior quality; \$100,000 worth of malt is made annually in Massachusetts. Digest these facts: About 9,000,000 bushels are used in New England, and one-quarter of this amount at 20 cents per bushel made by us would make this company as rich as gold itself, from the profits they send \$10 to the company and get their one hundred certificate, or any number at the same rate. This machine costs about \$1000, and will make as much malt as a malt house costing \$20,000. This is not a wild-cat scheme, but is a practical home business, has taken the first premium, a gold medal, and is in practical operation. The stock is full paid and non-assessable. Books and by-laws can be examined at the office. A golden opportunity for a business man to form other companies similar to this in other States and make \$100,000 each. See Herald and Globe of Sunday, Tuesday and Friday. See front the rural press say about the stock of the New England Malt Company; look at the New England Trader, one-half page for three months; Boston Advertiser, Brockton Gazette, Concordia Tribune and other papers for particulars. Call or send to the company, or J. W. FREE, for mail book, 309 Washington Street, Room A, Boston, Mass.

Blaine & Hendricks. ELEGANT LITHOGRAPHS OF THE NOMINEES.

The picture of the Republican nominees, size 22x28, is lithographed in fine style on heavy plate paper suitable for framing. Price, 15 cents each, 5 copies, \$1.00, postage paid; \$8.00 per hundred; \$24.00 per thousand. Our Democratic pictures, same size and quality as the Republican one, we have just published, and will furnish them at the above scale of prices. These pictures are fine samples of artistic work; they contain, besides large and correct likenesses of the nominees, small pictures and emblems apposite to the coming election. At the low price we sell them good agents can coin money during this campaign. Nothing better than this can be secured for

CAMPAIN CLUBS. We have also engraved separately, single portraits of the four nominees, size 14x22, same quality and finish as our large pictures. Samples by mail only 10 cents, of our numbers \$25, in hundred lots, \$5.00 per hundred. Address orders to

PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.

Cleveland & Logan.

Mrs. S. F. PIRNIE, Trance Medium, Magnetic Healer. No Medicines Prescribed. 425 W. MADISON STREET, CHICAGO.

DR. JOS. RODES BUCHANAN, 29 Fort Avenue, Boston.

IS now giving attention to the treatment of chronic diseases, especially those of the throat, nose and ears, and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and the case records a few invalids in his family for medical care. His work on Therapeutic Sarcosomy will be issued next August—price two dollars. MRS. BUCHANAN continues the practice of Psychometry.

CAMP MEETING. The Michigan Association of Spiritualists will hold their Annual Camp Meeting this year on the Fair Grounds at Lansing, August 7th to 16th.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes. The buildings on the grounds will be thrown open for the accommodation of those who may desire. Speakers engaged: A. B. French, Giles B. Robbins, H. P. Fairfield, Mrs. L. A. Peasall, J. H. Palmer, Mrs. Sarah Graves, Chas. A. Andrus. Others expected. A. B. French will speak on Saturday and Sunday, the 9th and 10th.

One Child Denlow, the inspirational singer and public test medium, will be present and take-part in all the meetings. The Lapeer Choir will assist in furnishing music. Public tests will be given from the rostrum every day, including the first test. Nearly all phases of mediumship will be represented on the grounds.

Those wishing to rent tents will please address the Secretary at Lansing. Hotel Rates: Lansing House and Hudson House, \$1.50 per day; Human House \$1.25 per day; Everett House and Commercial House, \$1.00 per day. Arrangements have been made with Messrs. Porter and Goodrich, buses and hack line, for round trip tickets to and from the grounds or hotels at 80 cents, including ordinary baggage; fare one way only, 20 cents; fare from hotels to camp grounds, 10 cents.

Dining rooms on the grounds; also lodgings for a limited number. Railroads: The Michigan Central and D. L. & N. R. R. will sell round trip tickets on August 7, 9, 15, and 16, good to return until 16th. The D. G. H. & M. R. R. will give return tickets over their road at 1 cent per mile on certificate of Secretary of Association. L. S. M. & R. R. round trip tickets 1 1/2 fare from 6th to 19th, Lansing Branch; at stations on main line same rates by application to Secretary, C. & G. T. It is expected to give 1 1/2 fare for round trip, but as yet has not reported rates. No charge for tenting privileges. Accommodation and feed for horses may be had on the grounds. Season tickets \$1.00; single admission, 10 cents. Good music for dancing parties every evening except Sunday.

