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

LC Draper

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

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For the Religio Philosophical Journal.

Alleged Exposure of Madame Blavatsky's Marvelous Occultic Phenomena.

A Summary of Evidence Pro and Con.

BY WM. EMMETTE COLEMAN.

1. The Collapse of Koot Hoomi: Madras Christian College Magazine, September, 1884. 2. Report of Observations made during a nine months' stay at the Headquarters of the Theosophical Society at Adyar (Madras), India. By F. Hartmann, M. D., F. T. S. (an American Buddhist).

3. The Collapse of Koot Hoomi; a Reply to our Critics: Madras Christian College Magazine, October, 1884.

The readers of the JOURNAL are aware that for five or six years past I have, on various occasions in its columns, expressed my conviction that many if not all of the alleged exhibitions of a most marvelous occultic or quasi-magic power, asserted to be possessed by Madame H. P. Blavatsky, were merely cunning and skillful tricks of jugglery or legerdemain. During the last twelvementh the transpiration of certain important facts at the very headquarters of the Theosophical Society in Madras, India, has, in my opinion, largely augmented the evidence in favor of the systematic trickery by which the reputation of the Madame as a wonder worker is propped up, and the coffers of the Theosophical Society replenished by the credulous residents of India, native and English. In this article I shall endeavor to submit to the Journal readers an accurate, impartial resumé of the facts on both sides, so far as they have reached me, so that each one can decide for himself as to the sufficiency or validity of the evidence alleging imposture

and continuous fraud. This evidence consists principally of a number of letters alleged to have been written by Mad. Blavatsky to Madame E. Cou-lomb, portions of which have been published in the Madras Christian College Magazine. It appears that Madame Coulomb and her husband have been for many years the trust-ed and confidential friends of Mad. Biavatsky, and have for several years lived at the head-quarters of the Theosophical Society. Mad. Coulomb is described by Dr. F. Hartmann, in his pamphlet named at the head, of this article, as one who "was not only the independent master of all the household affairs at the headquarters, but was suffered to 'boss' Madame Blavatsky and Col. Olcott," while her husband "held nominally the office of a librarian and man of all work," and was also "a mechanic and carpenter, expert in making trap-doors and sliding panels." In one of her letters Mad. Blavatsky states that as far back as her sojourn in Cairo, Egypt, which was prior to her first visit to America, and long before the Theosophical Society was founded, the Coulombs had assisted her by loans of money, etc., when a stranger and in need of help. It may here be pertinently inquired, why, if, as is claimed, Mad. B. was even then an agent of the Himalayan mahatmas, who possess the power of transporting their astral bodies to any part of the world, and of manufacturing from the elements of and of manufacturing from the elements of nature any thing or article they choose, as well as of conveying instantaneously whatever they desire to any portion of the earth, various instances of which we have been regaled with as actual, bone Adv occurrences, during the last toy years,—why, I say, did not limit, R.'s Himmlayan Masters convey to

her such assistance, pecuniary or otherwise, as she was so sadly in need of, instead of suf-fering her to place herself under obligation to the Coulombs, which obligation it is claimed led her to place them in the most trusted and confidential positions at the Society's headquarters in India, and finally has led to the recent expose and purported "collapse of Koot Hoomi" himself? Koot Hoomi and the other mahatmas are said to be omniscient, and yet what a bungle have they made of the Coulomb affair! They have allowed Mad. B. to attach these traitors closely for years to her own person and to the very innermost shrine of the Brotherhood, without giving her a word of warning of their true character or of the great damage they would do to her, to them, and to the Society. Another strange thing is this: The Coulombs, while at the headquarters in Madras, did not pre-tend to be believers in the genuineness of the phenomena presented. Although so close-ly and intimately associated with Blavatsky. Olcott, and the Society, Mad. Coulomb was in the habit of saying that the "whole Society was a humbug, the phenomena produced by fraud, and that 'she could tell many things, if she only wanted to do so. She would tell the aspirant for theosophical honors kindly and confidentially that Col. Olcott was a fool. who was led by the nose by Madame Blavat-sky. If asked to explain herself she would say: 'My mouth is shut up, I cannot talk against the people whose bread I eat,' and when she was told that the occult phenomena occurred even when Madame Blavatsky was a thousand miles away, she would say that 'she knew what she knew.'" This is This is the verbatim testimony of Dr. Hartmann ("Record of Observations," etc., pp. 24, 25), one of the stanchest Theosophs and defenders of the innocence and purity of Mad. Blavatsky. Dr. H. also tells us that Mad. Coulomb claimed no wages for her services; that arclaimed no wages for her services; that arriving at headquarters penniless she had been "taken into the house by Mad. Blavatsky out of charity, and been given full control over every thing including the purse; and when she left the headquarters she sported a large roll of bank notes." It is very remarkable that a women taken in the Societies. markable that a woman taken in the Society's headquarters as an act of charity, and who constantly denounced the Society as a fraud and its phenomena tricks, should have full control of the whole house, including the funds of the Society, and actually "boss Blavatsky and Olcott. Incredulous skeptics will very reasonably think that it is much more probable that the Coulombs were used by Mad. B. to aid her in the performance of her tricks; and that when they assert that they were her confederates in their production, they tell the truth; and that having Blavatsky in their power, as it were, she allowed them "full control over every thing including the purse."

On February 21, 1884, Mad. Blavatsky and Col. Olcott left India for Europe. The conduct of the Society's affairs, in their absence, was left in charge of a "Board of Control."

The rooms of Madame Blavatsky, including the occult room, were left in the exclusive charge of the Coulombs. In her last instructions to these in charge of the hardquarters tions to those in charge of the headquarters and her rooms in the Adyar House, on the suburbs of Madras, she says:

"I beg and expect that no one shall bother and annoy M. Coulomb with unasked advice and med-dling, for he alone is responsible for the new studio and the occult room, together with Mad. Coulomb."
"I leave my rooms entirely in the charge of Madame and M. Coulomb, my dogs likewise."

After the departure of Blavatsky and Olcott the Coulombs are asserted to have continued to speak against them, declaring the phenomena to be the result of trickery and that they were not in sympathy with the society and would burst it up, etc. Most of the oc-cultic phenomena at Adyar take place in what is called the "shrine," in the "occult room." The shrine, Dr. Hartmann tells us, is a simple cupboard, hung loosely to a wall in the "occult room." This wall separates the occult room from Mad. Biavatsky's bedroom. Adjoining the bedroom was her sitting room. The "shrine" was provided with shelves and "a solid unmovable back hung upon an apparently solid and plastered wall," according to Dr. Hartmann. We are further told that a door had been in that wall before, which Mad. B. said had been wailed up; but as, if entirely filled up with bricks, the wall would be so heavy that the joists on which it rested might give way, the interior was not filled up with bricks, but left hollow to the extent of twelve inches between the bricks. skeptics will naturally ask, why was not the 'shrine" hung up in some other part of the room, instead of against the wall of Mad. B.'s bedroom, in which was a door only partially filled up with bricks? The Coulombs claim that there was a secret passage behind the shrine, used by them in the production of the phenomena. The custom was for letters to Koot Hoomi to be deposited in the shrine, to which, sometimes immediately (the doors belowed and sometimes after the large of ing closed) and sometimes after the lapse of a lengthened period, answers would be given, being generally found in the "shrine" occupying the place of the original letters, which latter it would be discovered had disappeared. The Coulombs claim that the letters were taken out and the answers substituted through the passage back of the "shrine." They also state that the revered master Koot Hoomi was represented to his disciples by a simple ar-

wasting its funds, etc., the Board concluded to impeach them formally, but were stopped therefrom by a purported letter from Koot Hoomi, directing they still be retained in charge of the household business, and that they be treated kindly. Of this remarkable letter more anon. At later date, April 26th, the day after the arrival of the European mail from Blavatsky and Olcott, who had been warned of the disclosures of the Coulombs, another letter was received from Koot Hoomi of quite a different nature, urging prompt and prudent action against the Coulombs (of this also more anon). A "General lombs (of this also more anon). A "General Council" of the Society was called to meet May 14, and at that meeting the Coulombs were found guilty and expelled from the Society. After some difficulty M. Coulomb was compelled to give up the keys of Madam Blackston's reason and onto its which the Compelled to give up the keys of Madam Blackston's reason and onto its which the Compelled to give up the keys of Madam Blackston's reason and onto its which the Compelled to give up the keys of Madam Blackston's reason and onto its which the Compelled to give up the keys of Madam Blackston's reason and onto its which the Compelled to give up the keys of Madam Blackston's reason and onto its which the Compelled to give up the keys of Madam Blackston's reason and onto its which the Compelled to give up the keys of Madam Blackston's reason and onto its which the Compelled to give up the keys of Madam Blackston's reason and the compelled to give up the keys of Madam Blackston's reason and the compelled to give up the keys of Madam Blackston's reason and the compelled to give up the keys of Madam Blackston's reason and the compelled to give up the keys of Madam Blackston's reason and the compelled to give up the keys of Madam Blackston's reason and the compelled to give up the keys of Madam Blackston's reason and the compelled to give up the keys of Madam Blackston's reason and the compelled to give up the keys of Madam Blackston's reason and the compelled to give up the co vatsky's rooms, and entering which the Committee of the Council found various trap doors and sliding panels in the three rooms of Mad. B., which M. Coulomb asserted had been made by him by Mad. B.'s order. On May 25, the Coulombs finally left the headquarters, and in the September number of the Madras Christian College Magazine we find an article entitled "The Collapse of Koot Hoomi," in which appears a number of let-ters claimed by Mad. Coulomb to have been sent her by Mad. Blavatsky, which, if genuine, undoubtedly prove the truth of the assertions of the Coulombs regarding the fraudulent character of the occultic phenomena. Some of the letters are in French, some in English, and some partly in both languages. In quoting therefrom, I shall use the English version of those in French as given side by side with the French in the

It is worthy of notice that the magazine in which the exposé is published, is the one of all others in India that seems to have treated Theosophy and the Theosophical Society with the most respect, it is not a rabid partisan anti-Theosophic journal, as are some of the Hindu periodicals. On this point, it says:

"While other periodicals...have in the pas paraded their unbellef in Theosophy and contempt for Theosophists without any justification but their own unerring intuitions, we have always treated the cause and its adherents with genuine respect. It is neither with Theosophy nor with Theosophists that we have any quarrel even now. We fully recognize the right of the Theosophical Society to cultivate its chosen field. We recognize that something like what it proposes with regard to the ancient litera-ture and religions of India, is an absolute necessity at the present time. We believe that just as the speculative principles of the Society are older than Madame Blavatsky, so they will live long after she is dead. We will even go farther and say that there are great possibilities before the Society, and that the one thing necessary to its real welfare is its complete separation from false phenomena and ly-ing wonders. In bringing forward, as we have done, proof that Madame Blavatsky's Mahatmas are a myth and her phenomena, but feats of jugglery, we claim to be doing a greater service to earnest and thought-ful Theosophists than to any one else."

It is also stated that the past practice of this periodical with regard to Theosophy exposed it in some quarters to a suspicion of lake-warmness in its opposition to a thoroughly anti-Christian movement, and that its action towards Theosophy has been held up by Col. Olcott himself as a pattern for others. These facts, in my judgment, coupled with the calm, judicial spirit and evident sincerity of the writer of the exposé, entitle it to a candid and honest consideration from all seekers after truth, in this somewhat muddled matter. Speaking of the results of the

exposé, this magazine says: "No doubt the Theosophical system will remain to us still, but how altered in character....Instead of a message from beings of supernal wisdom and pow-er, we shall have only the private thoughts of a er, we shall have only the private thoughts of a clever but not over scrupulous woman....So long as the leaders of the Theosophical movement could be spoken of with respect, they received that respect in the pages of this magazine, and now that we must a different tale unfold, we had rather hold our peace. But our duty to the public, which both in its native and in its European contingents, has been so completely hoodwinked, demands that we speak out. What follows is serious matter, quite as serious to What follows is serious matter, quite as serious to us as to Madame Blavatsky. We have weighed the responsibility and resolved to take it up. After satisfying ourselves by every precaution that the sources of the following narrative are genuine and authentic, we have resolved in the interests of public morality to publish it."

