

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

VOL. XXXVI.

Readers of the JOURNAL are especially requested to and ask him for the cross." The gendarme is drawn from his torpor by a simple breath over his eyelids. "The President of the Re-public!" murmurs he, and, collecting him-self, "Your Excellency," he says, "I have served twenty years, been at ten campaigns, received three wounds, and borne an exem-plary conduct. Am I deserving of the cross?" We all burst out laughing, while the gen-darme, upright in military position, looks soher and expectant. "You are crazy" reena 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 incldents 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 Vork Home

CHICAGO, AUGUST 2, 1884.

and ask him for the cross." The gendarme 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.

HOW HE HYPNOTIZES. I have carefully noted the ways of hypno-tizers, 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 possi-ble to cure or relieve him by means of sheen

plies the doctor; "this gentleman is my col-league, and not M. Grévy." "I beg your par-don," continues the gendarme; "I know the President well; I have been on watch at the ble to cure or relieve him by means of sleep, without recurring to any hurtful or extraor dinary agencies—such simple sleep as any one in good health may enjoy—calm, bene-ficial 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 pro-duced by the idea of magnetism the some. 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 the wooden spatula lying on this table. It is a dagger. Go into the garden of the hospi-tal, 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 gen-darme awakes and hesitates; he stops to think a moment, goes toward the table, seizes precipitately mon the snatula, and gives a duced by the idea of magnetism, the some-what 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 eye-lids feel heavy; your eyes are tired; your eyes twinkle and become moistened; your sight is confused; your eyes are closed.' Some sub-jects 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 minmortant). I place two right. precipitately upon the spatula, and gives a pretext for withdrawing. We feign not to observe his acts and gestures; but we follow 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 him with our eyes from an open window, and the idea of sleep. I say: You close your eye-lids-you cannot open them; your arms and ing room in great haste, pale, trembling, and beside himself. "Arrest me!" he cries. "I am a coward and a murderer! I have solled an 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 a coward and a murderer! I have solied an unspotted life by an odions 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 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 snatula and the mathematical and the snatula and th

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 fash-ionable sisters are often obliged to resort as ionable 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 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 life-time has been crowded infa those two years! "Iarra Iarra Grange." What a little life-time 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 scarce-ly know where to here in But there are scars ly 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 indulg-ence, and pray that I be allowed a long, conii-dential 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, honey suckle, jessamine and ivy embower us, while tall oaks, pines and acacias stand sentinel; and the air is vocal with the song of a thou-sand birds. For a hundred miles the town-dotted valley stretches in soft tints, and the gleam of far-away waters, the highway of national sentences in the sentence of the sentenc 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 heauty and necessity of our Harmonial 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 fire" with love and enthusiasm from above. But the home ministration of the blessed spirits is even more wonderful. The silent caress that I know comes from the great Unseen, and that thrills me ever with new hope; with the promise of continued protection; of a tenderness untiring; 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 perhapses and maybes of old theology or cold materialism? It is nearly four years since I heard the tearful "good-by" of a hundred or more riends at Cassadaga camp ground, and wonderful changes have been 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 headmanager, 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 Sun-day 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.

many of your readers will remember as a fin, test-medium and noble woman), always as sisted by Mrs. Knowell, a faithful soul wh has passed through flery ordeals. ever bright ening under the touch of the artist-hand of sorrow, and Mary Irwin, my own especial flower angel.

No. 23

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 fuchias flash bright above me, and again a wonderful combination of rarest blossoms breathe perfume and almost clasp me 'round. For three years this sweet wom-an has brought fresh flowers from her own home, with which to adorn the speaker's dress nome, 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 immor-tal blossoms the life-path of my dark-eyed, gentle-hearted, flower-angel! Thus, thanks to our C-blifornia elimate and settle coverone 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, indi-vidually, and for this reason I believe no so-gioty can accomplish the good possible with ciety can accomplish the good possible with-out a permanent speaker. There should be a strong and pure sympathy between teacher and pupil. This can scarcely be expected to and pupil. This can scarcely be expected to exist, and certainly does not in many in-stances, when the speaker is comparatively a stranger engaged for a few months, hap-haz-zard, 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 "preacher;" and I often wish souls were as easy of cultivation as peaches and prunes, 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 o 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 sister-hood! 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 coworkers 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 uplift-ed 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 sum-mer-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 we have all the same dear. 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.

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 charla tans 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, deco-rated up to the chin, stuffed full of diplomas, and wearing blue glasses. The academies 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 Pctel, 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 ma-nipulation 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-body." "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 read-er. The Doctor looks fixedly at the same sol-dier, who immediately drops into the same magnetic sleep. "Friend," says he to the pa-tient, "my colleague here beside me is blonde, slim, and wears a mustache. By and by, when you awake, you shall take him to be M. Grevy

hey show him the pieces of the spatula and them. Shutting the eyes succeeds best; then its bark hardly touched. They assure him he has been the sport of a hallucination; he is convinced at last, and breathes like a feverish patient coming out of a nightmare.

sober and expectant. "You are crazy," re-

Elysée." He has to be put to sleep again in order to dispossess him of his error.

see him advancing unconsciously toward the

He seems the victim of a painful obsession, looks right and left, makes sure he is not watched, and suddenly, with a violent move-

ment, breaks the spatula against the trunk of the lime tree. He returns into the operat-

tree indicated.

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, Liégeois, 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 con clusive than the observations gathered from women, whose weakness and nervous sensibility make them as impressionable and malleable as may be desired. Besides, the opera-tors in hypnotism agree in this; that the ex-periments succeed better with natures accustomed to obey. 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.

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 wa-ter," 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 buildog 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. Par-alytics have danced, thanks to the will of the magnetizers; a starving and insane woman was made to eat; persons dumb through ner-vous strangulation have delivered harangues. The great Trousdeau 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

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 eyelisd 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 langh 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 encoun-ter 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.

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

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

BY GILES B. STEBBINS.

CHAPTER IV.

THE FRIENDS-QUAKERISM. "Our footsteps sought the humble house, Unnarked by cross or fowering steeple, Where, for their First-day gathering, came God's plain and chosen people.

* * * *

How deep the common slience was: How pure and sweet those woman faces, Which patience, gentleness and peace Had stamped with beavenly 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. Netson

The reading of Bancroft's description of William Penn and the early friends, and of that noble book "Barcley'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 Effingham L. Capron at Uxbridge, Mass.---a tall white-haired man, of noble aspeet, commanding yet gentle, and of a fine courage fit to stand firm for a most unpopular truth. Husband and wife were helpmates. a sense of this was in the very air. Mrs. Gar-rison 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 uakerism 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 cen-tral 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 coremonies, 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 contral 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 Qnaker sentiment when he charged the pro-slavery priesthood with

"Perverting, darkening, changing as they go, The searching 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 slave-holder 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 out the light in many true souls, or seal their 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 of 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 lientenant 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:

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 mar-ried, was home at Haddonfield, N. J., on a furlough, and met the Quakers, whose plain ways were matter for the jests of a lively of-ficer like him. He attended their meetings, became interested in their views and appreciated their worth, resigned his naval officewhere all promised a bright future, and joined the Friends in a year. When the strange news reached his father that sturdy man-ofwar'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 min-ister, advocating his new opinions with earnest enthusiasm, commanding respect by his honor and thoroughness in business affairs, and winning friends by his fine social quali-ties. 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 Genesce 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 Genessee 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 Cattarangus creek-had removed a part of the Indian occupants to the then 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

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 therethousands 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 antislavery 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 Friend's 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 audi-ences. 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: 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." Suit-ing 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 theartier than usual, and many voices spoke friendly greeting in tremb-ling 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 the start. But he had justice on his side, his that gave life and growth was his. An early experience in the navy gave him knowledge stood by the road side, a little yard about it, of its discipline, and he forcibly told of its and a plain board fence in front. A woman knowledge of men was wide, his industry nndespotic and aristocratic character. To be subject to it, he felt, was crushing and calamitons. "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. 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; of ten 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 won-derful charm. The career of Theodore Par-ker 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.

occurred. Dates are lost with the lost records | 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 psy-chology 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 in teresting phenomena, but it is often difficult to distinguish between them, even by experi-enced subjects or mediums. The psycholog ical 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 pass es beyond the control, temporarily, of the op erator, 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 be-come 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 elairvoyant 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 real ize the bodily condition of the writer or patient; or get both mental and physical impressions; or, again he may not get any im-pressions' whatever about the writer, but something entirely of a different characterabout 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 and a plain board fence in front. 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 de scribed 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 morn ing 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. for whom she had written the letter by dictation, and that Mrs.--- 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 or pencil on it by Mrs.-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 prac-tice 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, think. I have no desire to criticise 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, al the light and help we can get to enable us to perform the work with good judgment, and n a proper way.

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."--Obertin.

In 1875, while practicing medicine in Chi-cago, 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. 1 alism among Spiritualists, a mistake too common. I was at that time thoroughly dis-gusted with Spiritualism, judging it solely by what I then knew and then had witnessed, mostly through long here and and the the 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 com-ing 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 ealls upon the sick till after 7 P. M., never thinking of the proposed spiritual interview. I had kept my wife ignorant of her entrancement 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 entrancement, 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.

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.

Spermaceti Cove, L. I., Nov. 18th, 1818.

COMMODORE I did say you was drunk during the Yours Resp'y, G. M. COOPER, action referred to.

Nov. 17th, 1819.

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

SAILING MASTER.

his Onaker ple 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 hap-pened 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 Friend's 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

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 clair-voyance, 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 impressible 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 psychology were also both developed by mesmeric experiments before

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 motio of all who work MILTON ALLEN. in this field. 2411 N. College Ave., Philadelphia, Pa.

When Silence, was not Golden.

The proverb that silence is golden may oc-casionally 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 gnest modestly declined, the hostess insisted. "I am certain it was something of consequence," she said. "Alas! madame," he answered, "it was, in-deed, 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 un-derstand." "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, Ellot, Me, says: "Horsford's Acid Phosphate gives most excellent results."

Woman and the Kousehold

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 Of the poor and mean and the rich and proud-

And all the stages betwixt the two That daily travel the iron track, I stopped at a young face fresh as dew, Framed in white with a hood of black.

"Twas a little sister of charity— Oh, young and slender, oh, sweet and calm; Like a pensive moonbeam pale was she, With her fair hands folded palm to palm.

And a delicate beauty of high repose, A sacred peace, as if far withdrawn From the hard world's din, like a cloistered rose, She blossomed pure as the breath of dawn.

I marvelled much how a girl like this In her Maytime splendor could turn away From the brimming cup of her youth's bright bliss, To succor the sorrowful, day by day.

And yet when I looked at her once more, With her lofty aspect of tempered choor, All the joys of the earth seemed valu and poor To the lovely record written here.

And I felt how true it is, how sure That every good deed adds a light To the human face, not there before, While every ill thing leaves its blight.

It does not follow that women and men Must live in a cloister to work for God; There's enough to do, to the dultest ken, In the great world's paths spread wide abroad

And the good or ill of the life we lead Is sculptured clear on the countenance; Be it love and goodness, or sin and greed, Who runs may read at a single glance. I Cetta Thaxter.