A cordial invitation is extended to all. For special information address Secretary. DR. J. A. MARVIN, Secretary. J. P. WHITING, President. (care Chapman House.)

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

In Memoriam.

To Mrs. Lettie B. Chandler, whose husband, George V. Chandler, died on the 10th of June, 1884...

I know not what to offer thee As consolation in thy pain--

Nor can I bid thee lift thine eye Through Faith and Hope to spheres above...

Since first the herald-voice of Heaven The blessed message to us gave...

And we can join our hearts in praise And gratitude to Perfect Good...

The Resurrection was to him But the development of life--

Prepared for a far higher sphere Of life's unfolding loveliness...

When the soul-victory is won O'er time and place, the veil appears...

To such, transition's chilling wave Is but the falling of a breath...

Thus our beloved are nearer still When disembodied from human form...

Baltimore, July 11th, 1884.

Sir Walter Scott's Testimony of Spiritualistic Phenomena.

To the Editor of the Religio-Philosophical Journal.

Writers of fiction are a favored class, and are allowed a scope and freedom of fancy in all super-natural affairs...

Dr. Wm. Britten, in conversation with the writer, said that he had attended some of the public exhibitions of Miss Lulu Hurst...

The hour was late when the friends separated, and all expressed gratitude to Judge and Mrs. Bailey for their kindness...

"His father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind..."

"This father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind..."

Mr. R.—I carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing."

The author concludes the above in the following words: "The author has often heard this story told by persons who had the best access to know the facts..."

Redding, California. JOHN CRAWFORD.

Mary H. Graham, of Olathe, Kansas, writes: I feel like thanking you for your kindness in speaking of my inability to pay for the RELIGIO-PHILOSOPHICAL JOURNAL...

John H. Meredith writes: I like the cause, and the manner in which it is advocated by the dear old JOURNAL.

R. F. Smith writes: The JOURNAL just suits me.

A Notable Social Gathering.

To the Editor of the Religio-Philosophical Journal.

Another of our social meetings, which are far too infrequent, took place at the hospitable mansion of Hon. A. H. Bailey and wife, Thursday evening, July 17th.

There is probably nothing more encouraging to Spiritualists than to read the correspondents' columns in your excellent paper.

Judge Bailey, in words of earnest welcome, said that there had been so much enjoyment realized by all who had met Mr. and Mrs. Britten in his home recently...

Dr. Charles Dawburn said that in his earlier investigations of the facts and phenomena of American Spiritualism in the city of Toronto, Canada...

Mr. F. O. Matthews, the clairvoyant test-medium, said: "I am no speaker, and feel embarrassed by the eloquent words that have been spoken by others..."

Hon. Wm. Coit said: "I have been for many years a member of an orthodox church, and during this membership I have felt that there is a necessity for a further revelation in regard to the future world..."

Mrs. Britten was entranced and gave a very instructive symbolic vision of the life in the Spirit-world, and compared it to a carpet of many colors...

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Spiritualism in a Country Town.—An Example Worthy of Imitation.

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Lookout Camp Meeting.

To the Editor of the Religio-Philosophical Journal.

The Southern Association of Spiritualists met Tuesday, July 15th, at eleven o'clock, Rev. Sam'l Watson, the Memphis, Tenn. President, occupied the chair.

About fifty delegates were present, representing the States of Tennessee, Georgia, Alabama, Louisiana, Texas, Kentucky, Ohio, Indiana, Illinois, Michigan, New York and Massachusetts.

The President made an address explanatory of the work and need of the Association. P. R. Albert offered a resolution making honorary members of the mediums present...

The Convention was called to order by the President at 2:30. The Committee on By-Laws made a report favoring the codification of resolutions from time to time as the laws of the Association, which was approved.

The following circuits for missionary work were approved: 1. Kentucky, Tennessee and Georgia. 2. Virginia, North and South Carolina.

Missionaries to be elected and controlled by the Executive Board. The following were nominated for officers: For President, Sam'l Watson, Tennessee; Vice-President, A. C. Ladd, Georgia; Treasurer, J. Seeman, Tennessee...