THE EVIDENCE FROM THE ALLEGED BLAVATSKY LETTERS.

A common phenomenon (or trick) with Mad. Blavatsky is this: In the presence of the inquiring company, a cigarette or cigarette paper is peculiarly marked or torn across so as to be recognizable again. It is then dispatched, it is said, by the agency of occult forces to some distant place, and the inquirers are told where they will find it. The following letter from Blavatsky indicates the whole to be a trick:

"MY DEAR MME. COULOMB: Last night I wanted to show my friends a phenomenon and sent a cigarette tied up with my hair to be placed opposite Watson's Hotel in the coat of arms (under the Prince of Walee's statue) under the horn of the Unicorn. Captain Maitland had himself chosen the town and named the place. He spent 13 Rup, for a telegram to Police-Commissioner Grant, his brother-in-law. The latter went the moment he received it and found NOTHING. It is a dead failure but I do not believe it, for I saw it there at 8 in the morning....
They want to tear the cigarette paper in two, and keep one half, and I will choose the same place with the exception of the Prince's statue for our enemies the exception of the Prince's statue for our enemies might watch and see the cigarette fall and destroy it. I enclose an envelope with a cigarette paper in it. [On a slip of paper which evidently accompanied the paper referred to, the following is written, undoubtedly in Misdame Riavatsky's handwriting: 'Boll a cigarette of this half and tie it with H. P. B.'s hair. Put it on the top of the cupboard made by Winhridge to the furtherest corner near the wall on your right. Do it quick.'] I will drop another half of a cigarette behind the Queen's Head where I dropped

my hair the same day or Saturday. Is the hair still there? and a cigarette still under the cover? Oh Dlo Dio! What a pity...Yours faithfully, H. P. B. [Note on the fly leaf.] Make a half cigarette of this. Take care of the edges."

Much of this letter is obscure and the lan-guage cautious; "but this much is clear: (1) that the success of the so-called transmission depends upon the presence of Madame Coulomb in Bombay, (2) that the discovery of identity between the cigarette sent in an occult manner and that to be afterwards found depends on the duplicate transmitted by post and (3) that the place selected is one arranged betwen the two ladies themselves

though the persons who get the benefit of the phenomenon are ignorant of this."

In explanation of this letter Mme, Coulomb tells us that the reason the cigarette was not found under the horn of the Unicorn was because the person who was to put it there (Mme. Coulomb) never went near the place and never attempted such a foolish thing as that of showing herself climbing up to the horn of the Unicorn, running the risk of being taken to a lunatic asylum for having presented a cigarette to the Prince of Wales and making the horn of the Unicorn a cigarette stand. To avoid Blavatsky's anger, Mme. C. told her that the cigarette must have been washed away by the rain, not daring to confess that she had not complied with her in-structions. Proof of the confederacy of the two women is found in the following subsequent note:

"SIMIA, 15. MY DEAR MAD. COULOMB: Program entirely changed. We go to Annitsir and Lahore on the 21st and I can send you no more telegrams. Too thin. The things ought to be allowed to remain permanently, i.e. for a whole appointed week, and found there are time during the week. Then found there at any time during the week. Then-change place and I notified. The fiasco of Watson's hotel was too much. Did you receive my two notes through Damodar? Enough if cigarette is found in the cupboard, and the note I inclose on my writing desk. All things sent in red jacket useless—except hair perhaps.... H. P. B."

The use of the telegraph was for the following purpose: The person for whose benefit the trick was to be performed having selected a place in Bombay at which the cigarette, hair, handkerchief, etc., should be sent by the Madame's occult power, she immediately telegraphed to Mme. Coulomb in Bombay which article it was, where to put it, mad. C. Dein previously provided with duplicates of the articles to be used in the phenomenon.

The next letter furnishes more positive evidence of fraud. It is written from Simla to the Coulombs at Bombay. The "King' and "Dam" referred to in it are Massrs. Padshah and Damodar, now prominent Theo-sophists. The letter contains instructions for stimulating their faith by spurious phenomena:

"My dear friends.—In the name of heaven do not think that I have forgotten you. I have not even time to breathe—that is all! We are in the greatest crisis and I must not LOSE MY HEAD. I cannot and dare not write anything to you. But you must understand that it is absolutely necessary that someunuerstand that it is anosometry necessary that something should happen in Bombay while I am here. The King and Dam. must see one of the Brothers, receive a visit from him, and, if possible, the first must receive a letter which I shall send. But to see them [the Brothers] is still more necessary. The letter must fall on his head like the first, and I am begging Koot Hoomi to send it to him. We must strike while the iron is hot. Not independently of me, but while the iron is hot. Not tridependently of me, but in the habits and customs of the Brothers. If some thing would happen in Bombay that would make all the world talk, it would be grand. But what! The Brothers are inexorable. Oh dear M. Coulomb save the situation and do what they ask you. I am always feverish. How can it be otherwise! Imagine Mr. Hume wants to see Koot Hoom! in his astral form at a distance, so that if he complies [with his request] he may be able to say to the world that he knows he exists, and to write it in all the papers; for at present he can only say one thing, viz.—that he believes firmly and positively, but not that he knows it because he has seen him with his own eyes, as Damodar, Padshah, etc., have. Now, then, there is a problem. Understand, then, that I am going mad and take pity on a poor widow. If something unheard of shall take place in Bombay, there is nothing that Mr. Hume would not do for Koot Hoomi on his demand. But K. H. cannot come here, for the oc-cult laws do not permit him to do so. Good-bye, Write to me. Heartily yours, H. P.B. I will send you the two letters to morrow. Go and ask for them at the post office in your name, E. Cutting-Coulomb. P. S. I wish K. H. or some one else would make his appearance before the receipt of the letter!"

There are so many important points in volved in this remarkable letter, that it is well to summarize them. Mad. Blavatsky is in a crisis, and implores the Coulombs to save her. To satisfy the seemingly wavering faith of Messrs. Padshah, Damodar and Hume, it is absolutely necessary that while she is absent from Bombay something wonderful should take place thereat,—this being proof that the phenomena occurred independently of her presence, and therefore were not tricks of hers. She sends to the Coulombs in a separate envelope, addressed to M. Coulomb in a disguised form of his name, two letters purporting to come from Koot Hoomi, which the Coulombs must arrange that Padshah and one of the others (Damodar perhaps) shall receive,—one of them to fall on the head of Padshah as in a previous case. She also desires Koot Hoomi to be seen by Padshah and Damodar during her absence from Bombay; and so great is the crisis, that she gives the Coulombs carte-blanche to get up any starti-ing wonder they choose, provided they con-form to the usual style of "the Brothers." Moreover Mad. B. is in great straits because M. Hume wants to see Koot Hoomi in his astral form at a distance (whether at a distance from Mad. B. or at a distance from Bombay, the headquarters of the Society, is not clear) To satisfy M. Hume, she says, is "a problem, and consequent upon her perplexity she says she is "going mad," and urges the Coulombs to take pity on her—that is, contrive to pro-

duce something so wonderful in Bombay, during her absence, that it "would make all the world talk." Mad. B.'s euphemisms con-cerning Koot Hoomi and the phenomena, which apparently assert their genuineness, can be readily understood. When she says she is begging Koot Hoomi to send the letter, it means she is begging M. Coulomb, the veritable Koot Hoomi, to send the letter. When she says the occult laws will not admit of Koot Hoomi, coming to Simla she refers to Koot Hoomi coming to Simla, she refers to the fact that as the Coulombs, the practitioners of the Koot Hoomi impostures, are in Bombay, of course K. H. could not be seen in Simla. Such expressions as these, seemingly in consonance with the genuineness of the phenomena, but easily understood when read between the lines, are found in nearly all of the Blavatsky letters; and their presence, in my judgment, is strongly corroborative of the genuineness of the letters. They are decidedly Blavatskyish. The foregoing letter, if genuine, of itself furnishes positive proof of the fraudulent character of the Koot Hoomi phenomena, and that they were a series of tricks dictated by Madame Blavat-sky and principally performed by the Coulombs.

The next letter of Mad. Blavatsky to Madame Coulomb indicates a desire to make a convert of a wealthy inquirer, through fraudulent phenomena, and thereby secure some \$5,000 for the Theosophical Society.

hatmas could hear what was said, or give him some other sign of their cristence (?!!). Well, this letter will reach you the 26th, Friday. Will you go up to the shrine and ask K. H. (or Christofolo) to send me a telegram that would reach me about 4 or 5 in the afternoon, same day, worded thus: 'Your conversation with M. Jacob Sassoon reached Master just now. Were the latter even to satisfy him, still the doubter would hardly find the moral courage to con-nect himself with the Society. RAMALINGA DEB.' If this reaches me on the 26th even in the evening it will still produce a tremendous impression. Address care of N. Kandalawalla, Judge, Poona, JE ies. Gela ne fait rien. [I will do the rest. It will cost four or five rupees. That is of no consequence,] Yours truly, (Signed) H. P. B."

The points of interrogation and exclamation in this letter are Mad. Blavatsky's own. and in ordinary correspondence would denote that the writer was laughing, and had no belief in the existence of the Mahatmas.

"This is confirmed," says the Christian College Magazine, " by the fact that she dictates Koot Hoomi's telegram, transmits it by post, to be dispatched from Madras, and so arranges matters as to be in conversation with Mr. Sesson on or shortly before its arrival. We possess not only the letter, but the cover in which it was transmitted, bearing the following postmarks: Poona, Oct. 24th; Madras, Oct. 26th; 2nd Delivery, Adyar, Oct. 26th. As the etter was overweight and was therefore delayed till the second delivery, there would be no time to lose if the telegram was to reach Poona in the evening. No time out lost apparently, for we have a telegraph office receipt for an urgent telegram, despatched from St. Thome at 4-5-in the atternoon of October 26th, and costing Re.8;—the exact cost of a telegram of 32 words like that dictated by Madame Blavatsky to the Mahatma. We have also proof in a memoral andum from the telegraph office at St. Thome dated October 26th, that on that day α telegram was dispatched by 'Ramalinga Deb, Esq.'"

As Mad. B. and her friends have denied the genuineness of this letter and given a purported explanation of the Sassoon telegram incident, particular attention is invited to the following corroborative evidence of its genuineness given by the Christian College Magazine. The letters published in that journal are only a portion of those in hand, and the extracts published are only scraps torn away from the context. Not wishing to cause pain to innocent persons, it rigorously suppressed all that did not actually bear upon the exposure of Mad. Blavatsky; but its good faith has been impugned, the law of self-defense, it tells us, must be its justification for dragging private matters into the light of day. "For the occurrence of these light of day. "For the occurrence of these references in the body of letters from which we have extracted parts is one of the strongest proofs of their genuineness.". As a specimen of these letters, the Magazine publishes almost the whole of the Sassoon letters, "as a good sample of what may have to follow." Here follows the Sassoon letter, a letter, in my opinion, containing unmistakable proofs of its genuineness. It is interesting as giving us an insight into the inner life of this peculiar woman. The portions enclosed between brackets are in French in the original; the remainder was written in English:

["Poons, Wednesday. My dear Marquise,—Hol-kar—figsco. 50 much the better, he sends 200 Rupees for my expenses. I dare say he was atraid of some ing a pretty] tape-worm 'just passed by a little one'
—he said. [It almost made me slot ing a pretty] tape-worm 'just passed by a little one'—he said. [It almost made me sick, and—blushed up like a young lady.—is very much altered,—he looks ten years older, does hardly any business, and Mrs.—looks very ill, but defied] that anything was the matter with her. They are both very much altered. They have fine apartments but only five rooms for their own use, two large and three small, and the remainder all let, and he told me that business was slack, very slack. I believe he was sorry to see me allos. He told me that he really felt sure that I had only a year at most to live. That it was stupid to see me looking so well, sevenger by ten years, sounger than he had seen dead! And all this with a sullen look, with a pale face and with ayouns! But what is the matter with this poor man? And then he Constanted an Matthe Page.

Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. White tier, of Boston-Prepared for the Religio-Philosophical Journal from a Record of the Séances, by Herman Snow.

NUMBER TWO-A TEST VISION. The course of this, our second seance, was

about as follows. Mrs. W. said: I seem to feel the motion of water. I am on some kind of vessel at sea. It is a large steamer bound for a southern port, in Florida I think. There are invalids on board; also pleasure seekers. I go about examining the different parts of the boat; am now in the saloon upon the upper deek. There are state-rooms all around it. My attention is especially directed to one of these—No. 61 I see upon it. Now I am attracted toward another with 21 marked upon it. The door of this is slightly oten, and on the outside is hanging a

ly open, and on the outside is hanging a bunch of keys. A man's hand and arm are reached out and the keys taken in and put upon the inside of the door. I am now able to see within this stateroom. There is a young man sick and emaciated, lying in the lower birth. He has dark eyes and hair, and a slight mustache upon the upper lip. His name is G. D. Willis, and his wife, who is left behind at the old home, is called "Kate." The other man in the room is taller, with sandy hair, the complexion corresponding. He is a brother, L. F. Willis, who is taking this invalid to a southern climate in the hope of thus saving his life. Some one from the Steward's department now approaches with a waiter covered with a napkin. Some kind of broth is being brought to the invalid, but when it is presented, he is not able to eat though it has been brought at his own request. He is being taken rapidly worse; it is a hemorrhage with which he is seized, and the brother in alarm sends for the doctor-but it is of no avail; the attack is a fatal one and all is soon over. The brother sits with

Now there comes from stateroom 61, s fine, benevolent looking, elderly man, who though not especially connected with the brothers, shows for the survivor a deep, active sympathy. He persuades him to leave the care of the body to others, and to go to his stateroom for rest and quiet whilst the necessary preparations are going on in the other room.

bowed head, in deep grief.

It had been a special request of the depart ed one—made first to his brother while yet in the body, and afterwards repeated to the perception of the Seer just after the spirit had left—that he should not be buried at sea, a request for the carrying out of which conditions seemed to be especially favorable; for now the steamer is nearing some harbor, and the usual indications of such an event are to be seen on board. I watch the approach to a city seen in the distance, and when near the wharf, I can see from some of the signs visible that it is Port Royal where we have now arrived. The usual bustle of a steamer's arrival is present to my vision and conscious-ness, whilst on board the preparatory meas-ures are being completed for a burial of the body. In due time, a black box-like hearse is seen approaching in charge of an undertaker. Out of this, a burial casket is taken and carried on board. Into this the body of the young man is put (it is dressed in a lifelike suit of black cloth) and carried on shore; where, besides the hearse, another carriage is in waiting, in which the mourning brother, accompanied by the benevolent friend, follows the body to a beautiful cemetery, at quite a distance from the city, where the final burial takes place.

I now follow the surviving brother as he re-embarks and continues his voyage until he reaches his home at some of the growing sea port towns of Florida, where he is engaged in the lumber business, to which he had been brought up by his father in Maine, his native

And now, before closing, the spirit brother was allowed to come into close personal rapport with the medium for the special purpose of sending to his father. John Willis of West Paris, Me., a message of confession, and a petition for pardon. The act thus attempted, though rather imperfectly carried out seemed to afford the spirit great relief, and he departed in joy and gratitude at the re-

I have an interesting sequel to the above which, under all the circumstances, I feel justified in giving somewhat in full, although it does seem slightly to intrench upon the sphere of family affairs. I immediately write as follows:

Boston, March 17th, 1885.
Mr. John Willis, W. Paris, Me. Dear Sir: I have some interesting information in my possession that I wish to impart, but am not certain that the address I now use is the right one. Allow me, then, to ask: Had you an invalid son who was taken South by steamer in the hope of saving his life, but who died and was buried on shore before the place of his destination was reached? If a favorable response should come from this, you may expect something further from me of especial Respectfully yours, interest to you.

HERMAN SNOW.

To this came a prompt reply as follow: W. Paris, Me., March 18th, 1885. DEAR SIR: Yours of 17th just at hand, and

in the absence of father (John W. Willis) I will say that I had a brother die on a steamer en route to Jacksonville, and was buried at Port Royal nine years ago last October. Any information you may have in regard to the same would be thankfully received.

FRANK L. WILLIS. Yours truly.

Some slight discrepancies being revealed by this reply, I went again to the medium and before reading the letter to her, I asked of her spirit guide some further light upon the subject. In response, Mrs. W. was at once entranced, the spirit G. D. Willis being personally present, and through these means a very full and clear statement of facts about the family was obtained. I shall, however, here make use of only such additional facts, as may be needed to clear up apparent discrepancies, especially in the use of initials in the names given. It would appear, that there are two brothers in the family with the same initials, and only to be distinguished by the order in which the letters stand: L. F. Willis, of Florida, and Frank L. of the eastern home, from whom my letter was received. Hence with this explanation, the seeming discrepancy is transformed into a confirma-tion of the alleged facts.

My response to this note of Frank L. Willis was dated March 20th, in which I sent, nearly in full, the vision as given above, and also all the minute particulars subsequently re-ceived from the spirit brother in regard to the family. The letter was a lengthy one, and no copy was retained; but it was certain-ly it subgracter that could not have offended by merely taking hold of one of the wires. No operator yet has been able to explain it patters and sandor, much less one of high

spiritual perceptions and aspirations. The only claim urged by me, and with sympathetic tenderness and respect—was that kirs. W. should frankly write me how much of truth there was in what I had thus seemed to obtain from invisible sources. But, although more than a month has now elapsed, no reply has been received. Hence it is that I have decided to lay the matter open to our Spiritualist public, in the hopes of thus obtaining from some one who may possibly know of the leading facts of the case, what, had my reasonable request been acceded to, I should have obtained in a more quiet and less objectionable way. But, when regarded from the higher standpoint, something more than private interests and individual sensitiveness should be kept in view, especially the promptings of these members of the family now on the other side of life, and who, as in the present instance, are ever laboring in all possible ways to reach and lift up those still in the earthly life.

Spirit Messages by Telegraph.

To the Editor of the Religie-Philosophical Journal: It may, perhaps, be of interest to your readers to know something of the writer's phase of mediumship, which is, as far as he is ac-quainted with facts, quite rare, if not an isolated case. In order that all may be fully understood, I will use the first person in speaking, hoping that your readers will overlook the repetitions of the objectionable little pronoun "I." In order to be correctly understood, I shall commence back at the beginning of my experience in the investigation of Spiritualism, and bring the matter up to date. I will only give such facts in my history as may seem to have a bearing on the subject matter of this letter. Suffice it to say that I was reared a Methodist, my father and mother both being Methodists, and having myself united with this branch of the Christian church some twelve or fifteen years since, I have been an active member thereof, and as far as I knew, a believer in its creeds and doctrines. I had often heard of Spirit-ualists and Spiritualism, but had no personal acquaintance with either, as I regarded the former as cranks and frauds, and the latter as the result of the former; or thought if there was any truth in their teachings it originated from the devil, as I had been taught to believe. So much by the way of personal history. I will add, however, that I am now thirty-three years of age, having passed the age of boyhood and young America smartness, to a point when I was willing to know the truth in any matter—no matter what! Allow me to say, however, that my prejudice up to the time these demonstrations of which am about to speak commenced, against Spiritualism, was of the most marked and bitter character. I speak of this to show the fact that what came was unexpected and I might say unsought. About ten or twelve years ago as a matter of amusement, I partially learned telegraphing, and had arrived at that uncertain stage in operating, when I could have been dubbed by professional operatives a "plug" operator, a fact that becomes an important factor in what is to follow. About nine months ago, my wife and self called one evening at a neighbor's to make a friendly call. The husband was a believer in the spiritual philosophy, but has no mediumistic qualities whatever. His wife is a member of the Presbyterian church and an unbeliever in Spiritualism, and my wife, while not a member of the church, was nevertheless much opposed also to this philosophy. During the evening the conversation was in some manner led to this subject of Spiritualism. Merely in jest some of us suggested that we set at the table and see what would the table swayed to and fro, and test questions, one after the other, were correctly answered by its tipping. Then calling the alphabet was suggested, and among the messages received was one telling my wife and self to set for independent writing at home. We were much amused, but in company with Mr. Wilson, the neighbor referred to, we sat at home for several evenings with two common slates on the table, getting messages every evening, but as yet nothing upon the slates. After we had sat, probably a dozen evenings, what was my surprise one evening to hear distinctly a telegraphic period, and this repeated several times. Then next the old office call, "F. H.," where I learned telegraphing. I then commenced asking ques-tions. I first asked, "Who is this?" The answer came, "J. R." (The young man of whom I learned). "Where did you work, F. H.?" was next asked, and answered correctly. Following this, I asked all manner of test questions, all of which were correctly answered. You may imagine our surprise. We were nonplussed. Having always been so much opposed to this philosophy, we tried to keep the matter very quiet, but the phenomena was too great, and our house swarmed with people of all classes and religions. It having come to the ears of our good and venerable townsman, Mr. J. H. Wade, an active an honest Spiritualist, he came to our house in company with Mr. E. P. Wright, superintendent of the Western Union Telegraph. Both being good sound operators, they listened to the tiny raps, and were soon convinced of the genuineness of the telegraphing. Mr. Wade had a son who has passed to spirit-life, who was an operator. He immediately telegraphed to his father, giving the most minute directions how to make a key and sounder, or rather how to adjust them and enclose them in a box.

Let me say right here that each telegraph operator has his peculiarity in writing on a key, the same as does any person in writing with a pen on paper. The writing of Mr. Wade's son was peculiar and well known to both him and Mr. Wright, both of whom declared the raps on the slate to correspond with his writing exactly. According to directions the box to contain the key was made as follows: Two common school slates were joined together by four upright pieces, the two slates making the top and bottom of the box. In this was placed an ordinary key, such as operators use. This was attached to a sounder, and to the battery the same as all short circuits are connected, and which is too well known to need more minute description. When operated the box is closed and fastened by a hook.

I should have mentioned that by direction a small, thin piece of metal is fastened to the top of the key, and the top or the slate can rest firmly on this. Their philosophy is that they gather strength from the medium, and conduct it through the slate top, which is porous to the brass piece and down that to he key. Messages by the dozens have come in this way, and many splendld tests of spiritual presence. I only hold my hands lightly upon the box. It works equally as well in

have seen it. I have the promise of getting messages served without even touching it in any manner. These facts can be substantiated by many of our best citizens. Now what can your pseudo scientists say to this? Cleveland, Ohio.

For the Beligio-Philosophical Journal. From the Pacific Coast.

Mr. George Chainey's Theosophy in the Light of the Blavatsky Exposé-Dissatisfaction in San Francisco at Mr. Chainey's Theosophic Lectures, and Unpopularity of Anna Kimball-A Bogus Materializer - Mrs. Crindle-Reynolds again completely exposed.