The following expression of divine truth found in among the papers of Lucretia Mott, was often quoted by her in her public minis-try. It is from the pen of William Ellery Channing. To those who count duty as an idle word, it will seem foolishness. For those who believe in it, there is a moral grandeur in these prior ange which rouses courage and in these utterances which rouses courage and incites to heroic attitudes in the great crises of life:

"There is one principle of the soul which makes all men essentially equal. I refer to the sense of duty, to the power of doing and discerning right, to the power of doing and discerning right, to the moral and religious principle, to the inward monitor which speaks in the name of God. This is the great gift of God, we can conceive no greater. All mysteries of science and theology fade away before the grandeur of the simple perception of duty which dawns on the mind of the little child. He becomes subject from that moment to a power which no law in the universe and to a power which no haw in the universe can abrogate: he begins to stand before an inward tribunal, on the decisions of which his whole happiness rests; he hears a voice which, if faithfully followed, will guide him

to perfection, and in neglecting which, he brings upon himself inevitable misery." Lucretia Mott's beautiful life, as detailed by her granddaughter, was one of the most complete and rounded of which we have note. complete and rounded of which we have note. She never neglected her family for public duties. She was the most notable, thrifty and industrious of housekeepers, and took especial pride in her cooking. An early riser, she trained her daughters to all the details which girls should be taught as surely as the multiplication table. Every child had her 'stint" of sewing and housework, and by ready to form households of their own, they were fully versed in all the intricacies of home-making and keeping. After an early dinner, mother and daughters sat down to their sewing, for Mrs. Mott cut and made or superintended for the younger members all the dress and shirt-making for the family. It was before the time of the sewing-machine, and this labor was not little in a large household. After breakfast it was always her custom to clear the breakfast table, and wash the china and glass in her own neat fashion. It was a choice time of the day; plans were announced and discussed, letters read and commented upon; public events reviewed; and friends were apt to happen in on their way to business, to contribute their items of interest to the general liveliness. Although a large family in themselves, and living in the strictest simplicity, James and Lucretia Mott gave cordial welcome to many guests. Whether it was some distinguished stranger from across the water, or some proscribed anti-slavery lecturer, the plain order of the household never varied. Benevolence and good-will to humanity was the rule of their lives. High thinking and plain living were supplemented by noble acting. Many a poor creature came to them hungry, ragged and weary, and departed fed, rested and clothed. The marriage of James and Lucretia Mott was as perfect as any union can be, between true people loving one another only less than they love duty and right, and who are not yet quite perfect. On the thirty-eighth anniversary of their marriage Lucretia wrote to her husband, who was away from home: "Would that we could pass this day together! Forty years we have loved each other with perfect love, though not formally married quite so long. How much longer the felicity is to be ours, who can tell? What the higher joys to be revealed in the spiritual world no man can utter!" Side by side in the study and adoption of principles which elevate and help their fellows, went this notable pair of Quakers. Liberal beyond their sect, they were frequently reviled, abused and slandered by the bigoted. In anti-slavery movements. in the bigoted. In anti-slavely inovenents, in temperance, peace, and for the rights of wo-men, they went hand in hand. The first wo-man's rights convention held in this country she helped to call and manage. This occurred at Seneca Falls, N. Y., in July, 1848. Her smart, fluent and logical discourse opened the meeting, and thenceforward her presence often graced the platform of the cause puolicly espoused. It was the mutual growing sympathy be-tween these two, in all great thoughts and purposes which kept their love pure and bright through all viciositudes. After forty years of wedlock, she writes: "Our lives have been filled with harmony and love. though we have had many afflictions. As age advances, our mutual love increases."

rich in happiness, and keeping her heart full. Nor is it remarkable that such saintliness dwelt in her features and exhaled from her atmosphere, that strangers, meeting her on the street, were overheard to exclaim. "God bless you, Lucretia Mott."

One who knew her long, declared Lucretia Mott to be "perfect as far as we can reach perfection, strong, steadfast, wise, gentle, courteous, sympathetic and refined to a remarkable degree. She remained on earth eighty-seven years of a most beautiful life. You felt in her presence, to use her own words, that "He had clothed her soul with a divine philosophy that no weariness of body, no sorrows of the heart, and no failing in plans or work could disturb or move." Beneath all lay a benignant and profound peace, deep and unfailing as the Divine Life and Love from which it proceeded.

> For the Roligio-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 has been a widespread belief that every thing in manhood that transcends normal experi-ence and places a man above his fellows, is the result of spirit inspiration, or else of direct mediumship. Thus the actor who thrills you with a wonderful personification, the orator who moves multitudes by his eloquence, the artist whose canvas glows with the light of nature, the inventor whose though trevolution-izes the ard compare to leave her izes labor and compels commerce to leave her beaten tracks, all, we are told, are but inbeaten tracks, all, we are told, are but m-struments for some unseen actor, orator, art-ist or inventor, who pulls the wire that the poor puppet may dance upon life's stage. Just as superstition hopples manhood by leaving it afraid to move, and just as Chris-tianity cloggs human progress by declaring that virtue and self-effort are of no value to the immortal soul without faith in the imthe immortal soul without faith in the impossible, so does Spiritualism when presented in this shape, appear to me to belittle hu-manity and deprive manhood of its own godlike individuality.

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 endeavor-ing to make themselves as weak as possible that somebody else may grow strong. If true manhood means manhood erect in its own strength, it seems to me the hour has come to demand the proofs for such tremendous assertions. If we accept as an actual fact that the advanced spirit must gradually lose his hold upon the details of earth-life, then his mission to you and to me can only be as a teacher of spiritual truth.

Further, if we accept as a fact that the un-progressed spirit is unprogressed because yet held close to earth-life, it behooves us as yet held close to earth-file, it behaves its 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 domes-tic arrangements. But we no sooner begin careful and rational investigation, than we find that the great change called "Death" has rendered us just as invisible to him as he is invisible to us, and that even to manifest at all he is dependent upon conditions of which mortals and spirits alike as yet know but little. Above all, we find he must borrow faculties belonging to the mortal which can be used without his assistance. 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, clairpressed, the factifies of charvoyance, char-audience, and the power of psychometric in-vestigation; yet further, we should observe that these are exactly the faculties that the spirit must use for all communications out-side of physical phenomena. Unless the medium possesses them, the control is unpractical, sayoring more of nonsense than of intelligence. 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 knowl edge exactly as it is gathered by 'emancipated spirits who are on the same plane of aspiration and moral progress. The link that binds our spirit to this earth-form is all that holds us to earth-life. Let our spirit lose his power to manifest through our body, and that is "death." If we choose we may call this earth attachment, bondage, and think of the death-birth as freedom. But we should notice that just as much of bondage as there is to our spirit here on earth, must be experienced by every spirit assuming to control an earthly organism. 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. Here we encounter two facts of great importance in spirit intercourse: First, as a matter of simple common sense, no control can use our brain, as well as it can be used by our own spirit, for to him it is a foreign instrument and its keys are pressed with difficulty. Secondly, no spirit can use our brain at all except just so far as his own organism is similar to ours, and as no two are ever alike, there is more or less of our brain force which remains deaf, dumb and blind to his every effort. The inferences from these facts, we will trace in our next article.

seamstress to a holiday, to alleviate a case of temporary distress, or to furnish an unex-pected retreat to some self-denying drudge." No one wonders that this deep interest in the sacred cause of humanity, this thirst tor right, was a well of life, making the present in harmines and keeping the present hand on them flat-wise, when violent exer-tions followed, resulting in the complete overthrow of the object and the objector. She herself remained perfectly calm, keep-She herself remained perfectly cann, keep-ing up with the eccentric and ungovernable umbrella or chair as it dragged the holder about the stage in lively fashion. Her open palm, usually of one hand only, was plainly in view. Paradoxically, although attractive, she is repellant, and has no grasp-ing dis-position position.

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. Several chairs were endowed suddenly with Several chairs were endowed suddenly with intelligent resistance, defensive and progres-sive. With the added help of two other men, her open hand touching a-chair, I found it impossible, with all my will, weight and might, to press or jerk it down below the original level of the waist, she meanwhile attering little chuelles of avaitation to the uttering little chuckles of exultation, to the delight of the audience, as I unwillingly danced to her music. I felt her arms and found them soft and cold, and saw no evidence of any effort on her part, although pro-

dence of any effort on her part, although pro-fasely perspiring myself. 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 the face of or without contact, as she can in the face of a demonstrative crowd. Whatever it is, it is real, and not due to muscle, trick or will. Her father informed me that her experience Her father informed me that her experience began about eight months ago, when stones were observed to fall about her, from unac-countable directions, in her room, and her parasol was often wrested from her; that at first she would be entirely disqualified by a harsh word or inharmony, but that gradual-by she attained her present expinates ly she attained her present equipoise and success under turbulent conditions in public.

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 pri-vate that it emanates from external intelli-gence, exercised when needed for a purpose, they are wise in promoting general wonder they are wise in promoting general wonder and investigation, and are doing a greater work for themselves and others, while an ac-knowledgment 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 accompani-ment, 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 work the conversion for the illemin week she appears in Boston, for the illumination of the learned lovers of latent lore.

110 Worth St., New York. J. F. SNIPLS.

BOOK REVIEWS.

All books noticed under this head, are for sale at, or

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 Sanctury; In Remembrance; A Summer Holinight; Recent Architecture in America; "Carmen Sylva," Queen of Roumania; Endymion; Work for a Constitutional Convention; An Work for a Constitutional Convention; An Effect in Yellow; Americans at Play; Chinese Gordon; On the Track of Ulysses; Death's Anchor; A New England Winter; The Re-markable Wreek of the "Thomas Hyke"; Dr. Sevier; A Problematic Character; Three Dan-gers; Topics of the Month; Open Letters; Bric-a-Brae a-Brae.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Le Style C'est L'Homme; Forgotten Bibles; Poetic Emotion and Affinities; Some Remarkable Love-Letters; Some Curiosities of the Peerage: The Poor Man's Gospel: An English Princess: The Unknowable and the Unknown; Life in Mars; A Lyrical Argument; The Russian Peasants Lyrical Argument; The Russian Peasants Before and After the Emancipation; Under the Shadow of the Sphinx; Juventus Mundi; The Story of the Paris Salon, 1673–1884; "Body and Mind; Art and Life; Hindoo Pil-grims 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: Fronti-piece; Little Pixy People; A Modern Kate Barlass; Our Royal Neigh-bors at Sandringham; One Way to be Brave; The Meadow Princess; A Brave Girl; Fishing with a Pin; The Little Churchman; Osito; with a Fin; The Little Churchman; Gaito; To Day; His Three Trials; Intimations of Immortality; Masks Off! Alsop's Fables; Old School Days; What Ciello Said; Polly's Mor-tification; The Procession of the Zodiac; In No-Man's Land; Tales of the Pathinders; Little Biographies; In Case of an Accident; Anna Maria's Housekeeping; Ways to do Things; Post Office Department.

THE PAINTERS 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.

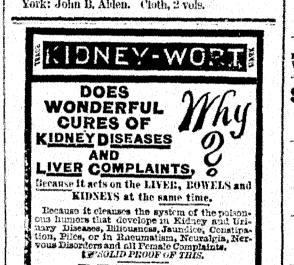
THE ECLECTIC MEDICAL ADVOCATE. (126 Fifth Ave., New York.) A monthly Journal of Medicine, Surgery and the kindred Seiences.

BABYLAND. (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 POETICAL WORKS OF JOHN MILTON, New York: John B. Alden. Cloth, 2 vols.



Brands advertised as absolutely pure CONTAIN AMMONIA. THE TEST: Places can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be re-, much to detect the presence of aumonia. THE MOST PERCECT MADE. R PRICA

TEST YOUR BAKING POWDER TO-DAY!



FREE BENEVOLENCE.

These two kindly souls were inured to selfsacrifice for the sake of others. The grand-daughter 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 con-tinued it in order to help others. They gave away a large portion of what was never more than an ordinary income. It was not given to ordinary charities, as a rule, but was quiet-ly passed over, five dollars here, ten there, or fifty, perhaps, to help some poor, overworked

WHICH KER LA MADE OF

The Georgia Wonder.

New York.