The following were appointed a committee to report the Circuit Committees at the meeting on Wednesday: W. E. Molder, Georgia; R. O. Fares, Texas; H. W. Kneeland, Louisiana; Mrs. Anna Cooper, Kentucky; Jas. B. Sellick, Alabama.

The committee on nominations of Circuit Committees reported that they desired the role changed to the appointment of a chairman in each State with power to appoint all needed assistants...

The Association went into an election of officers, which resulted in electing the nominated ticket. Ways and means were referred to the Executive Board...

An article in a late issue of the JOURNAL from Col. S. D. Hay in reference to the mediumship of her daughter Bertha was correct. It made no difference how securely her eyes were bandaged, she could read any article held before her, either in print or writing.

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Notes and Extracts on Miscellaneous Subjects.

Mrs. Langtry has adopted a Chinese boy thirteen years old.

Artesian wells were known at Thebes 2,000 years before the Christian era.

San Francisco has 3,500 Chinamen in cigar factories, and dealers are training white boys and girls to take their places.

The socialists and communists of Paris declare that the government is responsible for all sorts of calamities, including the cholera.

Geologists say that if no new deposits are found, the coal beds of the earth will be exhausted in exactly 10,575 years.

The emancipation laws of Brazil are poorly enforced, and many thousands who were long since entitled to freedom remain in bondage.

Last week an Indian bought a coffin at Cloverdale, Cal., in which to bury his child. This is the first coffin ever used by an Indian in that locality.

The Old Testament revisors have just completed their labors. Their eighty-fifth and last session was held in the Jerusalem Chamber, Westminster, June 10th.

Among the curiosities possessed by the late M. Dentu, the Paris publisher, is a skull carefully preserved in a velvet case, and believed by many to be the skull of Cardinal Richelieu.

The wife of an Episcopal clergyman in Minnesota is afflicted with a terrible malady. Her bones have turned virtually into chalk, and are so fragile that she can scarcely move without breaking them.

The descendants of Rebekah Nurse, who was hanged as a witch in Salem in 1692, still nurse the grievance of the family, and will hold their annual protesting convention at Tapleville, Mass., next Saturday.

Germany, it has been shown, produces yearly more new books than any other country. Recent returns declare the number brought out in 1883 as 14,892, while Great Britain produced 6,148, and the United States only 3,481.

It is interesting to know that James Watt's workshop is preserved at Heathfield Hall just as he left it his late and bench standing at the window, his tools scattered about, and his old leather apron hanging over the vise.

It is contrary to law for a Turkish paper to print anything from the Koran, the sacred book of the country, and the Constantinople Terdjumani-Halk-Ket has been suspended a fortnight for reproducing two verses.

The Irish prefer to kill themselves by hanging. The German invariably shoots or downs himself, and the Frenchman cuts his throat with a knife or razor. The American takes poison or blows out his brains with a revolver.

It is now believed that none of the germs of an epidemic can cross an ocean with the wind, but that all low forms of life contained in it must soon reach the water and die. The cholera must make its sea voyages by ship.

A California newspaper recently contained an article on the subject of the increase of insanity in that state, and the writer's explanation of the increase is that a free use of flesh meat by immigrants previously used to a vegetable diet causes the trouble.

China will soon build its first railway. It will connect Peking with Tientsin. A few years ago a short line was experimentally built between Shanghai and Wusung, but the natives got the idea that their "loss" was opposed to it, and the venture was finally abandoned.

An Indian legend declares that the time was when Tulare Lake, California, did not exist. As the lake is now rapidly drying up and exposing adobe walls, stone instruments and other relics of men who certainly did not live under water, it may turn out that the Indian legend is a true one.

But one distillery is now in operation within the territorial limits of the State of Iowa. That one in open violation of law pours out more than two hundred barrels per day of intoxicating liquors within a shadow of the dome of the Capitol, and within the corporate limits of the city of Des Moines.

What was believed to be one of the pirate Kidd's treasure boxes was unearthed by a party of Italian emigrants near Berkshire, Conn. In a powder horn, tipped with silver and covered with hieroglyphics, were found some old English coins, a Spanish doubloon, and a piece of parchment.

A London paper says: "It appears as if America and Australia will shortly be supplying the English market with meat, if not at all of the necessities of life. The latest proposal is to bring over fresh milk from America, and successful experiments have already been made in that direction."