BY WM. EMMETTE COLEMAN.

In view of the fact that Mr. George Chainey now lecturing in San Francisco, is an ardent admirer of Madam Blavatsky's "Isis Unveiled," and is a devoted adherent of her system of Theosophy, as expounded by the quondam free-love apostle, Mrs. Anna Kimball, who has attached herself to Mr. Chainey and travels with him, the attention of Mr. Chainey and of others honestly believing in the multitudinous absurdities found in the works of Blavatsky, Sinnett, Olcott, and other Theosophists, may be invited to the expose of the tricks of the founder of Theosophy contained in another part of this paper. The foundation of the latest phase of Theosophy is the existence of Koot Hoomi and other adepts, but there is wealth of evidence in the Blavatsky-Coulomb letters, that these adepts are pure myths, creations of the Blavatsky's teeming imagination. There is also much evidence that the whole system of Theosophy, claimed to emanate from the Mahatma adepts, is also an emanation from her brain, evolved from time to time, with variant modifications, as according to her exuberant fancy. The whole thing is evidently the offspring of imposture and deception, a baseless fiction; and yet honest, well-meaning people are so weak as to suffer themselves to be hoodwinked into becoming the followers of such a woman, and to accept as nature's truth the farrage of pseudo-mystic adsurdity, which she has concocted and is palming off upon her credulous dupes as the highest wisdom of omniscient sages. Alas for the weakness of humanity! How deplorable it is to see intelligent men and women the victims of such unmistakable charlatanry, letting themselves be used as tools,—as aids to the glorification of this Muscovite impostor. It is to be hoped that the recent expost may open the eyes of some. at least, of her American sympathizers, and that hereafter they will let the "unclean thing," Theosophy as at present engineered, severely alone. A true Theosophy, for the study of the occultic forces of nature, in a rational, scientific manner, is a desideratum; but the bastard Theosophy of Blavatsky and Olcott, with its juggling tricks and spurious adepts, is a disgrace to the age.

Mr. Chainey has been speaking here for several Sundays to large audiences. He is earnest and at times eloquent, and the spirit of his discourses is good; but much of their subject matter I cannot commend. Nearly all of them are saturated with Theosophy. some of them being merely expositions of theosophical vagaries from first to last. Such sentiments are displeasing to many of his auditors; and I hear constant complaints of the outre and queer ideas voiced by him. In his lectures we have laudations of Blavatsky's Isis Unveiled," of Anna Kimball's seership, and of the wonderful powers of the adepts. We are constantly told of the astral body and of the astral light; of the elemental spirits of water, air, etc., which inhabit our bodies, and great adept Jesus and can now be expelled by the adepts of the present; of the various re incarnations of the soul in matter; of the large number of persons on earth who really do not own, as yet, their own souls; and all the other non-sensical jargon of Blavatskyism. Last Sunday morning, at the conclusion of Mr. C.'s lecture on "The Prodigal Son," which abounded in Theosophical absurdity, the chairman of the Executive Committee in charge of Mrs. Watson's ministrations, asked me what I thought of that lecture. "Nine-tenths of it was bosh, destitute of truth," I replied. "That is my opinion," said he; "and," continued he, "I regard our platform as prostituted by such lectures, but suppose we will have to put up with it till our speaker returns." Mr. Chainey's connection with Anna Kimball has done him no good here; as Mrs. Kimball is very unpopular here, and I notice that very few of the better

class of our Spiritualists countenance her in any manner. Mr. J. H. Wild, who has for some time past been a personator of "spirits" for the San Francisco "materializers," Crindle-Reynolds, Southers, Caffray and Co., and who has of late been giving materializing scances on his own hook, recently gave a public exhibition of the manner in which the tricks of the "materializers" are performed. He first gave a séance in the semi-dark condition in which such scances are usually conducted and then, in the light, showed how it was all done, including the materialization and dematerialization outside the cabinet. I at tended the exhibition, a ticket being furnished me as correspondent of the Journal Though not as skillfully done as by Reynolds and Co., a good idea was given by Mr. Wild of the manner in which the tricks are performed. At various times while giving his materializing scances during the last few months Mr. Wild has asserted to different ones that they were all fraudulent, but that since the people wanted fraud he would give it to them. In reply the materialization devotees attending his scances have said that it was not true: that his seances were genuine; that he was obsessed and made to deny their genuine-ness, and was not responsible for what he said about them. His recent public expose is regarded by these people as another evidence of his obsession, and should he resume his scances they would still regard them genuine. Can human nature descend to lower

depths of folly and credulity than this? Last week at Stockton, Mrs. Crindle-Reynolds was once more completely exposed. Certain newspaper reporters caught her and held her while in the act of personating a spirit, in her chemise. Her wig-, masks, and paraphernalia were captured, and the admission fees refunded to the audience. Ful accounts of it were published in the Stockton papers, and a summary of the matter telegraphed to the other principal papers in the

Presidio of San Francisco, Cal.

State.

Some Notable Changes Made by the Old Testament Revisers.

Among the lighter touches of the revision of the Old Testament are those which occur in the well-known passage which is here given as revised: "But I know that my Bedeemer liveth, and that he shall stand up at the last upon the earth, and after my skin has been thus desiroyed, yet from my flesh

shall I see God, whom I shall see for myself and mine eyes shall behold and not another." Another well known passage in Ecclesiastes becomes: "Remember also thy Creator in the days of thy youth, or ever the evil day come or the years draw nigh when thou shall say I have no pleasure in them." The change here is, "remember also" for "remember now," with another variant, "or ever the evil days come." for "while the evil days come." days come" for "while the evil days come

The witch of Endor now sees only "a god," not "gods," ascending. In proverbs "a naughty person" becomes "a worthless per-son." "Wine is a mocker; strong drink is raging," becomes "Wine is a mocker, strong drink a brawler." The substitution of modern words for archaic expressions have only taken place where the word was not only obsolete, but to the public unintelligible. "Coat of mail," for instance, is substituted for "brigandine." For the word "cockatrice." there is given "basilisk," with "adder" as the marginal alternative.

The following are examples in which the actual task of revision is distinctly seen: Authorized version—Genesis xxii, 14, "In the mount of the Lord it shall be seen;" revised version, "In the mount of the Lord it shall be provided." Authorized version—Exodus xiv., 20. "And it was a cloud and a darkness to them, but it gave light by night to these.' Revised, "And there was the cloud and the darkness, yet gave it light by night." Authorized, Job xxxi., 35, "Behold, my desire is that the Almighty would answer me." Revised, "Lo, here is my sign above, let the Almighty answer me." Authorized, Job xxxvi., 18, "Beware lest he take thee away from his stroke." Revised. "Beware lest thou be led away with thy sufficiency." Authorized, Psalm Ixvili., Extol him that rideth upon the heavens. Revised. "Cast up a highway for him that rideth through the deserts." Authorized—Psalm lxviii., 19—"Blessed be the Lord, who daily loadeth us with benefits." Revised, "Blessed be the Lord, who daily beareth our

Isaiah xl., verse 3, authorized, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord." Revised, "The voice of one that crieth, prepare ye in the wilderness the way of the Lord." In all these cases, as in many others, there seems to have been a strong minority among the revisers which held out for the alternative readings and succeeded in putting them in the margin, which contains most of the scholarship of the revision. The first verse in both the authorized and revised versions is the same. The first alteration occurs in the second yerse, where, instead of, "And the earth was with-out form and void," we read, "And the earth was waste and void." The text of the story of the Creation is without other striking variations. The same may be said of the description of the Fall and of the Flood. In the Ten Commandments are some verbal alterations, the most striking being that the sixth, "Thou shalt not kill" (Exodus xx., 13), be-

comes, "Thou shalt do no murder. The connection of America with the revision remains to be noted. It is explained as follows in the preface: "The revisers had already made some progress, and had, in fact, gone twice through the Pentateuch before they secured the co-operation of the American Old Testament Revision Company. The first revision of the several books was submitted to the consideration of the American revisers, and, except in the case of the Pentateuch, the English company had the benefit of their criticisms and suggestions before they proceeded to the second revision. This second revision was in a like manner forwarded to America, and the latest thoughts of the American revisers were in the hands of the English company at their final review. in every instance the suggestions from America were treated with the same consideration as those from the members of the English company, and were adopted or rejected on their merits." The preface adds that those points on which there was ultimate disagreement are placed on record in the appendix, filling sixteen pages. The American emendations so recorded are chiefly directed towards modernizing the translation by the omission of obsolete forms, both of language and spell-

No Sphere of Miracles.

The Rev. Dr. Newton Discusses the Work of Healing Performed by Christ.

The Rev. R. Heber Newton spoke as follows in the course of a late sermon: "Christ's chief wonders were works of healing. Why should he not have healed the sick, as is reported of him? Look all around you the facts which are recurring in our land as they have occurred again and again in our history. Discount all you please in these stories of humbug. Allow for any amount of charlatanism on the part of professors of the faith cure and of the mind cure, and for any amount of imagination on the part of the credulous patients—and there remains a residium of hard fact which will not away at our bidding. Men and women are being healed of certain disorders in a manner that is unaccountable to the practitioner who knows of no force in therapeutics save pills. It is too soon to dogmatize about this fact. Doubtless there is no violation of law nor any suspension of law there, but only the action of higher laws or forces than those usually re-cognized. There should be no difficulty on the part of any intelligent person in recognizing that the forces of the inner nature, the forces of which are stored in mind, in conscience, and in will, may be well-nigh omnipotent over the physical nature. As man becomes increasingly a mental being rather than a physical being, we ought to look to mind for the action upon matter of forces which have not been realized in earlier days, though still under the old reign of

"The wise soul expels disease.' Thus sings Emerson. What diseases, then, must such a soul as was in Jesus have expelled? Try seriously to consider what a stupendous force, intellectual and moral, must have been stirred in the man who made Christianity, what an enthronement above the physical nature there must have been in one who lived in perfect obedience to the laws of the moral nature, what undreamed powers must have streamed from him who lived so close to the heart of nature, so open to the soul which breathed through it, and you will not wonder at the wonders of Jesus. If you think that is taking the mighty works of Jesus out of the sphere of what we have known as miracles, I answer that you are right, but that we never should have supposed such a sphere, which nowhere exists, in so far as we can see, in the heavens above or in the earth beneath, in physics or in ethics, in man or in

"As a man grows out of the physical sphere he climbs into a spiritual sphere, only to find that his new powers, apparently setting the laws of the material realm at defiance, are still the action of forces which own the sweep of the law, If you think that this view denies

the supernatural character of the forces which were working in Jesus, I answer that it does deny their preternatural character, that it does affirm their thorough naturalness, but that it also affirms, in a newer and deeper and most natural manner, their supernaturalness. It would be the height of folly for us to deny outright the possibility of such a one as Jesus having mystic powers. The presence of asinishing forces over nature, latent in man, is being disclosed in our age in a most unprecedented manner. Science is giving man a control over physical force, that would have been absolutely miraculous to earlier ages. Physiology is disclosing in the phenomena grouped together under the generalization of hypnotism a superiority of man to the ordinary laws of pattern which man to the ordinary laws of nature, which would have been scouted a generation ago. Psychical Research societies are scientifically investigating the mysterious forces which have given rise to Spiritualism, and are already on the track of powers which are enough to drive an old-fashioned materialist mad. In the great words of Emerson: 'Every solid in the universe is ready to become a fluid at the approach of mind, and the power to flux it is the measure of the mind."

For the Religio-Philosophical Journal. The Future of Modern Spiritualism.

BY CHARLES DAWBARN.

No. 4.