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 diminu-tion of power or interest. Saturday even. ing, July 19th, after a three weeks trip to the Virginia Alleghanies, I had the pleasure of attending her closing entertainment at Wallack's Theatre, for the purpose of secur-ing personal evidence. Of course, in the want of "more light," many persons advance a theory of extra muscle, dexterous digitalism, or some other mystery, but only those who have seen or felt her singular power know the folly of denying her possession of a peculiar force, often exercised when not expected, independently of her or their voli-

Miss Hurst is about eighteen years old, has good height, a plump form, round face, dark Stage Royalties; French Art at hair (which she often strokes with her hand), Current Art; American Art Notes.

heomeouthe Religio-l'hill SOPHICAL JOURNAL.]

KITTY KENT. By Julia H. Eastman. Boston: D. Lothrop & Co. Paper, 488 pp., price 25 cents.

"Kitty Kent" is what may be called a Sunday school book, although it is of the better order of that class of literature. Under cover of a story, Miss Eastman urges the necessity of "becoming a Chris-tian"; but the agonizing "change of heart," through which the heroes and heroines that were exemplars of a former generation of Sunday school readers of a former generation of Sunday school readers were supposed to pass, has been wisely omitted. We cannot sympathize with the author's objection to home dancing and card playing, but the general tone of the book is good. "Kitty Kent" is a sweet, unselfish girl, firmly attached to her friends and courageous enough to do what she considered right, even when such a course gained for her the oppro-brium of being "odd "---that odious title to the average girlish heart.

tioned.

Notices; Popular Miscellany; Notes.

of Our Girls.



AUGUST 2, 1884.

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SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communica tions 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. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, 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 AD-VANCE.

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. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

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

"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. The world waits for a new and rational psychology; a clearer conception of the subtle and far-reaching spiritual faculties and powers in us all; of our influence over each other for good or ill, for healing or contagion; of our relations to the Spirit-world; of the truth that all life-giving and sustaining influence is interior and invisible. A marked feature of our day is the increas-

ing revelations of these subtle influences. Here is one from a reputable newspaper:

In Barbour County, W. Va., Mr. Vanseroy 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 basinette. 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 its crib.

"What nonsense!" she said to herself. "Baby is sound asleep. Nurse just put her down. I shall not 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 roey as the depths of a lovely shell.

"My baby!" whispered the mother, adoring the little sleeper as mothers will. "My own little baby!" She bent over suddenly the third time, impelled by that mysterious force which was controlling her, , for no apparent reason, took the sleeping baby in her arms and went swiftly into the other room. She had scarcely crossed the threshold when a startling sound caused her to look back. Through a stifling cloud of thick gray dust she saw that the ceiling above the baby's cradle had fallen, burying the heaps of rosy blankets, and lying heaviest of all upon that spot where, but for her mystic warning, her little child would even now be lying.

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. Is not every step we take a spirit manifestation? It is the spirit in us that wills the bodily act. Whatever helps that spirit to be strong and healthful, uplifts these earthly bodies.

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. Human magnetism comes in, too; not always by actual magnetic passes, helpful as these are, not always consciously even, for the very presence of a magnetic person-that is, of one with an abundant healthful power-gives strength. 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 healthfulness. 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.

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 smillingly point you to the house of worship where he contributes to the many soulwants 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. Each one very naturally entertains the idea that he is a little nearer right than any of the rest, and that he is the most acceptable in the sight of God and Jesus, and acting in accordance with that impulse inherent in his nature, he regards his own thoughts as the most exalted; his sentiments as the most beautiful and soul-elevating, and his views of God and his divine laws, as bordering on, if not altogether overlapping, the domains of perfection.

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 inorder 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 in troduction 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 re ligious creeds or formulæ; 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. It appears from that communication that the work of the German Cholera Commission, consisting of Drs. Koch, Fischer and Gaffky, has been fruitful of beneficial results.

The investigations made by the Commission in Egypt last year, had already indicated the existence in all true cases of cholera, of a peculiar microscopic parasite, or bacillus, as it is termed in medical language. In all cases which came under their examination. Dr. Koch and his colleagues observed these parasites in great number, both in the intestines of persons who had died of cholera and in the dejecta of cholera patients. The same parasites were uniformly found in all cases examined in India. While the Commission was in Calcutta 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 sub sided, coincidently the water became clear of the parasite. 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. Other investigations have further traced to a parasite the malady among fowls, known as "chicken cholera," while there is strong reason to believe that the malaria associated with the Roman Campagna is also of parasitic origin. These cognate cases lead to the belief that the true exciting cause of cholera has been found in the parasite discovered by the Commission, and in consequence its labors will prove of great value in determining the proper remedy to be used in order to destroy 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 Chicago Tribune well says: The horrors of cholers are always exaggerated There is a volume of truth in the Oriental fabl which represents the spirit of cholera as saying that it was its companion, Panic, which had siain 20,000 of the 30,000 dead who were charged upon it. The superstitious maniacal fright with which whole com-munities stampede out of their senses when the cholera superschera the till server was the disease 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 disesters that are clearly seen to be coming record their worst

effects in advance of their actual ravages. It would not be at all surprising if this familiar truth received another illustration in the case of cholera.

Under the head. "Beware of Mind Poisoning." the Herald of this city, says:

Cholera experts agree that one of the best preventives of the plague is a well-balanced mind. If you would avoid cholera-keep cool. Hold your head level. Don't be stampeded or frightened. The destroyer loves a " rattled " man or woman as his own, The dreaded germs fly to the body made hot and trembling by excitement; they find attraction in the face wet with the tears of fear. To avoid fright and excitement, be careful what you read and whom you talk with. Don't heed the blatherskite that talks of talk with. Don't need the Dathersate that takes of horrors or of flight before cholera appears on the continent. It may not come at all. If it comes, stay at home and take care of yourself. If your neigh-bors become stampeded, quarrel with them and re-fuse to speak. Be careful what you read. There are blatherskite papers as well as blatherskite people. Plague sensations will sell papers, and there are newspapers that seem to be run to sell, regardless of means. The other day two cases of commo summer complaint in New York blossomed out in big headlines and double leads, and Chicago was startled by the news that the plague had secured foothold in America. Keep your premises and pe son clean, watch your sewers and closets closely take care what you eat and drink, and beware of sen sational newspapers. Thus guarding mind and body, pursue the even tenor of your way and defy the pestilence to do its worst

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 indifference 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 spake 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 thousand 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 parishioners 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

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 Lake 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 scances, 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

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. We have also given space to several communications on these topicsnotably those of Dr. J. R. Buchanan, and the late Boston Journal article attributed to Rev. C. A. Burtol, in which these gentlemen discuss the matter in a more philosophical method; yet it is not all solved and made plain; nor do we profess to be competent to such entire solution, for man never fully comprehends himself. So soon as he reaches the verge of his present self-knowledge his soul goes out into yet unexplored regions of the inner life, for that life is one of eternal progress and self-culture. Yet we may suggest some helps to this great study of ourselves and of our infinite relations.

First, let us say that the prevalent ignorance on these subjects is no marvel. Dogmatic theology has given very little help. It has told us of books and creeds, of God outside of man and of nature, but little of the soul of man and The Soul of Things. Science has been busy with external facts. Medical science-so-called-gropes in the dark as to matters it has long studied, as the following illustrative fact, clipped from an exchange, shows:

Dr. J. M. Carnochan of New York, who was called as a witness a day or two ago in the case of Jesse Hoyt's contested will, gave some suggestive hints concerning the progrees that is being made in his profession, while answering a question which re-quired a definition of Bright's disease of the kidneys. e said in response to Judge Shipman:

"Bright's disease is a generic term and covers a great variety of diseases of the kidney. You may read nine-tenths of the works on Bright's disease, and then you won't know anything more about it than you did before. Men talk of Bright't disease as if it were a simple disorder, but they don't know anything at all about it. Half of the authors who treat of it don't know what they are writing about. All the greater writers on Bright's disease admit be-fore they begin to discuss it that it is a subject as difficult and complex in its details as insanity. The nomenclature of authors is very different in regard to details and symptome, and altogether the disease is one that is not yet comprehended. Bright him-self admitted it and the difficulty of treating the sub-

"I suppose," said the judge, "that medical science has made some advance since the disease was first

"It has," replied Dr. Carnochan. "It has made so such advance that all authors agree that it is a malady of which comparatively nothing is known." more you learn the less you know of

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.

The spirits of men are more open, and their inner life more developed than ever before. especially in this land of highest freedom on. earth, and the Spirit-world, seeing these favoring conditions, is making great and blessed efforts to give us more light and help for soul and body from the life beyond. Health and harmony of our own inner-life, faith in, and knowledge of, our own spiritual powers and those of the immortals beyond, will help bodily cures of whatever name.

that are spelt out there.

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 our traditions and to the whole tone of our | feet and a half in diameter. literature to reduce men to ashes, putting them in urns and keeping them on the shelf like sweetmeats."

There is a constant tendercy 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 offtimes 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. At times it appears as if the auspicious moment had arrived in which he would publicly avow his belief in Spiritualism, but his views are suddenly refracted, and instead of completing what he apparently intended to convey. he quickly breaks therefrom and enters other fields of thought. 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.

Columbus, Ga., has a boy of Spartan cour-/age and nerve. The daughter of a watchman at the railroad depot had both legs terribly lacerated in a turn-table, and the doctors said it would be impossible to make parts heal unless fresh bits of skin were grafted on the girl's ugly wounds. As soon as this was known to her brother, a lad of twelve years old, he stepped up to the physicians and promised to be on hand any time the next day and let them cut out the necessary skin from his arm. At the appointed hour he met the engagement, bared his arm, and by means of knife and scissors four pieces of skin were taken from his arm and transplanted to his sister's wounds. The skin is growing finely.

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

of a tree stump in front of C. O. Whitcher'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, where there are crowded populations and and the color is a yellowish gray. It is about where land is scarce: but it is contrary to all as heavy as iron ore. It measures about two

> 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 carabineers, who would not allow them to proceed. On the other hand, the French gensdarmes would 🕊 not allow them to return, and the unfortunate refugees had no alternative but to camp ont 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 parafine. 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 molton 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.

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 Firemen'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 Greely 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 Postoflice 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 starying 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 Greely, 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. .

Belvidere Seminary for Young Women.

The fall term begins Sept. 8th with new and su-perior arrangements. Industrial departments, beperior arrangements. Industrial departments, be-ginning with printing and journalism, will be open-ed 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 Col-lege 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 demostic dutice one hour ageh days these dutice will 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 dis-cipline of this domestic work, which unites all in one family as helpers for the common good, is invaluable family as helpers for the common good, is invaluable in its influence upon the moral nature and in its pre-paration 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 elimate. Parents who are

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 Jer-

WHERE SHALL WE GO

for our summer vacation? Those of our readers 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 Petilone's Pine Point Resort, at Elkhart Lake, Wis, about six hours ride from Chicago via Milwaukee & St. Paul and Milwau-kee & Northern B. R. All that goes to make a vaca-tion pleasant can be found here. Situated high above the lake with all surroundings as heaviting achieved tion 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 su-pervision of Mr. Jessup Whitehead, the author of so many books on cooking and "Advice to Young House-keepers." If anything more is needed to make your stay pleasant, it will be furnished by the genial man-ager, 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 with-out obtaining relief. It cures Constipation, Piles, Billiousness 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 in stamps, to pay for packing and postage. They are not advertising cards, but large fine CHROMO PICTURE CARDS, intended for al-bums and card collectors. We will also send free by mail as samples, twenty-five of our beautiful CHRO-HOS up two sites on receipt of 95 cents in chrome Mos, no two alike, on receipt of 25 cents in stamps, to pay for packing and postage. They consist of LANDSCAPES, MARINE VIEWS, FIGURE PIECES, CHIL-DREN and PETS, FLOWERS and FRUIT PIECES, 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 .- Encyclopedia Brittannica,

Every housekeeper can test baking powders con-taining 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 con-tain Ammonia, Alum, Lime, Potash, Bone Phos-phates. 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 Chi-cago Weekly Herald, and see if you are not convinc-ad that it is the largest most convict and her it is the largest, most complete, and pest family newspaper ever sent one year for one dollar. Address CHICAGO WEEKLY HERALD, Chicago, Ills.