The celebrated Alderbach echo has at last been eclipsed by a seventeen-tongued one in Silesia. If the trav'ler sounds his horn at a point called Garves Hub, near Charlottenbrunn, he will hear, after the lapse of a few seconds, a succession of sweet, clear notes coming back to him at brief intervals until seventeen in all have answered.

New York Mail and Express: The new Old Testament knocks the bottom out of at least one standard "proof-text"—viz: "In my flesh shall I see God." The revised version has it, "yet out of my flesh," etc. Those who believe in the resurrection of the identical body which is buried will have to look for a new buttress to their theory.

Gen. Sherman has at last paid his license for extra street-washing water, rendered him some time ago by the city of St. Louis. He paid it under protest, however, and a letter added a characteristic sentence: "The City of St. Louis renounces me very much," he wrote. "of a hotel in Omaha, whose proprietor advertised: 'Terms, \$1.50 per day; board and lodging extra.'"

There may be no cholera scare in America, but it is noticeable that the prices of disinfectants have steadily risen during the last two weeks. Chloride of lime, carbolic acid, carbolic crystals, and copperas are all much dearer than they were a week ago. The man that tries to get up a corner on disinfectants and wash with silver and covered with hieroglyphics, were found some old English coins, a Spanish doubloon, and a piece of parchment.

Immediately after the body had been removed from a scaffold, in Naples, the people swarmed over the place, tearing into pieces the cord which had bound the criminal and breaking into fragments the stool on which he had sat. Each took away a portion, in obedience to the superstition that any part of the cord or the chair of a prisoner who had suffered death will bring good fortune to the possessor.

Joaquin Miller attracts attention in Washington by means of his log cabin. In a corner as you enter the room is an eagle nest containing six eggs. Over the mantel are hung photographs. The logs are gaily festooned with bow-knives, firearms, swords, fished nets, wild flowers, Mexican saddles and hunting paraphernalia, letters from noted personages, and Indian trophies.

The total number of negroes in the United States is estimated at 6,000,000, or one-eighth of the entire population. The last census indicated the fact that the white population doubles itself in every twenty-five years, while the negro does the same in every twenty years. From these figures a writer in the North American Review, making allowance for foreign and Northern immigration, concludes that in 100 years the negroes in every Southern State will double the number of whites.

In treating of suicide claims the customs of life insurance companies vary. Some return the reserves on the policy in case of suicide; some return the premiums paid with legal interest; some pay without contest or question after the policy has been in force a certain length of time, usually three years, and some treat suicide's claims the same as other claims, apparently regarding the fact of suicide as prima facie evidence of insanity, and make no contest unless the purpose of the suicide was plainly fraudulent.

A curious discovery has just been made at Pompeii in the course of the excavations carried on there. A fine statue of a crouching Venus was brought to light in a sculptor's workshop just cleared. The sculptor must have been engaged in repairing the statue when overtaken by the awful catastrophe of the year 79. The head of the figure had evidently just been remodeled anew, as it is far inferior in style to the remaining portions of the body; the two arms were also new, and had been fastened to the trunk by metal pins. The body of the artist himself was also discovered in the shop, lying prostrate on the ground, and with a large cingulum still grasped in his hand. A cast of the man was effected by the usual process of running plaster of paris into the cavity formed by the body in the solid dust.

Foreign Land Holders in this Country.

Table listing foreign land holders in the US, including names like Congressman Nutting, English syndicate No. 1, and various companies with their respective land holdings.

An Immoral Text.

Into one of the ministers' meetings on Monday last came a reverend doctor, boiling over with righteous indignation at the abominable and immoral teachings of revivalist and gossellers.

Fanciful Old Book Titles.

Here are a few titles used by authors in the seventeenth century: 'A Most Delectable, Sweet-perfumed Nougat for God's Saints to Smell At.'

Salvationists.

The Salvation army lately made a great demonstration at Sheffield, England, which attracted the very general attention of the press.

The New Version.

Dr. Scrivener, in criticizing the "new version," does not agree with scholars in regarding the doxology to the Lord's prayer as undoubtedly spurious.

Dr. Pierce's "Pleasant Purgative Pellets" please practicing physicians, patients and the people at large.

Dr. Dio Lewis is still alive and says he has discovered a remedy for hay fever. It is simply to work on a farm, stay in the open air and romp in the hay.