I have already alluded to the expressions of our talented sister of San Francisco, as reported from time to time for the JOURNAL. Her utterances are claimed to fall from inspired lips, but I was none the less grieved to find her saying that "a virtuous will and a pure desire impose an impregnable barrier between mediums and evil spirits." Grieved only because though itself a statement of truth, it contains an inference that is untrue; for it implies that mediums may rise superior to the rest of humanity on earth.

Show me the man or woman whose "virtuous will and pure desire" is always to the front, and you show me perfect manhood. It has not yet been attained by the archangel, and to demand it that the state of the state o and to demand it for the mortal race would be to assume that humanity has reached perfection. But when you actually demand it from those whose sensitive nature compels a psychometric reflection of their surroundings, with even less power of resistance as their development grows more complete, you are descending from the sublime to the ridiculous.

I cannot believe that the thought of an experienced control could have found such utterance through that speaker, but I feel that inspired by the audience before her, she kept to the level of the manhood that delights to expose fraud, rather than to analyze it, and discover the grand truths with which it may be permeated.

Every speaker can win cheap applause by fierce denunciations of fraud. The writer has tried it in all sincerity, and found it so; but he looks back with sorrow to the time and thought he so wasted, for he to-day recognizes that almost always the fraud, whether by spirit or mortal, is as true to its conditions as is the pure, gentle ministrations of the loved one "gone before."

Most assuredly the future of Spiritualism

will show men and women with such knowledge of spirit laws, that what we now denounce as fraud, will only suggest united effort to bless both mortal and spirit with a knowledge that shall make truth the one thing desirable; but as a matter of fact, when the medium shall be well-born and well-sus-tained, frauds will be very few and far be-tween. Spiritualists of to-day may as well realize that they have got to study and master other laws of human nature than those of spirit return, if they aspire to raise the manhood of a medium to a higher level.

But the future of modern Spiritualism will have an influence upon mankind of which few yet dream. Man is three-fold in nature and necessity here upon earth. Physical, mental, and spiritual is the completion of manhood; but the trouble is that one or the other has gained an unlawful supremacy. The old Greek showed us a perfection of form, with beauty in every curve, and manliness on every brow. They also pressed the mental into an activity that sought knowledge in many directions. But the spiritual was very dark to that people, and as a consequence cruelty and vice was born from a body in which the soul had no voice.

You may even unduly press the spiritual to the front, till manhood shall become unpractical and unable to fight the battle of life. We want a due cultivation of all three, and the Spiritualism of the future is going to supply it.

It is needed in every phase of our phenome-na. The magnetic healer whose force is coarse with animal strength, will have greater power when intelligence is added by cultivation; but the coming healer who will almost vanquish human disease, will work from the spirit, in the spirit and through the spirit, to a degree impossible to the most advanced healer of to-day; and the absurdities born of a clairvoyance, based only on spirit sight, will disappear as you train that sensi-tive in school and college, and will grow glorious in use and power as the spirit shall win control, and outwork wisdom in practice.

One of the marked distinctions between the Spiritualism of to day and that of the future will be that the coming man will have so mastered the laws and powers of his own nature, that the bungling attempts of to-day to draw the line between phenomena produced by man mortal, and that which has its source in life beyond the grave, will have become a sort of prehistoric ignorance born of superstition and self-conceit; and the efforts at investigation in the calm, scientific spirit of inquiry advocated by the Journal, will surely have resulted in the establishment of a soclety for psychical research in every local centre of thought throughout our country.

We are to day in the habit of drawing a marked distinction between the scientific and unscientific mind; and sometimes we feel pity for the poor thinker who finds doubt and darkness in the very phenomena which means angel presence to us. But the time is not far off, when our children will learn that a large proportion of our present phenomena carries no proof of the presence of the "arisen man," but is born of the powers called "occult" within our own mortal mentality; and in that coming future there will be no such difference as now divides the thinker from the believer; for when the above dividing line is once clearly marked, man-made fraud will become almost impossible. When men are once agreed as to the limit and extent of the power of the mortal, then, and not till then, will our phenomena stand out as scientific truth in an attractiveness that will fill every hall with attentive listeners.

[To be continued.]

Horsford's Acid Phosphate. MAKES A COOLING DRINK. Into half a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the

BY HESTER M. POOLE. [106 West 29th Street, New York.]

THE WILL OF THE SPIRIT.

Seek not the audible! The voice that cries, distrust; For by the inward ear, those must Hear what the spirit wills.

Voiceless and wordless comes The message that shall rule,— Mightiest in silence is the school Wherein the spirit learns.

Resist not heaven, when A greater force than this Which swings the earth thou must resist The spirit's will, obey!

MISCELLANEOUS. Helen Campbell has begun a serial story in the Christian Union, dealing with the widespread discontent of the working classes, and portraying the conditions under which they live. These phases of the poor and suffering are depicted with a conviction that the settlement of social questions involves justice to employer as well as employed. She brings out the truth that what is needed above all things, is a clear, just and sympathetic understanding of the relations and duties of

The first English club for both sexes was established in London in 1769. At that time so general was the conviction that women, in their association with one another, were the necessary victims of envy and jealousy, that one article of the constitution provided that the ladies should only nominate, and ballot for gentlemen, and that the gentlemen alone should have it in their power to blackball a lady; the reason being urged that " no woman of wit, of beauty, grace or presence, would ever be elected by her own sex."

The recent statement of Chief-Justice Greene of Washington Territory, continues to excite much comment. "Twelve terms of court I have now held, in which women have served as grand and petit jurors," he said, "and it is certainly a fact beyond dispute, that no other twelve terms so salutary for restraint of crime have ever been known in this Territory." The declaration is certainly remarkable in the eyes of the average jurymen. Ex-Governor Hoytt gave several instances of the excellent judicial faculty of these juries, in a speech delivered in New York last winter.

Mile. Guillaumin, who lately died in Paris, was for six years before her father's death and for twenty subsequent years, the directress of the Revue des Economistes and of a great publishing establishment. Her editors, sub-editors, proof-readers, and many of her typographic staff used to dine with her once a week, and she often asked the women who folded and stitched the volumes that issued from her presses to Sunday entertainments.
Mile. Guillaumin boasted that she never
quarrelled with any one in her employment.

A French lady recently died at the advanc-A French lady recently died at the advanced age of ninety. Her will contained this provision: "I leave to my physician, whose enlightened care and wise prescriptions have made me live so long, all that is contained in the old oaken chest in my boudoir. The key of the chest will be found under the mattress of my bed." The heirs were much disturbed. The fortunate physician arrived. The chest was opened, and found to contain solely all the drugs and potions, still intact. solely all the drugs and potions, still intact, which the doctor had given his patient for twenty years back.

Clara Barton has taken out a permit for the erection of the first building of the American Red Cross Association in Washington. Miss Barton is successful alike as nurse, business woman, organizer and executor. She can not be called deficient in tender, womanly qualities, in large-heartedness or philan-

The Tribune describes an interesting ceremony. The Ethical Society and the young women are both to be congratulated, for if our sex have any special tendency it is to-ward the study of ethics:

"The ninth anniversary of the Society for Ethical Culture was celebrated yesterday by the graduation exercises of the Ethical Class. On the wall back of the platform hung the motto, formed with flowers. "Deeds, not Creeds." The platform was framed with a border of palms, plants and flowers. On it sat Professor Felix Adler and the class of young ladies who have been under his instruction, once in each week, for the last three years. The instruction has been in the form of lectures and discussions upon moral topics. Professor Adler in his introductory remarks said: 'These young women who stand upon the threshold of a mature life, and who will speak before you, understand what they say and can take the responsibility for it. You will not be compelled to listen to a perfunctory profession of faith. There is no such thing as a graduation from a school of ethics. The real school of ethics is the school

"There were seven essays, all of which gave evidence of careful thought. Each was heartily applauded by the large and attentive audience The essays were as follows: 'The Intellectual Culture of Woman,' 'Truthfulness,' 'The Duties in the Family,' Duties Toward the Poor, Extract from a Summary of the Course of Instruction in Applied Ethics,' 'The Value of Maxims,' (this included a collection of maxims from Proverbs, Emerson and others, made by Mr. Adler for the use of the members of the class), and 'The Purpose of Life.' One of the songs sung by the quartet was as follows:

Task of the ages, to thee our lives we give, Pledged to the Highest, its servants we would live.

May we be strong and true When darkness round us draws, Dauntless to dare and do In that great cause.

Pledged to the Highest, may we be true. AT THE WHITE HOUSE.

Laura C. Holloway, in a late number of the Voice, of New York, makes an eloquent defence of the attitude of Miss Cleveland in regard to temperance. As Mrs. Holloway is a personal friend of Miss Cleveland whose biography she will soon add to the book, "The Ladies of the White House,"—the statements may be regarded as authoritative. To understand the case, it may be stated that Miss C. refuses to take any stand against the use of wine at the White House. Mrs. Holloway rightfully says:

Her friends should realize the embarrassments of her position; because she is a wo-man of strong principles, of earnest convic-tions, and an ideal sense of duty, her place is all the more difficult, and, it seems to me. she should not be judged by the narrow and one-sided view of the partisan, but from the stand-point of the general public. She fills the office of first lady of the land not solely by right of her relationship to the President, but by his wish and at his invitation. By courteey, every social right is here that would An illustrated family journal.

Woman and the Mousehold, be shown the wife of the President. What wife would be so disloyal to her husband as wife would be so disloyal to her husband as to usurp the social power of the office to which he was elected-not she? Surely no

this extreme temperance woman will disappoint the expectations of those who await any public expression of her sentiments at this time: they will not hear them. She will live up to her principles, but if we stop to consider her position before the American people, we can readily see why she can not be a temperance lecturer while in the White

"Let us give her a generous support, trusting her in her silence, believing in her in all things. She is occupied in the performance of a very difficult and delicate task." It seems to the editor of this column, that

Miss Cleveland's position is much more difficult and delicate than that of a wife of the President. Mrs. Hayes, for instance, took a stand which a sister could not take. The sister has her place by courtesy, not by right, and however she may suggest or advise, she has no power to say "There shall be no wine at the table over which I preside." And few will judge so severely as to say she ought not to fill that onorous position, because she can

not there maintain temperance regulations. All evidence goes to show that no better or truer woman has ever occupied that post, as the "observed of all observers." She seems to have that rarest of all endowments-good common sense. She deprecates notoriety, is modest, sincere, self-possessed, and possesses unusual depth and breadth of culture. With her poise, thoughtfulness, candor and good judgment, we can trust that her influence will always tend toward good and good

The announcement of a book by Miss Cleveland which is shortly to be issued by a New York firm, is correct.

Magazines for June Just Received.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The frontispiece for this number is a Study of Drapery and Gesture, reproduced from a drawing by Edward Burne Jones, and a lengthy paper is devoted to this interesting painter by Mr. Claude Phillips. A number of engravings and facsimiles from Burne Jones's most characteristic work are also given. Island and Home, in Sidney Colvin's East Suffolk Memories carry us idly through a beautiful country. In the paper in the Ro-mance of Art series, A. Egmont Hake draws the picturesque figure of Lantara. Charles Whymper, has a paper on Designs in Feathers. From Gothic Glass to Renaissance, is a timely contribution by Lewis F. Day. The illustrations will prove useful to workers in colored glass. In the Home Arts and Industries Association, we are told what is going on in the practical arts in London. Jean Bullant is the profile cut from the French Renaissance this month. The Book of Painters is an article founded on an important work is an article founded on an important work by Carl Van Mander, with illustrations taken from the book. M. Kendall and William Allingham contribute poems, the latter given over to a page of illustrations by Alice Hayers. There are several full-page illustrations in this number and numerous smaller ones.