A WICKED ADULTERATION:

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

| Analysis | of | Price's | Daking | Powder, of Chi | cago, shows: |
|----------|----|---------|--------|----------------|--------------|
| LIME | | ******* | ***** | **,***** | 3.53 per ct. |
| AMMONIA | | | | | 1.05 per et. |
| Starch | | | | | 19.00 per c. |

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.

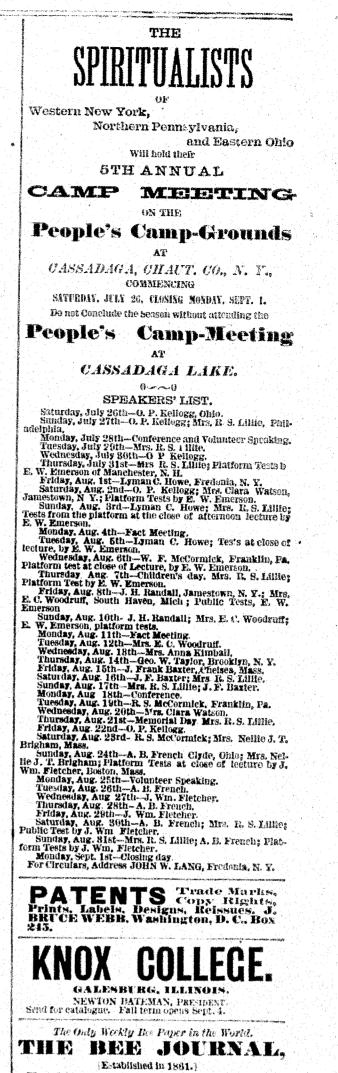
Lime can not be decomposed by heat, and is not eliminated in mixing or baking, and, therefore, all of this enormous proportion, as found in Price's Baking Powder, remains in the bread, biscuit, or cake with which it is mixed, and is taken into the stomach.

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:



A Great Attraction.

Sells Brothers' 50-cage Menagerie and All-Star Quadruple Circus opened, on Lake Front, July 28th, 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 Stick 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,

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 re-commend to ourreaders.

Emigration is seeking new fields, not only from across the waters, but from interior and scaboard 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 "pull-ing up stakes" and moving to the West, but in what part of the West to seek a home seems to be a matter net of the West to seek a home seems to be a matter to the west to seek a home seems to be a matter not always quite clear. We believe Central Dakota is the place. Thither the farming fraternity is flocking in yast numbers. As sure as the sun shines, Central Dakota will become the most productive part Central Dakota will become the most productive part of the entire West for all cereals, vegetables and stock. The healthful climate, pure water, numerous streams and takes, fertility of soil, situation of lati-tude, outlet to market, facilities for transportation, etc., conduce to make this the most desirably 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.

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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 Aotices.

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

DR. J. V. MANSFIELD, 100 West 56 St., New York, World renowned Letter writing Medium. Terms, \$3. and 12 c. Register your Letters.

SEALED LETTERS answered by B. W. Flint, No-1327 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 mal-arial disease. Warranted

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now 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. Ad-dress J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3,50.

Jamestown, Kansas.

The Spiritualist Societies of the Republican and Solomon Valless 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. B. K. P. R. B. Trains connect at Jamestown with the main line running to all points east. - cod meals furnished at 25 cents, Visitors to bring tents and bed-ding as far as possible. JACOB FULMER Cor. Sec.



This powder nevervaries. A marvel of puriety, strength nd wholesomeness. More economical than the ordinary inds, and cannot he sold in competition with the multitude flow test, short weight, slum or phosphate powder. Sold sig in case. BOYAL BARING POWDER CO., 108 Wall-St., N.Y.

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,

The New York West Shore & Buffalo Rail-

way is the only road running through cars from Buffalo to Lake Pleasant Camp.

Excursion Rates.

in velter.

"C. B. GIBSON, Analytical Chemist."

FITCHBURG RAILROAD. Mrs. S. F. PIRNIE. Trance Medium, Magnetic Healer. Lake Pleasant Camp Meeting. No Medicines Prescribed. 425 W. MADISON STREET, CHICAGO. On and after July 15th, 1884, until further notice. DR. JOS. RODES BUCHANAN. THE SARATOGA SPECIALS. 29 Fort Avenue, Boston, due to leave Boston at 10.00 A. M., and to pass the Lake for Boston at 1.19 P. M., Is now stying stiention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new rem-edies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Roston, and he can receive a few invalids in his family for medical care. His work on Therapeutic Sarcognomy will be issued next August -price two dollars. MRS, BUCHANAN coulinues the practice of Psychometry. WILL STOP AT LAKE PLEASANT. JOHN ADAMS, General Superintendent. LAKE PLEASANT VISITORS CAMPERS ATTENTION! CAMP MEETING. The Best Way to Reach Lake Pleasant From The Michigan Association of Spiritualists Buffalo and the West and From Points will hold their Annual Camp Meeting Between Buffalo and Albany, is by the this year on the Fair Grounds at Lansing, August 7th to 18th. "West Shore Route."

LARSING, August 7th to 18th. These grounds are beautifully located, with a fine grove and overy convenience necessary for camping and camp meet-ing purposes. The buildings on the grounds will be thrown open for the accommodation of those who may desire. Speakers engaged: A B French, Glies B. Subbins, H P. Fairfield, Mrs L. A. Pearsall, J. H. Paimer, Mrs. Sarah Graves, Chas. A. Andrus. Others expected. A. B. French will speak on Saturday and Sunday, the 9th and 10th. Olio Childs Benslow, the inspirational singer and public test medium, will be present and take part-in all the meet ings.

Tickets for Lake Pleasant, good from July 15th to September 10th, round trip Buffalo \$12.75; Rochester \$10,75; Canandaigua \$10.25; Geneva \$9.75; Syracuse \$7.75; Oneida \$6.75; Utica \$5.75.

ings. The Lapeer Choir will assist in furnishing music. Public tests will be given from the rostrum every day, in-cluding the first test. Nearly all phases of mediumship will be represented on the grounds. Partice wishing to rent tents will please address the Secre-try at Lapering.

Dining rooms on the grounds; also longings for a minute, number. Railroads. The Michigan Central and D., L & N. R. Re. will sell round tr'p tickets on August 7, 9, 18, and 16, good to return until 19th. The D. G H. & M. R H. will give re-turn tickets over their road at 1 cent per mile on certificate of Secretary of Association. L. S. & M. S. R. R. round trip tickets 1½ fare from 6th to 19th, Lansing Branch; at stations on main line same rates by application to Secretary. C. & G. T. Ry, is expected to give 1½ fare for round trip, but as yet has not reported rates. No charge for fenting privileges. Accommodation and feed for herees may be had on the grounds. Season tickets \$1,00; single admission, 10 cents. Good music for dancing parties every evening except Sun-days.

A cordial invitation is extended to all. For special infor-

mation address Secretary. DR. J. A. MARVIN, Secretary. J. P. WHITING, President. Address Lansing, Mich. } (care Chapman House). }



Over 100 stockholders already in the

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Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

In Memoriam.

(To Mrs. Lottle B. Chandler, whose husband, George Y. Chandler ascended from the outer form on the even-ing of the 30th of June, 1884, this tribute of most ten-der sympathy is inscribed by her sister, F. O. Hyzer.) I know not what to offer thee As consolation in thy pain--Thou who so long hath walked with me The pathways of Truth's inner plane. I cannot ask thee not to weep, Tears are to sorrow such relief: I could not wish thy soul to keep So sweet a privilege from grief.

> Nor can I bid thee lift thine eye Through Faith and Hope to spheres above, Since thou doet know as well as I The immortality of Love. Though mortal tears may dim the sight That seeketh joy mid things of Time, They never can obscure the light Of revelation's beams divine.

Since first the herald-voice of Heaven The blessed message to us gave, That unto Love the power was given To span the chasm of the grave, The Universe to us hath been A Lyric of eternal Truth, Whence all aspiring mind can win The groof of soul's immortal youth.

And we can join our hearts in praise And gratitude to Perfect Good, That through the weary nights and days In which he stem'd transition's flood, Thy loved one clearly, calmly read The lessons of its two-fold law, And hourly saw around his bed The loved and loving angels draw.

The Resurrection was to him But the development of life--It's light ne'er wavered or grew dim And earth's sorrow, pain and strife; The outer plane to him was dear, For every earthly path he trod Rovealed to him divinely clear The love and wisdom of his God.

Propared for a far higher sphere Of life's unfolding loveliness, And having of no change a fear He loved to linger still in this, And thus ascending day by day be higher summer to atmosphere. In his immortal atmosphere He needed not to pass away From those he loved so fondly here.

When the soul-victory is won O'er time and place, the vail appears Only as vapor o'er the sun Between us and the angel-spheres. "Born of the Spirit" while we wear The outer form of earth-alloy, We "The first Resurrection" share, And drink its nectar draught of joy.

To such, transition's chilling wave Is but the failing of a breath, No terror, and no sting of diata, No terror, and no sting of death; Thus the great promise is fulfilled: "Tears shall be wived from every eye," For the ETERNAL MIND hath will'd "That even death itself shall die."

Thus our beloved are nearer still When disenthralled from human clay, And by Love's sweetly potent will They hover round us day by day; And thus into our inmost eight Their heavenly presence only shown, By lave's more all-exclusive right We feel them still the more our own. Ealtimore, July 14th, 1854.

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 al-lowed a scope and freedom of fancy in all supermun-dane affairs, denied to all others. That their privi-lege has been taken advantage of, every reader of

A Notable Social Gathering. To the Editor of the Religio Philosophical Journal:

Another of our social meetings, which are far too

Another of our social meetings, which are fall too infrequent, took place at the hospitable mansion of Hon. A. H. Dailey and wife, Thursday evening, July 17th. All who were present at a recent event of the same nature at Judge Dailey's home, expressed exmest desires that they should occur offener, and Judge Dailey and his large-hearted wife gladly responded to this universal wish, and as Mr. and Mrs. Wm. Britten of England, and Mr. and Mrs. J. T. Lillie were about to leave for their camp meeting work, our friend and brother with his wife invited some of the prominent workers in Spiritualism to meet these faithful laborers in the cause, in his home, for a "good-by" blessing. Among those present were: Dr. Joseph Brals, President of Lake Pleasant Spiritualist Camp Meeting; Charles Dawbarn, New York City, the psychometrist and eloquent orator, writer and thinker; Rev. Dr. Edward Beecher and wife; Hon. Wm. Colt, Deacon Wm. H. Rynus; Prof. Albert Smith, the distinguished Swedenborg scholar; Dr. Wm. W. Tabor; Mrs. Cranz and daughter, New York City; Mr. and Mrs. Thomas S. Tice; Mr. F. O. Mathews and wife: Mrs. Howard, the elecutionist; Mrs. Dr. Dunleire, Deacon D. M. Cole, George Mid-dleton, Col. John D. Graham, and many others, filling the spacious parlors, library and hall of Judge Dailey's home.