Best genuine French Grape Brandy, distilled Extract of Water Pepper or Smart-Weed, and Jamaica Ginger, with Camphor Essence, as combined in Dr. Pierce's Compound Extract of Smart-Weed.

The wonderful little electric lamp devised by MM. Helot and Trouve for the purpose of projecting a powerful beam upon the interior of the throat.

A Homely Girl

was met by us a few weeks ago. Her complexion was as rough as the skin of a chimpanzee, and as mottled as sausage-meat.

Rev. Joseph Cook has been figuring about our future population. He estimates that in the year 2100 our population will be 400,000,000.

Lydia E. Pinkham's Vegetable Compound was first prepared in liquid form only; but now it can be sent in dry form by mail to points where no druggist can readily be reached.

The Vatican has issued an appendix to the Freemasonry encyclical suspending for one year the obligation of Bishops to denounce secret societies.

"I have been dreadfully troubled with disease of the kidneys and liver during the past six months. HUNN'S (Kidney and Liver) Brandy has made me a new man." Isaac W. Fairbrother, Providence, R. I.

Dr. Koch has just discovered that cholera is not inhaled, but swallowed. The American green apple paragrapher could have told him that years ago.

"The Voice of the People." No family does over so popular as the "Voice of the People." The other colors are brilliant. Wells, Richardson & Co., Burlington, Vt.

RELIGIO-PHILOSOPHICAL JOURNAL.

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THE INDEX. A RADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS.

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DR. WM. BRITTON, 14 VENEY STREET, NEW YORK CITY. where also the book can be found or sent; also at the offices of the Spiritual papers, and at all Mrs. Britton's lecturers.

For the Religio-Philosophical Journal. THEN AND NOW.

Spirit Manifestations at the Home of a Methodist Minister.

Wonderful spirit manifestations are becoming so familiar through the press that it is of little importance to repeat in that line anything new. However, at the risk of being tedious I will repeat the following incident:

Shortly after the "rappings" commenced to attract public attention, in the year 1852, I happened in the publishing house of my old schoolmates, Harper & Brothers. Thoughtlessly I repeated to these gentlemen some of the overwhelming tests I had received from departed spirit friends and relatives, and particularly one I had just received from our old teacher of the old Brook school house, Mr. P. L. Tinquard, unwisely thinking they would be as much astonished as myself. They listened patiently to all I said without making a single remark, and in silence looked passively at each other. I had expected at least from them an outburst of wonder, or, at any rate, some interrogatory remarks as to facts and conditions; instead of which, however, they only gave a simultaneous heavy sigh, and Jim sily winked to his brother John, and pointing significantly with his forefinger to his brain, exclaimed in an undertone, "Poor fellow! poor fellow!" They then turned impatiently in their chairs and began to talk of business. I must admit that, for an instant I felt flat; but when I reflected that their house was one of the evangelical pillars of the Methodist's mode of salvation, I almost instantly rallied.

An elderly gentleman who had been a silent listener to the spiritual revelations just related, after a lull in our talk had taken place, beckoned me aside into an adjoining private room, and being seated, he remarked in an undertone to me:

"Sir, I am a stranger to you, but I have listened to what you have been relating, and should judge from your earnestness that you are an honest man, and would not indulge in levity on such an important matter as this seems to be. Now, what is your real opinion on this mystic subject?"

I assured him that such was my faith in its manifest truth that I would even endanger my life in defense of its significance.

"The reason," he remarked, "why I feel so intensely interested in this new mysticism, is this: I feel that I am forced into an examination of its truthfulness. Let me briefly state that I am pastor of a Methodist church. I regret I have forgotten the town the gentleman named in the western portion of New York. I had the misfortune about six months since to lose by death an estimable wife. She was endeared to myself and my two daughters by the practice of every Christian virtue. About a month, or perhaps less, after her death, my daughters while attending to their domestic duties, or sitting quietly alone, would at times distinctly hear their names called in a voice and tone identically like their mother's. They, of course, at first regarded these strange occurrences as the effect of highly intensified grief; but their natural brooding over their paternal loss continuing, they would occasionally hear in their quietude the distinct rustling of a lady's dress, as it were, passing and re-passing before and around them. These strange occurrences could not but attract our attention. But we were prudent, and kept the knowledge of these mystic events from becoming common talk among our friends. At last a most remarkable event occurred which absolutely, as it were, compelled me to seek the services of a medium.