St. Nicholas. (The Century Co., New York.)
This issue contains the opening chapters of
Sheep or Silver? by W. M. Baker. The story deals with two brothers who seek their fortunes in the West. E.P. Roe, in Driven Back to Eden, gives pleasant accounts of outdoor work and play; J. T. Trowbridge tells how His One Fault involves the hero in still more trouble; Lieut. Schwatka gives a further account of the sports and occupations of The Children of the Cold; and Edmund Alton, in Among the Law-makers, informs us how senate-pages and senators have fun in and out of hours. Haydn is the subject of the third From Bach to Wagner sketch. In addition to all this, there are short stories and articles. Frank R. Stockton's Old Pipes and the Dryad, is a fanciful story. There is an historical article on The Royal Game of Tennis, with illustrations showing the antiquity of the game: Helen's Prize Dinner, by Anna McClure Sholl, one of the prize-winners in the recent competition, will find many readers; A Terrible Gymnast; Princess Papillones, and poems, stories, and pictures, are included in a most interesting conten.s.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) There is a striking excellence in the contents of this number. Henry Gannett opens with a brief article, in which he returns a negative answer to the question, Are we to become Africanized? Professor Benedict, after his discussions on The Nervous System and Consciousness, develops his interesting conclusions on the correlations of thought and organization. M. De Laveleye writes on The State versus The Man, in answer to Spencer's Man versus The State: Spencer replies briefly. Professor Flower, expounds Whales, Past and Present. The Fuel of the Future; Sulphurous Disinfectants; Concerning Kerosene, and The Mediterranean of Canada, are readable papers. The Ways of Monkeys is an entertaining study in natural history; and Professor Grote's Moths and Moth-Catchers is a timely paper. Mattieu Williams closes his valuable series of papers on The Chemistry of Cookery. There are a sketch and portrait of Dr. Alfred Brehm. the distinguished German naturalist and traveler; and the closing departments are of varied miscellaneous scientific information.

THE ECLECTIC. (E. R. Pelton, New York.) This number opens with an interesting paper combating the Spencerian theories, entitled The State versus The Man, by M. De Laveleye, which is worthily followed by a very important article on the burning question of The Russian Advance in Asia by an Angle Indian authority. Sir Henry Rawlinson, K. C. B. St. George Mivart concludes his discussion of Organic Naturals Biddle Big Animals is an Organic Nature's Riddle. Big Animals is an amusing and instructive paper in popular science. Andrew Lang is represented by an interesting study of Comparative Ghost Myths, and Matthew Arnold contributes A Comment on Christmas. Other notable papers are Social Science on the Stage by C. Sutherland Edwards; The German Abroad, by C. E. Dawkins; George Sand, and Jules Ferry and His Friends. The literary notices, foreign liter-ary notes, and miscellany are unusually full, and the shorter papers are of an entertaining character.

THE ST. LOUIS MAGAZINE. (St. Louis, Mo.) The June issue contains articles on Walt Whitman and Holland. Literary Chats; Ladies' Minor Topics: The Decorative Mania; Fashion Notes; Dr. Mary Walker, and Gossip make up a good contents.

HAPPY HOURS AT HOME. (Philadelphia.)

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, theories of the RELIGIO-PHILO-SOPRICAL JOURNAL.]

BLACK AND WHITE: LAND, LABOR AND POLITICS in the South. By L. Thomas Fortune. Editor of "The New York Globe. New York: Fords, Howards & Hulbert. 1884.

Being editor of one of the prominent organs of the colored race, he has thoroughly investigated the subject from a stand-point peculiarly his own, and his statements and conclusions are worthy of careful consideration. His object in publishing the work is to show that the social problems in the South are, in the main, the same as those which afflict every in the global and that the future of the clobal and that the future civilized country on the globe; and that the future conflict in that section will not be racial or political in character, but between capital on the one hand and labor on the other, with the odds largely in fa-vor of non-productive wealth because of the undue advantage given the latter by the pernicious monopadvantage given the latter by the pernicious monopoly in land which limits production and forces population disastrously upon subsistence. His purpose is to show that poverty and misfortune make no invidious distinctions of "race, color, or previous condition," but that wealth unduly centralized oppresses all alike; therefore, that the labor elements of the whole United States should sympathize with the same elements in the South, and in some favorable contingency effect some unity of organization and action, which shall subserve the common interest of the common class.

In view of the fact that the blacks are here and here to stay, land, labor and social problems of the South should receive the attention of the thoughtful minds of the age. In this work we have the views

minds of the age. In this work we have the views of a colored man, who is concise, lucid and philosophical in his statements, and which can not fail to exert a controlling influence when they become generally known. He says:

"A Senator of the United States from the South, whose hands have been dyed in the blood of his fellow citizens, and who holds his high office by fraud and usurpation, not long since declared that his State could very well dispense with her black population. That population outnumbers the white three to one; and by the toil by which that State has been enand by the toil by which that State has been enriched, by the blood and the sweat of two hundred years which the soil of that State has absorbed, by years which the soil of that State has absorbed, by the present production and consumption of wealth by that black population, we are amazed at the ignorance of the great man who has been placed in a 'little brief authority.' That black population cannot and will not be dispensed with; because it is so deeply rooted in the soil that it is a part of it—the most valuable part. And the time will come when it will hold its title to the land, by right of purchase, for a laborer is worthy of his hire, and is now free to invest that hire as it pleases him beet. Already some of the very best soil of that State is held by the people this great magus in the Nation's councils

some of the very best soil of that State is held by the people this great magus in the Nation's councils would superede in their divine rights.

"When the war closed, as I said, the great black population of the South was distinctively a laboring class. It owned no lands, houses, banks, stores, or live stock, or other wealth. Not only was it the distinctively laboring class, but the distinctively pauper class. It had neither money, intelligence nor morals with which to begin the hard struggle of life. It was absolutely at the bottom of the social ladder. It represents the property of the social ladder. It represents the second morals with which the second morals with second morals and muscle.

was absolutely at the bottom of the social ladder. It possessed nothing but health and muscle.

"I have frequently contemplated with profound anazement the momentous mass of subjected human force, a force which had been educated by the lash and the bloodhound to despise labor, wich was thrown upon itself by the wording of the Emancipation Proclamation and the surrender of Robert F. Lee. Nothing in the blatory of manufall is at all Lee. Nothing in the bistory of mankind is at all comparable, an exact counterpart, in all particulars, to that great event. A slavery of two hundred years had dwarfed the intelligence and morality of this people, and made them to look upon labor as the most baueful of all the 'curses a just God can inflict upon humankind; and they were turned loose upon the land, without a dollar in their hands, and, like the great Christ and the fowls of the air, without a

place to lay their head.

"And yet this people, who only a few years ago, were bankrupts in morality, in intelligence, and in wealth, have leaped forward in the battle of progress like veterans; have built magnificent churches, have accumulated large landed interests in country, town and city, have established banking houses and rail-

PROCEEDINGS OF THE ILLINOIS PRESS AS-SOCIATION, at its twentieth annual meeting, held February 18, 19, and 20th, 1885, at Jacksonville, Ill. Carrollton, Ill.: The Patrlot Steam Printing Establishment.

This report contains, besides the regular routine business of the Association, several excellent ad-dresses, the merits of which show conclusively that many of the editors of this State are the right men in the wrong place; they should be Senatus, Congressmen, or Cabinet officers. Of course they are an honor to their present profession, but the "Ship of State" would be safe in their hands.

THIRTEENTH ANNUAL REPORT OF THE Franklin Reformatory Home for Inebriates, of Philadelphia, located at Nos. 911, 913 and 915

This is an excellent report of an Institution that has done a noble work for a certain class of unfortunates. Such institutions as these are really the saviors of the world. Its figures show excellent results.

MAN'S IMMORTALITY. A Piscourse Delivered before the Harmonial Society, New York City, Jan. 13th, 1885. New York: Harmonial Publishing Company. Price 10 cents. This is an excellent lecture, which every thoughtful mind should read.

New Books Received.

LUCK OF A WANDERING DANE. By Haus Lyk-kejaeger. Philadelphia. Price, 25 cents. THE WHAT-TO-DO CLUB, a Story for Girls. By Helen Campbell. Boston: Roberts Bros. Chicago:

The Colgrove Book Co. THE SOCIAL LIFE OF HEAVENLY SPHERES. By Mary Washington. San Francisco. Price, 10

THE EXPERIENCES AND OPINIONS OF GEO.
Washington, from Spirit Life. San Francisco.

THE DIRGE FOR PHARAOH; or the conflict be-tween Modern Science and Religion. Sermon by Rey. L. H. Tafel. Philadelphia: The New Church. Pub. Co.

NO COVENANT WITH THE NATIONS! A Sermon by Rev. J. R. Hibbard. Philadelphia: The New Church Pub. Co.



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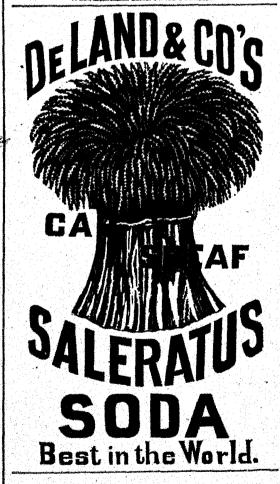
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Jan. 9, 1885.

Augusta, Ga.

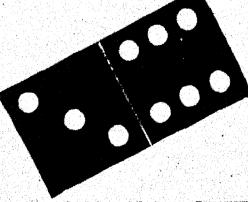
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Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communica tions of correspondents.

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 re turned, unless sufficient postage is sent with the request

When newspapers or magazines are sent to the JOURNAY, 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, June 6, 1885.

A Thousand Miles from His Sanctum.

The Editor in New York and Brooklyn-Church of the New Dispensation-Mrs. Lillie-Social Gathering-Personal Mention-Prof. Thomas Davidson-Visit with R. Heber Newton D. D .- Another D. D .-Materialization Incident-Summing Up.

Nowhere in this country is there a more healthy and truly spiritual growth among Spiritualists than in Brooklyn, with a few exceptions it is not equalled elsewhere, and this is largely due to the influence of the Society known as The Church of the New Dispensation. The faithful few who have labored unceasingly and unselfishly for several years in this Society, and the one from which it is an outgrowth or development. have the satisfaction of seeing good and permanent results in return for their efforts. Sensationalism has been eschewed, true spiritual culture encouraged; yet due attention and full appreciation given to the phenome-

MRS. J. T. LILLIE.

That estimable woman, Mrs. J. T. Lillie has filled the office of speaker during the past year with good satisfaction; many are anxious to retain her, but she feels it were better that other fields be worked for the coming year, though a part of her time will undoubtedly be passed with this Society. She is doing a noble work and is generously and effectively seconded by her devoted husband, who is always popular and ever ready to aid in every enterprise calculated to benefit any Society with which they are engaged.

A SOCIAL GATHERING.

. On Saturday evening the sixteenth ult., Mr. and Mrs. Lillie gave a reception in honor of the Journal's editor and contributors, at which old and new friends attended in full numbers; Mr. and Mrs. Henry J. Newton. Mrs. Maud E. Lord. Mrs. Crans and others from New York being present. Mesers. Nichols, Tice and Newton made felicitous remarks, but the most witty and brilliant speaker among the gentlemen was Mr. Lillie whose ready genius for improving an opportunity gave him the blue ribbon. Mrs. Lillie spoke with that earnest sympathy and depth of feeling so familiar and pleasing to those who have the good fortune to know her. Mrs. Lord, as usual, interested the friends and spoke with her accustomed facility. The kind things said of the Journal and its work by these representative people were not taken by its editor as his own, but as belonging to the noble corps of contributors and friends who have done so much to make the paper a power for good and without whose continuous and hearty cooperation he could have done little. And in the name of these faithful co-workers he endeavored to express his warm appreciation of the kindly sentiments expressed by the several friends. The pleasure of the evening was varied and heightened by several recitations and songs. Miss Thompson, a sweet-faced, petite young lady whose rendition of "Tommy and his Star" was a revelation of training and genius wholly unexpected by most of the company, was complimented in warm terms by Mr. John Oakey. President of the Amaranth Dramatic Club. Mr. Oakey also gave some amusing impersonations; though evidently embarrassed by the brilliancy of Miss Thompson's effort, he warmed to his work and did well. Mrs. Brundage, President of the Ladies Aid Society, connected with the Church of the New Dispensation, rendered a song with fine sflect. There is a house on Dearborn Avenue in Chicago, whose occupants will be glad to see any of these friends when they visit the to-be most populous city of America.