Judge Dailey, 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, that the spirit had moved him to invite a larger number to meet them and Mr. and Mrs. Lillie, and heraid that he felt that the example of unselfish devotion which these workers had given to the cause in many years of labor, should be an incentive for all to follow their footsteps in their efforts to make the truths of Spiritualism known and felt as a power among all people. In these social reunions we know each other better, and come closer to each other in love and fraternal brotherhood. He invited Mrs. Britten to say a few words, which she did, and gave a heautiful symbolic vision of the future life of all unselfish workers in the cause of human progress. It was replete in imagery, pathos and eloquence. Mr. and Mrs. Lillie favored the friends with their spiritual songs. Mrs. Lillie spoke with much feeling of the nomadic life of the itinerant lecturer, and said in the three months that they had been in Brook-lyn, they had truly found an ideal home, and Mr. and Mrz. Dailey had made them of their family in the truest sense of the term, and she would ever remember the kindness and love bestowed upon them

with deep gratitude. Mr. Charles Dawbarn said that in his earlier investigations of the facts and phenomena of Ameri-can Spiritualism in the city of Toronto, Canada, that he had received much aid and help by reading Mrs. Emma Hardinge-Britten's work on "American Spir-itualism," and he said he often referred to it, and said it showed the dark side as well as the bright side of Spiritualism. He also spoke in high praise

of the work of Mrs. Lillie. Dr. Beals, on being invited to speak, said that he was very glad to accept Judge Dailey's invitation to be present to-night and meet the Brooklyn friends, and that he was in full sympathy with all that had been said. He invited all present to visit the Lake Pleasant Camp Meeting the coming season, assuring

Pleasant Camp Meeting the coming season, assuring all a cordial welcome. Mr. F. O. Mathews, the clairvoyant test-medium, said: "I am no speaker, and feel embarrassed by the eloquent words that have been spoken by others," but would see if his guides could see and describe for any one. He immediately took Rev. Dr. Ed-ward Beecher by the hand and gave him a message, and in conclusion, said: "I hear the name Lyman." Nr. Mathews gave, several tests to others present. Mr. Mathews gave several tests to others present, which were recognized. 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." He had found that Spiritualism met and supplied this longing of every human soul. The Judge cpoke with much feeling, and commended the work of the teachers and mediums present.

Mrs. Britten was entranced and gave a very in-structive symbolic vision of the life in the Spiritworld, and compared it to a carpet of many colors, and that human lives and human actions are the homes in which this carpet is being made, and that all human experiences, whether of joyousness or sadness, good or evil, happiness or misery, are neces-sary in the divine economy to make the complete whole, and that its centre piece of glory and beauty is Shiettralism is Spiritualism.

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

To the Editor of the Religio-Philosophical Journat

There is probably nothing more encouraging to Spiritualists than to read the correspondents' col-umns in your excellent paper. Feeling thus, I thought I would write you a short letter, telding of the progress of Spiritualism in this place. First, let me tall you of the ulocalizatic Covarity will be a me tell you of the place itself. Coventryville is a small settlement composed mostly of farmers, situat-ed in Chenango County, N. Y. It boasts of one church (a stiff-starched Presbyterian), one school-house, one store and post office combined. The ma-jority of the people are intelligent and a few educat-od, and let me add here the most intelligent best ed; and let me add here, the most intelligent, bes educated and best read are among the Spiritualists. One year ago there were but two or three families here who believed in our philosophy, and they kep so quiet that neither knew the belief of the other. But, a little more than a year ago, one man living about a mile from the town, being unable to accept about a mile from the town, being unable to accept the doctrines of blue Presbyterianism, dropped into materialism; not satisfied, and still seeking for some-thing to tell him of the great hereafter, he procured some books on modern Spiritualism. He was soon struck with the sound sense of its philosophy and determined to investigate the phenomena. To do this he went last year to Lake Pleasant. I need hardly say that he came back convinced of its truth. He is one of those men who are afraid of neither man, God, nor the devil. When he left, his friends knew for what nurnese, and when he returned he knew for what purpose, and when he returned he was not afraid to tell his neighbors what he had seen and heard-to preach it in the store and to talk it on the road, until the whole place rung with it Now there were discovered those who believed in it, and those who knew something about it and would like to know more, but could not afford to leave

When the autumn came, Mr. Morritt, the gentleman of whom I have been speaking, determined to send for some one to come to the place who could lecture on the subject, and also give some manifesta-tions to convince people of the truth of what they were preaching. Being acquainted with me, having met me at Lake Pleasant, he wrote to me, making me an offer to come here for two or three weeks. I was at that time at home in Saratoga, I being known as Miss Schuyler of that place. I accepted the offer and came bere the first of last December; and I be-lieve that this quiet, half-awake place never before was thrown into such a state of excitement as it was we met with much opposition and do still, but what a change! One year ago nothing was heard of Spir-itualism in the place: even those who believed in it forgot to speak of it to each other, and no one dream-ed there was a Spiritualist here; but at this time there are several openly avowed Spiritualists here; we are having regular Sunday meetings in a grov we are naving regular Sunday meetings in a grove about a mile from the town, on the back of Mr. Merritt's farm, which are very pleasant and inter-esting. Though our andience is not very large at present, all who do come, go away pleased, and come again. The exercises are conducted entirely by the spirits, and there is one feature which is pe-culiar and new to me. There are some children who attend with their parants, and this is as it who attend with their parents, and this is as it should be; it would be better if all Spiritualists would bring their children up in their own helief would bring their children up in their own helief instead of allowing them to go to the Sunday schools only to be taught falsehoods that they will have to unlearn as they grow up. The chairman on the spirit side said he would devote one hour to the en-tertainment of the children. The exercises of this hour consist of a story told through my mediumship in a peculiar quaint way, very interesting to the children; and, indeed, the grown people seem as much interested in the story of this hour as they do in the lecture and remarks of the two preceding. The spirit controlling claims to be Achsa Sprague; whether it he her or not, the control is very good.

whether it be her or not, the control is very good and is fully equal to the task.

Is it not encouraging when we look the ground over and see how rapidly our cause is growing? Just think what one or two fearless workers can do I have been here now since the first of June. Leav-ing here the end of last January to be married, I re-turned home to Saratoga, where the sickness and death of some of my family defained me inactive until June. When I returned to this place with my hushand, we were asked to institute and take charge of their Sunday meetings. How long: we will stay here I do not know. I trust these few lines may en-courage some to come out more boldly, to advocate and promulgate the truths they believe in. I believe that every place, no matter how small, could, if a few tried, have at least one meeting every Sunday, and make it interesting. If nothing else, some on among them who is a good reader could read some of the excellent lectures published every week in our papers, MRS. R. J. SCHUYLEB TOOMBS, Coventryville, N. Y., July 18th, 1884.

we are far more liable to fail in appreciating the difficulties under which they labor, not comprehend-ing the intricacy of the task they assay, whenever they communicate with us, especially, in what seems so impossible as materialization, the manufactory at vears old. will of flowers, drapery and other marvelous accomplishments.

V. C. TAYLOR,

Lookout Camp Meeting.

Concention of the Southern Spiritualists.

Des Moines, Ia.

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

that: The regular Secretary being absent, G. W. Kates was appointed pro tom. About lifty delegates were present, representing the States of Tennessee, Georgia, Alabama, Louis-iana, Texas, Kentucky, Ohio, Indiana, Illinois, Mich-igan, New York and Massachusetts. Members from most of the States are identified with this Associa-tion of the States are identified with this Association. 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; same was adopted. A committee of three, consisting of P. R. Albert of Tennessee, A. C. Ladd of Georgia, and Mrs. E. D. Smith of Indiana, were appointed to draft by-laws for the Association. Upon motion the Convention adjourned until two o'clock P. M. AFTERNOON SESSION.

The Convention was called to order by the Presi-dent 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. A letter from John Allyn, an ap-pointed delegate of the San Francisco, California, Spiritualists, was read and ordered filed. The following were appointed a committee on the general business of the Convention, viz.: P. R. Albert of Tennessee, A. C. Ladd of Georgia, Mrs. E. D. Smith of Indiana, Mrs. H. Morse-Baker of New York, and I. W. Kates of Georgia. The Convention adjourned to the grove and listened to an able address by Mrs. H. Morse-Baker on the subject of "Conventionali-ties," which was suggested by the audience. Upon motion the Convention adjourned until S P. M.

EVENING SESSION. The following circuits for missionary work were

approved: Kentucky, Tennessee and Georgia. Virginia, North and South Carolina. Alabama and Mississippi.

- Louisiana and Texas.

executive Board.

Executive Board. The following were nominated for officers: For President, Sam'l Watson, Tennessee; Vice-Presi-dent, A. C. Ladd, Georgia; Treasurer, J. Seeman, Tennessee; Corresponding Secretary, P. R. Albert, Tennessee; Recording Secretary, G. W. Kates, Geor-gia; Trustees, Mrs. M. E. Roberts, Ohio; Mrs. E. D. Smith, Indiana; R. C. Patterson, Georgia; H. W. Kneeland, Louisiana, and R. O. Fares, Texas. The following were elected as delegates to the American Association: Samuel Watson, G. W. Kates, Mrs. H. Morse-Baker, Mrs. E. D. Smith, Mrs. M. E. Roberts and Mrs. Sue B. Fales. The following were appointed a committee to re-port the Circuit Committees at the meeting on Wed-nesday: W. F. Molder, Georgia; R. O. Fares, Texas; H. W. Kneeland, Louisiana; Mrs. Anna Cooper, Ken-tucky; Jas, B. Sellick, Alabama.

Light for Thinkers was made the official organ of

Light for Intracto measurements the Association. An informal reception was given the materializ-ing medium, Mrs. Anna Cooper, on the occasion of her birthday anniversary and the Convention ad-journed to U.A. M., Wednesday. WEDNESDAY SESSIONS.

WEDNESDAY SESSIONS. The committee on nominations of Circuit Com-mittees reported that they desired the rule chauged to the appointment of a chairman in each State with power to appoint all needed assistants, which the Convention approved. They then reported the fol-lowing appointments: 0. S. Poston, Harrodsburg, Ky.: F. M. Brown, Union City, Tenn.; E. G. Raiford, Columbus, Ga.; C. N. Willis, Grantville, N. C.; A. F. Melchers, Charleston, S. C.; J. F. McDevitt, Hunts-ville, Ala.; Mr. Miller, Iuka, Miss.; D. LeRosen, Shreveport, La.; W. C. McGregor, Waco, Texas; O. N. Belden, Little Rock, Ark.; W. W. Judson, Kansas City, Mo.; T. D. Giddings, Orange City, Fla.

ity, Mo.; T. D. Giddings, Orange City, Fla. States unfilled to be supplied by the appointment of the Corresponding Secretary. The following made applications for certificates of

Notes and Extracts on Miscellaneous Subjects.

Mrs. Langtry has adopted a Chinese boy thirteen

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

San Francisco has 3,500 Chinamen in eigar factor-ies, 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 10,875 years.

The emancipation laws of Brazil are poorly enforced, and many thousands who were long since enti-tled 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 pre-served in a velvet case, and believed by many to be the skull of Cardinal Richelieu.

The wife of an Episcopal clergyman in Minnesota is atilicited 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 hang-ed as a witch in Salem in 1692, still nurse the griev-ance of the family, and will hold their annual protesting convention at Tapleyville, 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 1885 as 14,802, while Great Britain produced 6,145, and the United States only 3,481.

It is interesting to know that James Watt's work-shop is preserved at Heathfield Hall just as he left it his lathe 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 *Tcrdjumani-Haki-Kat* 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 previ-ously used to a vegetable diet causes the trouble.

China will soon build its first railway. It will conn et Pekin with Tientsin. A few years ago a short line was experimentally built between Shanghai and Woosung, but the natives got the idea that their "joss" 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 yours out more than two hupdred barrels per day of intoxicating liquors within the shadow of the dome of the Capitol, and within the corporate limits of the city of Pes Moines.

What was believed to be one of the pirate Kidd's ireasure boxes was uncarthed 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.