"Recently one morning my two daughters after unlocking the basement dining room, to their astonishment found the cloth spread, and the breakfast dishes, knives and forks in their orderly, methodical position, as in the days of their mother. Now, sir, what do you honestly and conscientiously think of the portent of these so-called spirit manifestations? Is it really of God, or the evil one? or what is it?"

I saw that the gentleman was deeply in earnest, and that I must be prudent in my remarks. After a little calm in his anxious face, I remarked that the occurrences of which he had spoken were very singular, but that I had heard of similar ones, and I suggested that he had better seek the services of some reliable medium. "Stop," said the old gentleman laying his hand upon my arm, and in an undertone said: "I have been to one, and here is an additional wonder! He was called a writing, tipping and test medium; one who could not possibly know me, an obscure, rustic stranger. To this written message, my wife affectionately signs her name; she says that she impressed me to seek a medium, and confesses that she made the various attempts before mentioned to make herself known, and now she had the opportunity she wished to enforce the truth upon me, that there is 'no death' and to be prudent in my religious teachings and by no means oppose this growing light; that she was ever near us and ever prompting us to our good."

In conclusion, the pastor and myself separated, he, particularly, a much more cheerful man.

Brooklyn, N. Y. D. BRUCE.

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal: The eighth annual camp meeting at Onset Bay Grove commenced July 13th, under the usual conditions and according to the advertised programme. The attendance has been about the same as usual at this camp, and a very good interest is manifested at all the advertised services. The conference meetings in the morning are largely attended, and a lively interest is exhibited. The speaking from the platform has met with a hearty support, and often called forth marked applause from those in attendance. All speakers have their especial supporters, who manifest themselves when their favorite appears.

The phenomena workers are very largely represented at Onset this season, and are meeting with just about the same success as they have in the past, which will continue in the future until the time shall have arrived that investigators make a stand for facts derived exclusively from a scientific standpoint of investigation. Our best mediums for spirit communion are having but little to do, while the curiosity suppliers are doing a good business.

The ever recurring good times at camp meeting are not left unattended at Onset this season. One of the soul-enjoyable occasions was at Mr. and Mrs. Simson Butterfield's, on the evening of July 16th, it being the occurrence of their marriage anniversary, when some fifty of their friends called to bid them God speed in their life journey. Old Pan Cottage was not forgotten on the evening of July 21st, it being the birthday of Mr. C., when songs and kind greetings were the order of the hour. Spiritual growth is not all derived from the conference meeting and lecture services. The

home circle is beginning to take its place in spiritual development.

The people are enjoying the pleasure of the sailing yachts at Onset in a marked degree this season. All in all, the campers are exhibiting smiling faces and proving to the observers that life is really worth living. The grand illumination of the camp will take place Aug. 2nd, Saturday evening, and will undoubtedly be a grand success, weather permitting. W. W. CURRIER. Old Pan Cottage, July 24th, 1884.

Opening of the Annual Meeting at Neshaminy Falls.

(Philadelphia Press). The sixth annual camp meeting of the First Association of Spiritualists of Philadelphia was formally opened July 20th, at Neshaminy Falls, on the Bound Brook Railroad, twenty miles from this city. Over 2,000 persons were in attendance. The meeting will close on September 4th, and the last services will be held August 21st.

There were two services, one in the morning and another in the afternoon. Both were held in the open air, under the shadow of great beech and locust trees, at the foot of a tiny rivulet that tumbles noisily down from boulder to boulder, and then casts itself with one last despairing gurgle into the placid and muddy waters of Neshaminy Creek.

Ex-Judge A. H. Dalley, of Brooklyn, N. Y., a fine, dignified-looking man, with a good voice, delivered an excellent address upon "Spiritualism as a Factor in Social, Political and Religious Problems." Among the many sayings which fell from the speaker's lips were the following:

"Life is a problem. We sound the mysterious springs whence flow the water of eternal existence. I do not understand it to be the purpose of the angels to give us a new religion, but to instruct every man to make for himself his own religion. Break loose from your creeds and dogmas. Let no man make your religion for you, but fashion it yourself and then live up to it." "Each man must live the best he can, to the extent of his knowledge and ability. This is an era of revolutions, but only the evil things are being destroyed." "Let the American eagle scream 'equality' for all, of whatever sect or sex." "Spiritualism seeks to cure diseased bodies as well as diseased morals. There is nothing of human emancipation which Spiritualism will not ultimately comprehend. For every ill of life there is a remedy."