THE EDITOR IN THE PULPIT. On the following Sunday evening at Mrs. Lillie's request I spoke in her church, to one | tive participants in the proceedings. Though | mained long enough for her to observe the

of the most intelligent and attentive audiences it has ever been my pleasure to greet. called for a subject for an improvization: whereupon a bright-looking young woman responded. "Progression the life of the soul." Taking this as her theme and under a deeper inspiration than we remember to an eloquent, rythmical exposition of her subject, which was pronounced by friends who have listened to her for years as the best she had ever given.

BRIEF PERSONAL MENTION.

All New York and Brooklyn Spiritualists know or ought to know Mr. and Mrs. Milton Rathbun. Mr. Rathbun has grown up from a youth under the influence of spiritual teachings and no man with a finer soul or keener moral sense is to be found in Gotham. Mrs. Rathbun has of late years done good service with her pen and as an amateur lecturer; it is to be hoped that she will ere long pleasant country home in Mt. Vernon I spent an evening and renewed acquaintance with those two bright boys, Frank and Charlie, of whom I had something to say two years ago, after rolling on the grass with them under the big elms that protect and shade the happy home of Mrs. Helen J. T. Brigham up in New Hampshire. Returning to the city next morning, an hour was spent with those ceaseless workers. Mr. and Mrs. Henry J. Newton; although they had been up late the previous evening, having had a scance in their parlors with Mrs. Lord as medium, they were found ready to spend time on callers, of whom they seem to have no end. Among. those who dropped in on this morning was Mr. Merrit who so zealously disseminates Spiritualist literature, and Mrs. Leah Underhill, the elder of the noted "Fox girls," a lady now beyond middle age, but full of zeal. Her book, "The Missing Link in Modern Spiritualism," is bringing her once more prominently before the world after a life of many years retirement from public notice.

I missed seeing Mrs. Brigham, but next summer shall sit on the porch of her farmhouse among the green bills of New England: and away from the noise and bustle of the great city where she has for years done such good work and carried light and comfort and hope to so many hungering souls, we will canvass the two worlds. Mrs. Hester M. Poole, a favorite with the Journal's readers, is now pleasantly located in New York, where she will have more time for her growing literary field. I found Mr. Poole also greatly pleased with his return to city life; he was free to confess that sitting in his pleasant library and reading the latest thought of the day on science, religion and philosophy had more charm for him now than bee culture and mixed farming which have taken up his time of late years. Many other earnest friends were briefly visited and many more would have been had it been possible. With no desire to miss any, the limit of time and endurance prevented extended visitation; and this the good souls whom I did not see will consider.

PROF. THOMAS DAVIDSON.

While in Brooklyn I attended one of a course of most instructive lectures given by Prof. Thomas Davidson, who is quietly expending the results of wide culture and deep thought upon a select circle of thinkers in and about New York. However widely one may differ from Mr. Davidson it is impossible to listen to him without great gain. I hope another winter will find him in Chicago. Whether it be practicable to establish a new school of thought or a church on the basis he formulates, may not be wholly clear; but that he has much to give that will stimulate true spiritual growth and grander, clearer conceptions of life is beyond doubt. He is a Spiritualist in the broad, philosophical meaning of the term, though as yet he has not seen the evidence needed to bring home to him a knowledge of the return and manifestation of those once in mortal life.

R. HEBER NEWTON, D. D. One afternoon I took the cars on the Long Island railroad and went out to Garden City, in response to a note from R. Heber Newton. D. D., who had cordially invited me to visit him at his country home. Here he spends most of his time, going to New York on Sundays to preach and upon other occasions as required. Here, far way from the turmoil and confusion of traffic and commerce.fanned by the bracing breezes from the ocean, and surrounded by those whose love makes duty a pleasure in helping him in his work, he can study and grow as he could not in the city.

The Stewart estate owns eleven thousand acres in this vicinity, and the village of Garden City is a part of it. Here is the Episcopalian school and the beautiful cathedral erected and endowed by Mrs. Stewart who has just conveyed the buildings and some thirtyfour acres of land to the church authorities -a gift valued at \$2,000,000. The cathedral is a small, but beautiful structure, perfect in design and finish; a splendid religious toy which can never be of much practical use in elevating man or contributing to his happiness. It appeals strongly to the few with esthetic tastes who may be so fortunate as to inspect its faultless proportions and expensive finishings; and as a monument marking the resting place of the mortal remains of the merchant prince—whose body is supposed to be in the crypt beneath the altar-it will

long remain an object of interest to visitors. I found Dr. Newton at the station awaiting my arrival, and seated with him in his carriage the venerable Elizabeth Peabody whom I had last seen on the platform of the Concord School of Philosophy as one of the most ac-

eighty-one years of age, quite feeble of limb and nearly blind, her brain is clear and her At the conclusion of the discourse Mrs. Lillie | interest in current matters of philanthropy and literature as keen as ever. A drive of less than half a mile brought us to Dr. Newton's spacious house, where I was cordially greeted by Mrs. Newton, several manly sons, a beautiful daughter, and at least four fine have ever before seen her, Mrs. Lillie gave | hunting dogs who I was glad to see regarded themselves as part of the family and made as free in parlor and library as does a Scotch cousin of theirs in my own house. Familiarity with Dr. Newton's pulpit utterances had brought me to respect him and admire his ability and courage, but it only required five minutes in his library to warm me to a sincere and I believe lasting affection for the man. I found him much younger than I had supposed; he is forty-four and looks six years younger. During the three hours spent with him he impressed me as earnest and thoughtful; full of buoyant hopewet well poised; courageous but modest: ingenuresume her work in both directions. At their | ous and receptive, yet with keenly analytical mind, and highly trained reflective faculties; caring nothing for religious forms and ceremonies merely as such; with a profound respect for truth and an unflagging desire to find it; slow to reach final conclusions; intrepid in maintaining a position so long as he deems it correct, but ever ready to change when once his judgment is convinced; a logical and well-trained mind, in a sound and finely formed body.

> Soon after we had settled down to the discussion of spiritual matters, Mrs. Newton came in; and in a half-apologetic way remarked she was anxious to hear what was said and would keep very still. I told her I was only too glad of her presence for it made the room seem more like my own library where my wife was always welcome and where she often assisted me in giving visitors information sought, or took up the conversation when she saw I was flagging. So we three sat through the latter half of that delightful afternoon, Mrs. Newton rigidly maintaining the silence she had promised; even when Iattempted to elicit an expression of opinion, she replied by saying she knew so little of the subject that she felt it best not to say anything; and contented herself by listening. with now and then a question. I have never had a more comprehensive series of questions. nor one showing greater scope of thought upon subjects of which I am supposed to know something than were put by Dr. Newton. He interspersed his questions with brief yet candid expressions of his own views as occasion seemed to demand. I did not go to the Doctor's home in the capacity of a newspaper man, to write an interview. And as it would be unfair to attempt to quote the language of an informal and friendly conversation with a man standing in the delicate and closely ohserved position that Dr. Newton does, even if it could be done in his own words. I shall not attempt it. I may say, however, that his attitude toward the phenomena of Spiritualism is as friendly as could be reasonably asked. I prefer to quote from his public utterances enough to show his bent. In a sermon preached some two months ago, a portion of which was republished in the JOURNAL, Dr. Newton touched upon Spiritualism in the fol-

lowing language: "Below all the charlatanry of Spiritualism there remains a residuum of phonomena which cannot be pooh-poohed away. Scientific men have investigated these marvels and come to the conclusion that the are the manifestation of powers latent in man which entirely surpass our present conceptions of his nature. They point clearly to the possibility, if not the probability, of such an inner and finer organization as may even now and here under favoring conditions, anticipate a spiritual body. There is a force in us which cannot turn into clod and flower, into worm and bird. Affection and aspiration, thought and conscience and will—these do not transmute into earth and minerals and gases. These high forces pass not from us with the wisp of thin air in which the breath goes forth from our body. Some other and

higher form remains for them....
"What has been meant by the tradition of Christ" resurrection was essentially the belief that he had appeared from the Spirit-world to certain disciples. The stories which have been handed down concerning these manifestations have hitherto simply per plexed good people who have ventured to res upon the matter by the apparent contradiction to all that we had known of the limitations of bodily existence. And now behold these same phenomen: reapparent before our own eyes as the natural form of action of rare organizations even in the flesh. Regarding the phenomena of Spiritualism, therefore simply as strange manifestations of man's nature upon earth, they clear the atmosphere for us to see the possibility of what Paul called a spiritual body Physical science, therefore, does not even seriously challenge our faith in immortality. It is clearing the ground for a new and rational faith in immor-tality."

The New York Times in a lengthy article upon Spiritualism and its phenomena treats the subject with considerable fairness and says: "The belief in direct Spiritual inspiration is growing, and Spiritualism as enunclated by Dr. Newton is spreading rapidly here and in Europe." Dr. Newton apparently holds that liberty of thought is not incompatible with the laws of his church and that ec clesiastical authority cannot restrain a man from utilizing the best fruits of modern criticism and psychical research. Considering his ago, trend of thought, capabilities and environment, I think Dr. Newton gives promise of accomplishing more general good than any other member of the Episcopal church in America. ANOTHER DOCTOR OF DIVINITY.

In New York I lunched with another well known D.D. and his wife, and heard from them some most remarkable and convincing proofs of spirit presence and manifestation coming under their own observation. One instance related by the Doctor's wife, whom for convenience I will call Mrs. D., offers strong evidence of the ability of spirits to render themselves visible to the natural eye. It seems that Dr. Kenney of Brooklyn had been treating a member of Mrs. D's family, when soon after his departure from the house Mrs. D. distinctly saw the form of an Indian in the

room where she was sitting; this form re-

appearance minutely and then vanished. At a subsequent interview with Dr. K., he, not having been informed of the circumstance. was entranced and controlled by an Indian calling himself "Old John" who told Mrs. D. that he had succeeded in making himself visible to her. Mrs. D. is a woman of ability and experience, sincere, candid and not likely to be deluded or deceived. From my knowledge of Dr. Kenney's mediumship and the competency of Mrs. D. as a witness I fully believe she saw "Old John."

HOW IT FOOTS UP.

The sum of my experiences on this trip adds emphasis to the already clearly demonstrated facts, to-wit: That the interest in psychical phenomena and in spirit return is almost universal, permeating all classes and honeycombing every religious organization: That with the basic facts and great central truth of Spiritualism there is deep in the hearts of all an abiding and, generally speaking, an active sympathy. That church bonds are now too weak to bind the soul in theological slavery. That sectarian bigotry is as sharply discernable among those calling themselves by some one of the various names of Liberalism as it is in any church organization. That the world is making steady progress toward a rational religion, posited on a scientific basis and knowledge of the continuity of life. J. C. B.

The Blavatsky Balloon.