5. Arkansas, Kansas and Missouri. 6. Floride. Missionaries to be elected and controlled by the

tucky; Jas. B. Sellick, Alabama.

novels can readily testify. That some of these strange occurrences are founded on fact, and have come under the author's observation is no doubt often true, as in the case of the distinguished author of the "Waverly Novels." In the note on Mrs. Grizel Old-buck's story of "The Haunted Green Room," in the Antiquary, the author says, he derived the legend from the following story which he believed to have occurred. The substance of the actual facts are as follows: A Scotch gentleman was sued for a large sum of money, which he believed his deceased father had paid, but a strict search amongst his father's papers and the public records, failed to produce any evidence of his convictions. As the law-suit was certain to be decided against him, he had determined to try and effect a compromise, when he had the fol-lowing dream, which -ir Walter tells as follows:

"His father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind. In dreams men are not surprised at such apparitions. Mr. R—d thought that he informed his father of the cause of his distress, adding that the payment of a considerable sum of money was the more unpleasant to him, because he had a strong consciousness that it was not due. though he was unable to recover any evidence in support of his belief. 'You are right, my son,' re-plied the paternal shade; 'I did acquire right to these einds, for payment of which you are now prosecuted. The papers relating to the transaction are in the hands of Mr. —, a writer (or attorney), who is now retired from professional business, and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never on any other occasion transacted bus-iness on my account. It is very possible,' pursued the vision, that Mr. --- may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token, that when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and that we were forced to drink out the balance at a tavern?

Mr. R-d awaked in the morning with all the words of the vision imprinted on his mind, and thought it worth while to ride across the country to Inveresk, instead of going straight to Edinburgh. When he came there, he waited on the gentleman mentioned in the dream, a very old man; without saying anything of the vision, he inquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstance to his recollection, but on mention of the Portugal piece of gold, the whole returned upon his memory; he made an immediate search for the papers, and recovered them, so that -d carried to Edinburgh the documents Mr. Rnecessary 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, who were not likely themselves to be deceived, and were certainly incapable of deception; he cannot therefore, refuse to give it credit, however extraor dinary the circumstances may appear."

The honest, manly testimony of this great man, his acceptance of testimony which he knows to be reliable, no matter how unusual the circumstance, is in marked contrast to many of the scientists and writers of the present time, who, notwithstanding unexampled opportunity of observation, refuse to investigate themselves, and sneer at the testimony of their neers in learning and intelligence.

Redding, California. JOHN CRAWFORD.

Mary R. Graham, of Olathe, Kaness, writes: I feel like thanking you for your kindness in speak-ing bi my inability to pay for the RELIGIO-PHILO-SOPHICAL JOURNAL. I would also extend many thanks to the subscriber from Waukegan who donat-ed the same. Surely the angel-world will not let such noble deeds go unrewarded. If the subscriber knew what a pleasure it is to me to read the JOUR-NAL, he would feel well paid. I the not see how I could well do without its very valuable and interesting contents.

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

B. F. Smith writes: The JOURNAL just suite

Dr. Wm. Britten, in conversation with the writer. said that he had attended some of the public exhibitions of Miss Lulu Hurst, and had tested her powers, and that he requested her to place her hands over his own, and that there had not been the slightest pressure. Judge Wm. Coit also told the writer that he had also tested her powers. Dr. Britten at-tributed it to an unknown force. Judge Coit said spiritualists had long been familiar with such a henomenon, and he thought the increased attention o occuit forces could only result in candid and inelligent men and women investigating spiritual facts.

The hour was late when the friends separated, and all expressed gratitude to Judge and Mrs. Dailey for their kindness in giving us an opportunity for such an enjoyable evening, and the mediums who were present must have been strengthened in their labors for the cause. May the augels walk with them, guide and protect them always, was the beneliction from all who were present. There will be a large delegation of Brooklyn Spiritualists to Lake Pleasant this season. S. B. NICHOLS. Brooklyn, N. Y., July 18th, 1884.

Transfiguration.

To the Editor of the Religio-Philosophical Journal:

I am a little amused at the ignorance of theologans, especially those that claim to be enlightened by modern Spiritualism, in regard to the phenome-non of "Transfiguration," as recorded by the Evangelist, Luke, etc. Mr. S. D. Bowker in a late issue of the JOURNAL says: "If we exclude the brief statements in the spurious second Epistle of Peter, there is not left the least evidence that the story of the transfiguration ' had any foundation in fact." There is one book, that furnishes a confirmation of the fact, that skeptics have failed to study-the Book of Nature!

Let us look at transfiguration in the light of mod ern Spiritualism. First, is it a fact; if so, where is the proof? Now, as we can know nothing of law only by phenomena, let us be content with spiritual phenomena as history has recorded in the present time. Mr. R. D. Owen says:

"In May, 1840, Dr. D_____, a noted physician of Washington, was residing with his wife and daughter at the county seat, near Piney Point in Virginia, a fashionable pleasure resort. One afternoon, at about five o'clock, the two ladies were walking out not far from their residence, and at a distance on that road, approaching them, they saw a gentleman *there comes father to 'Sally,' said Mrs. D____, 'there comes father to meet us.' 'I think not, that cannot be papa; it is Sally,' said Mrs. Dnot as tall as he.' As he neared them, the daughter's opinion was confirmed. It was not Dr. D---. bui a Mr. Thompson, a gentleman with whom they were well acquainted, and who was at that time one 's patients. They noticed, also, as he of Dr. D---

came nearer, that he was dressed in a blue frock coat, black satin waistcoat, and black pantaloons and hat. Also, that his linen was particularly fine, and that his whole apparel seemed to have been very carefully adjusted. He came up so close that they were on the very point of addressing him; but

at that moment he stepped aside, seemingly to let them pass, and then, even while the eyes of both the ladies were upon him, he disappeared. Imagine their surprise! They afterwards ascertained that Mr. Thompson was seriously indisposed, was confined to his bed, and that he had not been out of his room through the entire day."

DR. BENTLY. Montgomery, Minn.

J. U. Dubols writes: I am well pleased with your paper. I await its arrival as I would the coming of an old and dear friend. I admire your style of exposing frauds. Too many humbugs and impos-tors have borrowed the name of Spiritualism to further their nefarious work, to the disgrace of Spiritualism. Every earnest Spiritualist should take an interest in the welfare of your paper, for a firm and solid advocate is what we need.

S. R. Soule writes: The grand old JOURNAL has become a necessity to me. It is a great power in the land, and it certainly wields a mighty influ-ence for good. With yourself at the head, and its able corps of contributors to assist you, long may ft live to expose fraud and champion truth. In this remote region, there has lately been awakened quite an interest in the cause of Spiritualism.

Charles Dawbarn on Frauds.

To the Editor of the Religio-Philosophical Journal:

The lecture of Charles Dawbarn at Frobisher Hall, published in the JOURNAL of the 19th inst., is one of the most consummate in logical acumen and exhaustive research that I have over perused from any source whatever. It is direct, candid, and bold in aggressive attack, striking at the very heart of the evil it assails, and may, we hope, ultimate in bring-ing more scrutiny, method and business into the regulation of scances for materialization. We have been annoyed at the slipshod manner in which materializing scances have in many instances been con-ducted, as respects the distinction between materialization and transfiguration. Nothing is more reasonable than that many spirits should be so unapl in spiritual chemistry as to fail in elaborating from the body of the medium a likeness of their own former earthly body; if, then, their identification mus rest upon their trying to transfigure the actual body of their medium, why should not the spiritual or earthly control state frankly and distinctly the fact as it exists, thus relieving the medium of anything like clandestine connivance at fraud? But another loophole for deception, that has never, so far as we are aware of, been broached, is the probability of fraud and imposture coming from the sitters them selves-in certain instances-and the odium of it palmed off onto an innocent medium. In ordinary, every-day villainies, it is no uncommon thing for an enemy to smirch the good name of his victim, by stealing from a third party and depositing the thing stolen on the premises of the one he wishes to inculpate, where they are found, when the impocent party is at once arraigned for trial. It strikes us that a little wholesome suspicion, carefully and judiciously kept on the alert towards that class who are always yearning after fraud-persons who would sell themselves, soul and body, to prove Spiritualssm false-and who would clandestinely convey about their own persons, in going to scances, such article as might be employed in the make-up of a bogus spirit-form—we say simply, that this class will bear watching, to protect mediums against fraud, is much as some mediums may, to protect honest investiga-tors from imposition. When we are in fraud-hunt-ing business, for the sake of truth, don't let us but half do the work! It would be the easiest thing imaginable for a vicious fraud hunter to conceal in his pockets, or a lady of the same ilk to conceal under a shawl, such things as they might claim a medium would use in the spurious make-up of a body rep-resenting a spirit; therefore, we say, to be fair all around, let the sitters be as carefully searched as the medium is, and if contraband articles are found upon their persons that might be improperly used, them be taken charge of by a committee until the scance is over, then delivered to their owners.

We all know what a high reputation the JOURNAL has earned in "going" for fraudulent mediums! It is all right! Truth is the one sole, grand desidera-tum; and to be consistent, don't let us advertise to the world, that the only way for a person to becom a candidate for fraud, is to become a medium. Give Nazareth" a chance to vindicate itself by at least the negative boon of showing up that fraud may re side with the laity-the investigators-in some instances, perhaps, as well as with the mediums. If a spirit is unable to materialize successfully, so

as to insure identification-if the most they can do is to control the organism of the medium, to disarm all present of the possibility of suspicion, it should first of all be acknowledged by the spirit, that they are incapable of materializing, and are endeavoring, as best they can, to demonstrate their identity b impersonation, transformation of face and figure of the medium, etc., to accomplish the desired object. If failure then ensues, the spirit has an open and honorable road of retreat, without either com-promising itself or the medium. As clearly as spirits are supposed to comprehend mundame conditions being but human, and sensing things earthly differ ently from what we do, it is not singular, perhaps, that they should not always realize the importance of doing things so that they will be justly estimated from an earthly stand-point. From our own side,

ordination as ministers of the Go-pel under the State authority given the Association, viz.: A. C. Ladd, Mrs. S. A. H. Talbot, Sue B. Fales, Mrs. Anna Cooper, Mrs. Ione E. Kneeland, E. G. Raiford and G. W. Kates. The Association went into an election of officers,

which resulted in electing the nominated ticket. Ways and means were referred to the Executive Board. Thanks were extended the Lookout Mountain Camp Meeting Association for courtesies, and to the President and Secretary of the Association for services. The Convention then adjourned to the grove and listened to platform tests by Mrs. Fales and Mrs. Silverston, and an address by Mrs. Baker. At 3 P. M. addresses were made by Samuel Watson and A. C. Ladd. Minutes were read and approved. Upon motion, the Association adjourned, subject to call of the Executive Board. G. W. KATES, Secretary.

Chattanooga, Tenn., July 15th, 1884.

Seeing While Blindtolded.

To the Editor of the Religio-Philosophical Journal:

An article in a late issue of the JOURNAL from Col. . D. Hay in reference to the mediumship of our 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 whiting. It was during that visit of the Colonel at our place, that her own death was prophesied through her own hand, which only proved too true, and since then her grandfather, H. A. Hogenstohler, has crossed that mystic river-26th of August, '83 He had been an avowed and outspoken Spiritualist for more than ten years, never having belonged to any church denomination, and during that ten years he did all in his power to promote the cause, in the way of assisting honest mediums and distributing spiritualistic literature among his neighbors. Dur-ing his last and most painful illness, his Christian neighbors clustered around the old man with the hope of receiving some word or signs of his weaken-ing in his faith; but his faith was actual knowledge, and his last words to his only daughter (my wife) was of the knowledge that the angels were there waiting to receive him.

The JOURNAL is certainly the ablest paper published in the interest of true Spiritualism and re-form. W. H. LEIDIGH. form. Villa Ridge, Ill.

S. Hnytord, of Adam's Basin, N. Y., writes: About eix months ago I spoke to a quiet, honest friend, about the table tipping, etc. He said he never saw anything of the kind. I got him Interest-ed. He said that he would go ten miles to see it. I replied: "We will try here at your house," and so we did. Every thing worked splendidly. There proved to be three mediums. We had water poured on our heads by the spirits. He was controlled a few minutes. The third evening I asked the spirits if they could materialize. In about thirty minutes if they could materialize. In about thirty minutes a white spot appeared in one corner of our dark room; all eyes were upon it; it soon assumed a human form and walked towards us. I recognized the form as that of my deceased wife who had materialized at Moravia and other places.