MESSAGES FROM THE SPIRITS.

At the conclusion of Judge Dalley's address, Joseph Wood, the president of the association and the chairman of the services, announced that Edgar W. Emerson, of Manchester, N. H., would give a series of spirit delineations. The spirit of Otis Carpenter, of Vineland, sent a cordial greeting to his friends present, and the next vision that appeared to the medium was a large sign, illuminated with gilt letters, conveying to the loved ones on earth, a message of good cheer, from Lydia Denny. Both spirits were promptly recognized. "I feel peculiar sensations," said the young man; "things are growing dark around me. I see one who is anxious to manifest himself, but cannot yet. It seems like night. Some one has hit him on the back of the head. I hear the words, 'Canden, N. J.'" "Now I see several spirits," said a pause. "And I hear the name of Armstrong. I think it is James Armstrong. Another shadowy hand is stretched out, and another spirit is assisting this one to speak. Yes, it is James Armstrong, of Camden. I think from the way the spirit senses me, that he was killed." "Yes," said an excited elderly lady, jumping up in front of the audience, "I at once recognize that spirit. Everybody knows him."

THE AFTERNOON SERVICES.

In the afternoon J. Clegg Wright, of England, delivered a long address, dealing with the abstract aspects of Spiritualism. After him came Mr. Emerson, who continued his spirit delineations. The first spirit with whom communication was established was that of Edward Pelouze, of this city, who was recognized by several. The spirit of Abram Moyer sent this message: "Where there is a love of the Lord, there is also liberty." This spirit was very anxious to return to the earth.

The spirit of a Mr. Gardiner, of Baltimore, who was recognized, desired his friends on earth to know that Mr. Weaver, who was also recognized, was well and having a happy experience in Spirit-land. But the most interesting manifestation was that of the dead wife of an old gentleman, a member of the association, who sat almost beneath the shadow of the platform. The delineator saw before him nine spirits of the descendants of the old gentleman's father, and his wife also sent a message to the effect that his business troubles would shortly be over.

"I see," said Mr. Emerson, "a paper full of writing. I don't know what it is, but you are sitting at home, in a big rocking-chair, before an old secretary, reading it. Other papers are in your lap. You are perplexed and anxious about money matters." The old gentleman corroborated the incidents of the vision, but said the secretary was not a very old one. The spirit of Deacon Jones, of this city, sent the message: "While living I was best known among my friends, many of whom are present, as Deacon Jones, but I am a deacon no longer." Mr. Jones was recognized by several persons. Captain F. J. Kaffer, the superintendent of the camp grounds, recognized the spirit of his little granddaughter. In the evening there was an orchestral concert from eight to nine.

Spiritualism in Philadelphia.

To the Editor of the Religio-Philosophical Journal: There are six Spiritualist Associations in this city. One year ago a new one was formed, called the "Temple Association of Spiritualists." Its members held their first annual celebration, Tuesday, July 15th, in Fairmount Park, in the beautiful Landsdownvale. It was well attended, and all came together, both old and young, as if of the same age, and amused themselves and each other. Mr. Bush is the President; he is an energetic worker and a good medium. Mr. Wheeler is his right hand man, and in connection with Mr. Bush he uses all his mental and physical energies for the success of the Association. Mrs. A. M. Glading has been the speaker for the past year. She is a trance speaker and a test medium, and though having been a medium only for the last two years, she is a good one, and has promise of being one of the best. She gives tests to fifteen or twenty at the close of each lecture, and she has been the power behind the others, which has been instrumental in bringing together a very fine audience.

At the Park, much interest was manifested in voting for the handsome lady and gentleman, and the most popular lady and gentleman, and prizes in books were given, and the fortunate winners were Mrs. Oves, Mrs. Glading, Dr. Rhodes and Mr. Wheeler. A large cake was sold in which a small diamond and two rubies were increased, and Mr. Abbott was the lucky drawer. All enjoyed the day, and wished many returns of the occasion. J. H. BROWN, M. D.

A Seance with Mrs. Jencken.

The public Monday-night seances at Mrs. Jencken's (one of the original Fox girls) are increasing in power; the illumined crystals were unusually beautiful. I have never seen any materialization giving so realistic a feeling of spirit-nearness as do these graceful lights.