Thomas K. Austin writes: The RELIGIO PHILOSOPHICAL JOURNAL meets a cordial family welcome every week. It is a subject of gratifying remark that its integral characteristic-that of no tolerance for fraud, but temperate consideration and just judgment for all-is so persistently and ably maintained.

L. E. P. Sprague writes: I love the JOURNAL and the spirit of truth and right it seeks to main-tain. May prosperity in its highest, purest sense crown your efforts.

Mrs. C. S. Painter writes: The JOURNAL denounces fraud in every respect, and that brings hosts of subscribers as it deserves.

A. C. Strong writes: I must have your paper; it is not only a luxury, but a necessity, meeting a want that nothing else seems to satisfy.

Judge W. K. McAllister writes: The merits of the JOURNAL should make all subscribers prompt in paying their subscriptions.

Y. C. Douglass, of Parker, Neb., thinks he will soon die, and advertises his body for sale for dissection.

A London paper says: "It appears as if America and Australia will shortly be supplying the English market with most, if not at all, of the necessaries 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 Rub, 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 stand-"proof-text"--viz: "In my flesh shall I see "The revised version has it, "yet out of my God." 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 in his letter added a characteristic sen-tence: "The City of St. Louis reminds me very much," he wrote, "of a hotel in Omaha, whose pronuch," he wrote, "of a hotel in Omaha, whose pro-prietor advertised: 'Terms, \$4.50 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 chould be shipped to Toulon without benefit of clergy.

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 stoel on which he had sat. Each took away a por-tion, 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 gayly festooned with bowie knives, firearms, swords, hornet nests, wild flowers, Mexican saddles and hunt ing paraphernalia, letters from noted personages. and Indian trophics.

The total number of negroes in the United States is estimated at 6,000,000, or one-eight of the entire population. The last census indicated the fact that the white population doubles itself in every twentyfive 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 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 facic evidence of insanity, and make no contest un-less the purpose of the suicide was plainly fraudu-

A curious discovery has just been made at Pompeli in the course of the excavations carried on there. A fine statue of a crouching Venus was brought to light in a sculptor's workstop just cleared. The sculptor must have been engaged in repairing the statue when overtaken by the awful catastrophe of statue when overtaken by the zwful 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 irunk 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 cav-ity formed by the body in the solid dust.

AUGUST 2, 1884.

RELIGIO-PHILOSOPHICAL JOURNAL.

Foreign Land Holders in this Country,

| | ÷. |
|---|-----|
| Congressman Nutting of New York made a start- | 1 |
| ling statement the other day in the house as to the | 1 |
| amount of land owned in this country by English- | |
| men, British corporations and other foreigners. He | |
| gave a list of these holdings ranging from 5,000 to | Ľ |
| 4,500,000 acres, and footing up a tot 1 of 20,941,000 | ÷. |
| appear in other marks Devenoon subjects one more | No. |
| acres. In other words, European subjects own more | |
| than half as much land in this country as there is | ł. |
| in England. Among the largest tracts that have | |
| passed into foreign hands are the following: | |
| English syndicate No. 1 (in Texas) acres4,500,000 | |
| English syndicate No. 3 (in Texas) | |
| Sir Edgar Reid K. C. B. (in Florida) | |
| English syndicate headed by S. Philpotts1,800,000 | - |
| C. R. and land company of London, Maranis | |
| of Tweedale 1.750.000 | Ŀ |
| Phillipps, Marshall & Co., of London 1 300.000 | ١. |
| German gyndicata | ŀ |
| of Tweedale | 1 |
| gers, London | - |
| | í. |
| An English company (in Mississippi) 700,000 | ŀ. |
| Duke of Sutherland | |
| British land and mortgage company 320,000 | |
| Capt. Whalley, M. P. for Peterboro, England 310,000 | |
| Missouri land company, Edinburgh | |
| The Hon. Robert Tennant of London 230,000 | |
| Scotch land company, Dundee 247,666 | |
| Lord Dunmore 100,000 | |
| Benjamin Newgas, Liverpool 100,000 | ŀ |
| Lord Houghton | |
| Lord Dunraven | 6 |
| English land company (in Florida) 50,600 | Ė. |
| English land company, represented by R. | 1 |
| Nowinas | į. |
| Newmas | ŀ. |
| All fugitsh Capitalist (in Aladisas) | Í. |
| Albert Peel, M. P., Leicestershire 10,000 | Į. |
| George Grant of London (in Kansas) 100,000 | ŀ. |
| An English syndicate (represented by Close | ÷ |
| Bros.) in Wisconsin 110,090 | Ľ. |
| A Scotch company (in California) 140,080 | Ľ |
| M. Ellerhauser (of Nova Scotia) in West | ŀ |
| Virginia | Ĺ |
| A Scotch syndicate (in Florida) | Ĺ |
| A. Boysen, Danish consul at Milwaukee 50,000 | ļ |
| Missouri land and L. S. Co. of Edinburgh | Ľ |
| English syndicate (in Florida) | |
| watterner materierner fers watereters | 11 |

An Immoral Text.

Into one of the ministers' meetings on Monday last came a reverend doctor, boiling over with right-eous indignation at the abominable and immoral teachings of revivalist and gospellers. "Why," said he, "on a gospel tent in the South division is set forth this outrageous sentiment: 'To him that worketh not but believeth in Him that justifieth the ungod-ly, his faith is counted to him for righteousness.'" "This," said the divine, "is the miserable stuff these fanatics are giving to the ignorant." Several joined with him in famenting such teaching, when a both-er more familiar with the Pauline writings, remarked quietly: "It strikes me that your quarrel is not with these gospellers but with St. Paul, who uses this very language, Romans ix. 5." It wouldn't be believed that Paul had uttered such "stuff" till the text was hunted out.--Chicago Times. Into one of the ministers' meetings on Monday

Fanciful Old Book Titles.

Here are a few titles used by authors in the sev-entcenth century: "A Most Delectable, Sweet-per-fumed Nosegay for-tiod's Saints to Smell At;" "The Snuffers of Divine Love;" "Hooks and Eges for Be-lievers' Breeches;" "High-Heeled Shoes for Dwarfs in Holiness;" "Crums of Comfort for the Chickens of the Covenant;" "Seven Sobs of a Sorrowful Soul for Sin; or the Seven Penitential Psalms of the Princely Prophet David; whereunto are also an-nexed William Humuis' Handful of Honeysuckles, and Divers Godly and Pithy Dittles, now Newly Aug-mented;" "The Spiritual Mustard Pot to Make tho Soul Sneeze with Devolion."

Salvationists.

The Salvation army lately made a great demon-stration at Shefiield, England, which attracted the very general attention of the press. They were re-viewed—to use the military terms of which they are fond—representatives being present from France, Germany, Switzerland, India, Australia, and Ameri-ca. They marched through the streets accompa-nied by fifty hands of music—such as they were— and held meetings in two halls, one not being large enough to accommodate the members, 10,000 of whom were in attendauce. They reported 530 corps at home and 254 abroad, with 1,411 officers at home and 557 abroad. The procession with its unique acand 587 abroad. The procession with its unique accessories provoked no disturbance.

HALL'S

HAIR RENEWER

Vegetable Sicilian

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

HALL'S HAIR RENEWER has steadily grown in favor, and spread its fame and usefulness to every quarter of the globe.

Its unparalleled success can be attributed to but one cause; the entire fulfilment of its promises.

The proprietors have often been surprised at the receipt of orders from remote countries, where they had never made an effort for its introduction.

"The use for a short time of HALL'S HAIR RENEWER wonderfully improves the personal appearance. It cleanses the scalp from all impurities, cures all humors, fever, and dryness, and thus prevents baldness. It stimulates the weakened glands, and enables them to push forward a new and vigorous growth. The effects of this article are not transient, like those of alcoholic preparations, but remain a long time, which makes its use a matter of economy.

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Will change the beard to a natural brown, or black, as desired. It produces a permanent color that will not wash away, Consisting of a single preparation, it is applied without trouble.

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The New Version.

Dr. Scrivener, in criticising the "new version," does not agree with scholars in regarding the doxdoes not agree with scholars in regarding the dox-ology to the Lord's prayer as undoubtedly spurious. He defends the authenticity of Matthew xvi., 9-20 as clear beyond a question. He refuses to give up the passage in which "the angel troubles the water," and the passage about the "woman taken in adul-tery," "The three witnesses" of John, and Philip's "if thou believest with all thine heart," he pronounces spurious.

Dr. Pierce's "Pleasant Purgative Pellets" please practicing physicians, patients and the people at large. Dr. J. A. Miller, in a communication sent to us from his home in San Leandro, Cal., thus speaks of them: "I have employed Dr. R. V. Pierce's 'Pleasant Purgative Pellets' in my practice for the last four years. I now use no other alterative or cathartic medicines in all chronic derangements of the stomach, liver and bowels. I know of nothing that equals them." These are well chosen and ex-pressive words. The "Pellets" merit all encomiums showered upon them, however. Sugar-coated, inclosed in glass vials and well preserved, By druggiete.

Dr. Dio Lewis is still alive and says he has discov-ered a remedy for hay fever. It is simply to work on a farm, stay in the open air and romp in the hay. This would seem to abolish the pollen theory quite effectually.

Best genuine French Grape Brandy, distilled Ex-tract of Water Pepper or Smart-Weed, and Jamaica Ginger, with Camphor Essence, as combined in Dr. Pierce's Compound Extract of Smart-Weed, are the best possible remedies for colic, cholera morbus, diar-rhoca, dysentery or bloody-flux, or to break up colds, fevers and inflammatory attacks.

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 and fauces, has become very popular in Paris as an assist-ant in the diagnosis of diphtheria, tonsilitis, croup,

A Homely Girl

was met by us a few weeks ago. Her complexion was as rough as the skin of a rbineceros, and as mottled as sausage-meat, her eyes dull and heavy and notice as sausage-meat, her eyes durand heavy and her lips every color but red. Recently we saw the same young lady, but how different! Her complex-ion is as clear and delicate as porcelain, her lips twin cherries, her eyes bright as dew-drops. Yet all this difference lies in a rectified condition of the blood, to accomplish which she used Dr. Pierce's "Golden Medical Discovery" Medical Discovery."

Rev. Joseph Cook has been figuring about our future population. He estimates that in the year 2100 our population will be 400,000,000; in the year 2200 it will be 800,000,000; in the year 2300 it will 1,600,-000,000 and in the year 2400, it will be 3,200,000,000.

Lydia E. Pinkham's Vegetable Compound was first prepared in liquid form only; but now it can be sent in dry forms by mail to points where no druggist can readily be reached, and to-day the Compound in lozenges and pills finds its way even to the foreign climes of Europe and Asia.

The Vatican has issued an appendix to the Free-masonry encyclical suspending for one year the obli-gation of Bishops to denounce secret societies.

'I have been dreadfully troubled with disease of the kidneys and liver during the past six months. HUNT'S [Kidney and Liver] REMEDY has made me a new man." Issac W. Fairbrother, Providence, R. I.

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

FThe Voice of the People. No family Dyce were ever so popular as the Diamond Dyce. They never fail. The Black is far superior to log-wood. The other colors are brilliant. Wells, Bichardson & Co., Burlington, Vt.