The illumined hand remained at one time at least ten minutes, writing leisurely, and in a small plain hand, a long message to me. We examined it, while the writing was going on, with the closest scrutiny, and it approached each in turn so that we could see it perfectly. As the spirit-hand turned the paper to write on the other side, the pencil became entangled in a shawl of one of the sitters, and the raps spelled "Find pencil." When I returned it, the light floated towards me, lowering three times. "You are quite welcome, I answered, and it danced about seemingly in high glee that I had understood the thanks it wished to convey. It seems a strange thing to talk with a light which has the sentience of a human being. While we were singing, an illumined cross was taken from the wall, and waved above us, keeping time with a beautiful rhythmic motion. It floated about the room, eight or nine feet from the sitters. Mrs. Jencken's hands were in mine much of the time. We do not require tests, but she voluntarily imposes them upon herself. As usual, books and small ornaments were carried about. A heavy music-box, weighing about twenty-five pounds, was brought from a side-table. This instrument refuses to play except when the spirits wind it themselves; it has been out of order for a number of months, and we were not able to use it at any of the sittings until they mended it. Most of the time several manifestations were going on at once. While the illumined hand was writing, the cross was floating high above us, and we heard books, essences, etc., moving about on a side table. During the whole of it, Mrs. Jencken was close by my side.

The message was partly of a private and prophetic character, but a portion of it referred to Spiritualism. My father says that a new power has been acquired such as disembodied spirits have never before possessed, and that they will be able to do work under all conditions, so that even the most skeptical may be blessed with a belief in immortality. He avers, again and again, that a great change has taken place in the Spirit-world, and will soon be almost universally felt upon the earth-plane.

The most remarkable occurrence of the evening was an unusual manifestation given to myself. The raps spelled, "Will give Rosamond power." To make this message understood I shall have to give a short explanation. I have never been very strong, and the new public work I have undertaken seems to exhaust me. I gave three lectures last week, besides attending to other duties, and as I sat in the train on my way to Mrs. Jencken, I realized that my nervous strength was quite exhausted, and the thought crossed my mind that possibly I should not be able to continue public speaking. Therefore I felt this to be an answer to my unexpressed need. I was bid to cover my hands and turn them palm upwards. An illumined hand then grasped them firmly, and a crystal about five inches long and three inches in diameter, having a strange odor, rubbed my hands, chest, spine, head, and especially about the region of the heart. It continued vigorously, returning several times. It was quite hard when rubbing the body, but felt like soft lace as it was drawn over my head and face. This continued until a delightful glow was diffused through the whole system. I have taken treatment from several celebrated magnetic healers, but I have never felt so strong, subtle, and penetrating a current. A new life filled me, growing in power until I reached home, and fell into a profound, restful sleep, surrounded, I am sure, by guardian friends. Truly, we are coming to an age of blessed wonders when the healing power comes to us direct from loving spirit hands. —Rosamond Dale Owen in Light, Eng.

An Inquiry.

To the Editor of the Religio-Philosophical Journal: The communication of Andrew Jackson Davis, M. D., A. D., in the JOURNAL of June 19th, 1884, relative to the United States Medical College, brought out an interesting discussion at Onset last week, as to whether it has been regularly legalized by the State of New York. Some claimed that Gov. Cleveland has never signed the bill, and that it is not a legal institution, consequently there can be no legal diplomas granted to its graduates. Positive information on the above very important question will be thankfully received by all interested parties.

W. W. CURRIER. Onset Bay, Mass., July, 1884.

A NEW BRIDGE ACROSS NIAGARA RIVER has been opened within a few weeks which makes an important link in a great railroad line, and is itself reckoned an engineering wonder. It is situated a few hundred feet south of the old suspension bridge, and was built to give the Michigan Central railroad a complete line between the New York Central and Chicago. The connection is over the Canada Southern, now a part of the Michigan Central, between Niagara river and Detroit, and whole trains are now run through between the ends of Vanderbilt's famous four tracks and the Garden city. The new route will prove especially attractive to passengers because of the opportunity it gives for seeing the great cataract. There is a fine view of the falls from the bridge itself, and then trains run up by the river on the Canadian side and stop at a station called Falls View, where is a platform from which all can take an observation.—Springfield (Mass.) Republican, April 11, 1884.

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