LYDIA E. PINKHAM'S * VEGETABLE COMPOUND * * * * * * <u>IS A POSITIVE CURE</u> * * * *

For all of those Painful Complaints and * * Weaknesses so common to our best * * * * * * FEMALE POPULATION.* * * *

IT WILL CURE ENTIRELY THE WORST FORM OF FE-MALE COMPLAINTS, ALL OVARIAN TROUBLES, IN-FLAMMATION AND ULCERATION. FALLING AND DIS-PLACEMENTS, AND THE CONSEQUENT SPINAL WEAK-NESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE. ****** * IT WILL DISSOLVE AND EXTEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCYTOCANCERCUS HUMORS THEREISCHECKED VERY SPEEDILY BY IT3 USE. * * * * * IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAK-NESS OF THE STOMACH. IT CURES BLOATING, HEAD-ACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION. * * * * * THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE. * * * * * * * STANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM. * * * * * Junion of the system state of the second state of the system state of the second state o HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY. ".

** FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED. ** LYDIA E. PINKHAM'S VEGETABLE COMPOUND is Drepard at Lynn, Mass. Frice 31. Bit bottles for 37. Sold by all draggists. Sent by mail, postage paid, in form of Fills or Lozenges on receipt cf price as above. Mrs. Finihan's "Guide to Health" will be mailed free to any Lady sending stamp. Letters confidentially answered. * No family should be without LYDIA F. PINKHAPS LIVER PILLS. They cure Constination, Billousness and Torpidity of the Liver. 25 cents per box.

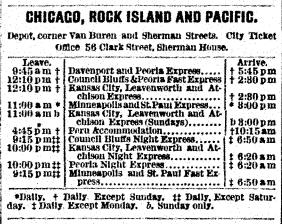




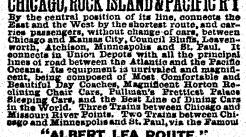


BY STIDA FUT HA. The substance of the articles recently published in the JOURNAL with eight segravings. Sent, post paid, for 10 cents. Address M.A. SIDARTHA, Roun 18. Tribune Suliding, Chicago, Ili

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"ALBERT LEA ROUTE."

A New and Direct Line, via Sences and Kanka-kee, has recently been opened between Richmond, Norfolk, Newport News, Chaitanoogs, Allanta, Au-gusta, Nashville, Louisville, Lexington, Cincinnati, Indianapolis and Latayette, and Omaha, Minneap-olis and St. Paul and intermediate points. All Through Passengers Travel on Fast Express Trains.

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At your nearest Ticket Office, or address R. R. CABLE, E. ST. JOHN, Vice-Pres. & Gen'l N'gT, Gen'l Tht. & Fam. Age. CHICAGO.

FREE CIFT I Acopy of my Med-sense Meck will be sent to any person adhead with Con-sumption, Bronchitis, Astima, Sore Thread, or Messi Ostarri. It is seleganity printed and illustrated; 144 pages, 18mo, 1879. It has been the means of saving many valuable fives, Sand name and post office address, with six could got and name and post office address, with six could got age for malting. The book is involuable to picture address with any disease of the Nose, Thread or Lenges. Address DR. N. B. WOLFR, Cincinned, Otto. 10" State the paper in which you saw this adverti 27-44.

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DR. WM. BRITTEN Care of J. W. LOVELL, Publisher,

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Famphlet form, price 10 cents. For sale, wholesale and retail, by the RETIGIO-PETLOSOFER-24: PUBLISHING HOUSE, Chicago, .

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

where also the book can be found on sale; also at the offices of the Spiritual papers, and at all Mrs. Britten's lectures.

For the Religio Philosophical Journal. THEN AND NOW.

Spirit Manifestations at the Home of a Methodist Minister.

Wonderful spirit manifestations are be-coming so familiarized 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:

cident: 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. Thought-lessly 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 mak-ing a single remark, and in silence looked ing a single remark, and in silence looked passively at each other. I had expected at least from them an outburst of wonder, or, at least from them an outburst of wonder, or, at any rate, some interrogatory remarks as to facts and conditions; instead of which, how-ever, they only gave a simultaneous heavy sigh, and Jim silly winked to his brother John, and pointing significantly with his fore finger to his brain, exclaimed in an under-tone, "Poor fellow! poor fellow!" They then turned impatiently in their chairs and began to talk of business. I must admit that, for 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 evangeli-cal pillars of the Methodist's mode of salvation, I almost instantly rallied.

An elderly gentleman who had been a si-lent listener to the spiritual revealments 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

are an nonest 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 endan-ger my life in defense of its significance. "The reason" he remarked "why I fael so "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. State that I am pastor of a Methodist church. [I regret I have forgotten the town the gen-tleman 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 ber death my daughters while attending to we a large a large sign illumineted with cite large to we a large a large sign illumineted with cite large to we a large a large sign illuminet with cite large we a large a large sign illuminet with cite large using the solution of the section of the sectin of the section the section of the section of 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 ex-hibiting smiling faces and proving to the ob-servers that life is really worth living. The grand illumination of the camp will take place Ang 2nd Saturday evening and

take place Ang. 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 Nes-haminy Falls, on the Bound Brook Railroad, twenty miles from this city. Over 2,000 per-sons were in attendance. The meeting will close on September 4th, and the last services mill be held Anguet 21ct will be held August 21st. There were two services, one in the morn-

ing 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 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. Dailey, of Brooklyn, N. Y., a fine, dignified-looking man, with a good voice, delivered an excellent address upon "Spiritualized as 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 mysteri-ous springs whence flow the water of eternal ous 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 relig-ion, 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 shilty. This is an era of ravolutions 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 ' equali y for all, of whatever sect or sex.' " "Spiritualism seeks to cure diseased bodies as well as dis-eased morals. There is nothing of human emancipation which Spiritualism will not ul-timetely comprehend. For every ill of life timately comprehend. For every ill of life there is a remedy."

MESSAGES FROM THE SPIRITS.

At the conclusion of Judge Dailey's address, Joseph Wood, the president of the association

iaience at once Tec "Recently one morning my two daughters | spirit. Everybody knows him." THE AFTERNOON SERVICES. In the afternoon J. Clegg Wright, of Eng-land, 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 be-fore 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, 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 anx-ious about money matters." The old gentle-man 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 the message: "While living I was best known among my friends, many of whom are pres-ent, as Deacon Jones, but I am a deacon no longer." Mr. Jones was recognized by several persons. Captain F. J. Keffer, the super-intendent of the camp grounds, recognized the spirit of his little granddaughter. In the evening there was an orchestral concert from eight to nine.

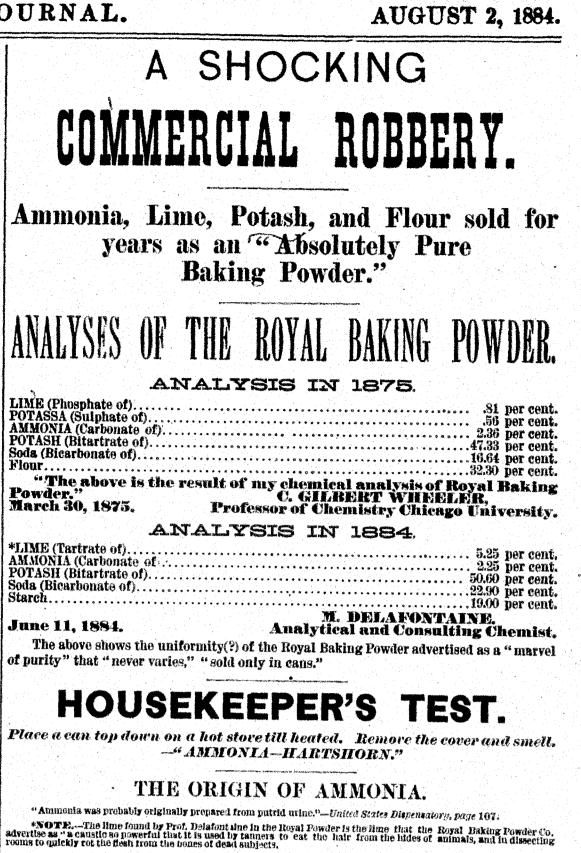
A Seance with Mrs. Jencken.

The public Monday-night scances 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 grace-ful lights. The illumined hand remained at one time

ful 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 approach-ed each in turn so that we could see it per-fectly. 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 rape spelled "Find pencil." When I returned it, the light floated towards me, lowering three times. "You are quite wel-come, I answered, and it danced about seem-ingly in high glee that I had understood the come, I answered, and it danced about seem-ingly 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 sentiency 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 rythmic motion. It footed about the room eight or nine feat foated about the room, eight or nine feet from the sitters. Mrs. Jencken's hands were in mine much of the time. We do not re-quire 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 instru-ment refuses to play except when the spirits ment 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, vases, 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 re-ferred to Spiritualism. My father says that terred to Spiritualism. My lather says that a new power has been acquired such as dis-embodied spirits have never before possess-ed, and that they will be able to do work un-der all conditions, so that even the most skeptical may be blessed was a belief in immortality. He avers, again and again, that a great change has taken place in the Spiritworld, and will soon be almost universally

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 Rosa-mond 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,





services or a meaium.

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 obsoure, rustic stranger. To this written mes-sage, my wife affectionately signs her name; she says that she impressed me to seek a me-dium, 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;" 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 for our good." In conclusion, the pastor and myself separ-ated, he, particularly, a much more cheerful man. D. BRUCE.

Brooklyn, N. Y.

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 speak-ing 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 man-ifest 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. Simeon Butterfield's, on the evening of July 16th, it being the occur-rence of their marriage anniversary, when some fifty of their friends called to bid them some fifty of their friends called to bid them God speed in their life journey. Old Fan Cot-tage was not forgotion on the evaning of July Sist, 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

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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 form-ed, called the "Temple Association of Spirital celebration, Tuesday, July 15th, in Fair-mount 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 en-ergies 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 instrument-al in bringing together a very fine audience. At the Park, much interest was manifested in voting for the handsomest lady and gentle-

man, and the most popular lady and gentleman, and prizes in books were given, and the fortunate winners were Mrs. Obes, Mrs. Glad-ing, Dr. Rhodes and Mr. Wheeler. A large cake was sold in which a small diamond and two rubies were incased, and Mr. Abbott was the lucky drawer. All enjoyed the day, and wished many returns of the occasion.

J. H. RHODES, M. D.

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 Journat:

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. Cleve-land 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 import-ant link in a great railroad line, and is itself reckonand hink in a great rainvat into, and is ident reckon-ed an engineering wonder. It is situated a few hun-dred feet south of the old suspension bridge, and was built to give the Michigan Central railroad a com-plete line between the New York Central and Chica-go. The connection is over the Canada Southern, now a part of the Michigan Central, between Niagara now a part of the Michigan Central, between Niagara river and Detroit, and whole trains are now run through between the ends of Vanderbill's famous four tracks and the Garden city. The new route will prove specially attractive to passengers because of the opportunity it gives for seeing the great cataract. There is a fine view of the falls from the bridge it-self, and then trains run up by the river on the Can-adian side and stop at a station called Falls View, where is a platform from which all can take an ob-servation.—Springfield (Mass.) Republican, April 11, 1884. 11. 1884.

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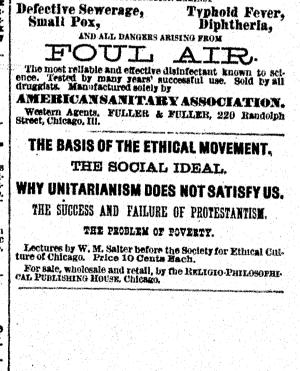
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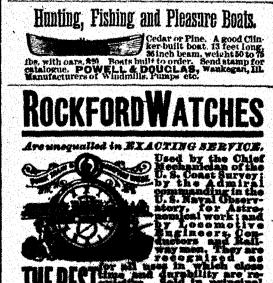
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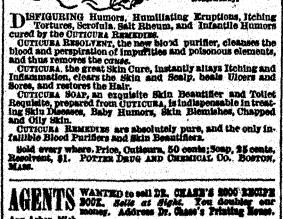
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