For years the unique and only Madame Blavatsky has succeeded in making herself an object of interest the world over. By a well devised system of mendacity and deception fortified with monumental assurance, great ability, superior cunning and versatility, and possessed of a tremendous will supplemented by marked psychological power, she has run a remarkable career; now happily nearing its close in all probability. The hold she has obtained upon a large number of intelligent minds in all circles of society is astonishing. To hasten the loosening of her grip we begin in this number of the Journal an able and carefully prepared condensation of the history of events resulting in her final discomfiture and downfall. Mr. Coleman has expended an amount of time and patient labor upon the task that can hardly be appreciated by those who have not seen the voluminous evidence from which he has prepared his statement. He entered upon the work at our request; his quotations can be relied on as correct and his arrangement of the evidence just to all parties concerned. We regret that the case cannot be presented in a single number of the Journal, but the importance of the matter justifies the space allotted and its continuance in next week's pa-

The revelations of the Coulombs have proved far more disastrous than was at first anticipated, even by those who had probed the character of the adventuress. A Mrs. J. W. Cables of Rochester, N. Y., a woman with a history and who styles herself the "Corre sponding Secretary of the American Board of Control of the Theosophical Society from India," has received a circular letter announcing the voluntary retirement of Madame Blavatsky and her next in command, Col. Olcott, from the active and sole control of the affairs of the Society.—By the way, we understand this Mrs. Cables is the august American Theosophical dignitary by whom the ex-Methodist, ex-Unitarian, ex-Materialist. and now zealous Theosophist, George Chainey, and his friend Anna Kimball were initiated into the awful mysteries and empowered with authority to unveil Isis.

The Coulomb exposure and the action of the English Psychical Research Society in sending an expert to India to report upon the validity of the claims of Blavatsky, Olcott & Co., as to wonders wrought in Theosophical circles, seems to have brought matters to a crisis, Blavatsky to a sick bed and Olcott to the necessity of placing the movement upon higher grounds than those of falsehood and jugglery.

Whatever of truth Theosophy has to give the world still remains intact. It invites the candid attention of competent students, who study it not for personal aggrandizement or gain, but in the best interests of humanity. If it has in it that which the world needs, it will give it up without the aid of the buried teacup act or other of Blavatsky's legerdemain.

Victor Hugo Declined to See the Priest

As Victor Hugo lay on his couch calmly awaiting transition to a higher life, the Archbishop of Paris sent a message to this idol of France offering to visit him and administer spiritual aid in his last moments. To this offer the dying poet is said to have answered: "Victor Hugo is expecting death but he does not desire the services of a priest." The patriot, poet and philanthropist knew far more of the world he was soon to enter than did the Archbishop; he had long been in communication with spirit friends. Through Mrs. Hollis years ago he received convincing proof of the continuity of life and spirit return. Mrs. Hollis brought back to America substantial evidences of Victor Hugo's gratitude for the knowledge he had obtained through her mediumship.

France is lavishing a world of affectionate tribute upon the great man's grave, but he is not there; he has entered upon a far grander life than that of mortal. He will not only live in the memory of his countrymen and the world, but from his spirit home he will still actively labor for the betterment of those on earth.

Dr. C. B. Kenney of Brooklyn, has the editor's thanks for professional courtesies.

Boston Unitarian Festival-Recognition of Spirit Presence.

Our Boston exchanges gave fair reports of the meetings held in that city during anniversary week-May 24th to 30th. On this last week in May, for a half century or so, the good folks in parts adjacent have been wont to resort to "the hub of the universe' to attend the yearly meetings of churches' and of missionary and reform societies, and the week was once the event or era of the year, and is still a season of great interest to many. The Unitarians held a festival in Music Hall, where a thousand men and women had a bountiful supper with speeches by clergy and laity. Governor Robinson and sundry Harvard Professors among the num-

Rev. James Freeman Clarke spoke on the coming religion, "which shall make Jesusthe dear human brother, beloved of all human hearts." This "human brother" is far better than the anomalous and supernatural Christ.

An apropriate hymn, written for the occasion by Rev. W. P. Tilden, was sung by a thousand voices, and we give a part of it as a noteworthy and beautiful recognition of spirit-presence by a veteran and excellent preacher of that denomination. The name of that Spiritualist pioneer John Pierpont was spoken in terms of affectionate reverence in one of the addresses.

The following stanzas are from Mr. Tilden's hymn:

We think of our risen ones, gone on before, Though absent to sight, they are present to love; They come on bright pinions to open the door

They tell us the seen and the unseen are one; That heaven is nearer to those who will rise; That battles for right and that victories won Are aided by hosts from the close-bending skies,

Then firm be our courage and fervid our zeal, Since powers supernal will lend us their might; And blessings eternal our service will seal, When rendered for Ged and His kingdom of right,

Felix Adler in Chicago.

The Grand Opera House was filled to overflowing last Sunday morning; the audience intent upon hearing Prof. Adler, whose subject was announced as "The Meaning of the Ethical Movement." Space forbids a synopsis of the lecture in this issue, but we hope to publish it in full hereafter. After the lecture Prof. Adler held a reception at the residence of Mrs. Faulknau, 53 Pine Street, where a large number of those interested in the Ethical Movement, and personal friends. kept him closely occupied up to the hour of his departure for New York.

Lake Pleasant Camp Meeting.

The New England Camp Meeting Association has issued its announcements for the August camping season at Lake Pleasant. The circular covers information needed by those contemplating a visit to that popular resort; copies may be had by addressing N. S. Henry, Esq., Montague, Mass. Those who wish to aid the camp by distributing circulars among their friends, will be supplied with extra copies by making known this fact to Mr. Henry.

GENERAL ITEMS.

Giles B. Stebbins will speak at Woonsocket R. I., Sunday June 28th.

Jesse Shepard, the musical medium, is holding seances at Kansas City, Mo.

Major Thomas Gales Forster has again suffered a relapse. He has been a great sufferer for some years. Laroy Sunderland, who for many years liv-

ed at Quincy, Mass., has passed to spirit-life aged eighty-two years. His name is familiar to all progressive people. The Pall Mall Gazette thinks that the Old

Testament revisers have "made hash" of more than one of the classic passages of the authorized version. Arbitration is becoming contagious. The

famous Sheik, Senoussi, has been asked by both the old and the new Mahdi to go to Kordofan and decide which is the real and which the false prophet. Victor Hugo, who lived to such an old age,

was, when born, so tiny and hideous a bit of humanity that he was not expected to live. nor was it thought of much consequence if he did not.

A. B. French reported at the Journal office last week. He has been at home much of the time this spring looking after business matters, but has a list of lecture engagements beginning on Sunday next.

Mr. Giles B. Stebbins attended the Woman Suffrage Festival at the Meionian, Boston. Wednesday evening, May 27th, and responded to the toast, "The Great West;" he also spoke briefly at the Free Religious Associstion Meeting.

The young people connected with the Chicago Society for Ethical Culture held a sociable on Friday evening of last week at the Matteson House. A large number of friends were present and the evening was spent in greeting Mr. Felix Adler, listening to music and recitations, dancing and discussing an excellent colletion. The only thing to dampen the pleasure of the affair was the absence of Mr. Salter, the lecturer of the Society, who was ill: could he have heard the kind inquiries, and/the words of sympathy and hearty appreciation of his work he would have realized how strong a hold he has upon the affections and respect of a goodly number of most excellent people. The most encouraging and significant feature of the personnel of Mr. Salter's Society is the unusually large proportion of young people.

On the sixth page will be found an interesting letter from a Catholic lady who graphically sets forth her experiences in searching for spirit phenomena. As usual in such investigations, she found the counterfeit and genuine, and fortunately was able to separate the one from the other.

Our contributor Judge Holbrook who was a lieutenant of the First Illinois Infantry in the Mexican war, read an original poem entitled "Lincoln and his Men," as a part of the exercises at Oakwoods Cemetery on Decoration Day. His effort was well spoken of by the daily press.

Walter Howell, the blind medium, lately from England, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday at 10:45 and 7:45 P. M. Morning, "Questions and Answers." Evening subject: "Prayer, its Nature and Efficacy."

Dr. Wm. and Mrs. E. H. Britten reached Liverpool on the 10th ult., and were enthusiastically greeted at their hotel by a large concourse of friends. From a fellow passenger the Journal learns that Mrs. Britten was the central object of interest on board ship. and was kept busy expounding the facts and philosophy of Spiritualism.

There is great rejoicing in the vegetarian camp in London at the temporary conversion of Mr. Spurgeon, Mr. W. Noble and General Booth, who are at present trying what cereals, pulse and fruit can do for them, instead of fish, flesh and good red herring, and efforts to win over the general public are carried on as vigorously as ever.

The name of George L. Harding (Master of Arts, Michigan University), of Leesburg, Ind., appears in the Indianapolis Journal, as having passed the recent examination for State Certificate, which is the highest a teacher can obtain, and is good for life anywhere in the State of Indiana. Mr. Harding is the eldest son of Thos. Harding of Sturgis, Mich.

Actions have been brought in Massachusetts against one of the railroads running Sunday trains. This revival of the blue-law spirit can result in no possible good save that it may induce the repeal of one of the old-time narrow laws. It is unfortunate for some of the Eastern States that the younger, more progressive, and broader-minded are called to such an extent to people the newer

The many readers of Sidartha's scientific articles in the Journal are now informed that in a few days he will publish a revised and enlarged edition of "The Book of Life, or the Nature and Destiny of Man." This elaborate work, the author claims, includes for another who goes through the same proa clear and attractive statement of all the cess. The result is that societies seldom scientific discoveries, on this subject, which have been made up to the present time. They are abundantly illustrated by engravings | so finely endowed by nature, so kindly treatand diagrams drawn by the author. The ed by circumstance of development and book contains 396 pages. Published by the growth as to render him or her largely free School of Culture, Tribune Building, Chicago. from the influence of worldly environment Cloth, \$1.00; paper covers, 50 cents.

A deed of conveyance by Cornelia M. Stewart of the cathedral, Episcopal residence, and St. Paul's schools, together with the lands and furniture, at Garden City, L. I., to the corporation of the Cathedral of the Incarnation, was filed lately in the County Clerk's office of Queens county by John A. King. Mrs. Stewart will lay the deeds on the alter of the cathedral before the consecration services on Tuesday, June 2nd. The deed is dated April 20th, 1885, and is signed by Cornelia M. Stewart, and witnessed by Robert Protherd, notary public. The property is valued at over \$2,000, 000, and the gift of it was formally accepted by the diocesan committee at a special meeting.

The Presbyterian General Assembly at Cincinnati, Ohio, were asked by the Women's Christian Temperance Union of Wisconsin, to order that only unfermented wine be used at the sacrament of the Lord's Supper. The committee recommended that the matter be left to the decision of the church session, and it was so ordered. The Rev. Dr. Bell of Topeka, Kan., addressed the assembly earnestly and vigorously about the ecclesiastical anomaly In and around Boston are many wealthy of more than a thousand pastoriess Presby- | Spiritualists either one of whom could furterian churches and as many preachers without churches. Again and again he begged it. When a man freely gives over \$200,000 the assembly to search out the cause of the | to an enterprise of this kind it would seem evil and to remedy it.

The burying of a Mrs. Sterry at Greenville Conn., a few days ago, must have been a rather exciting affair. It was the desire of De Witt C. Sterry, a Protestant Elder, brother of the dead woman's husband, that the funeral services be conducted by Protestants, while the relatives of the woman were equally determined that the burial should be after the Catholic form. Each side engaged a clergyman, and the two ministers, the Rev. Hugh Montgomery and the Rev. Father Shahan, reached the house at the same time, coming from opposite directions. They sat down in the parlor facing each other for five minutes without speaking. Then they arose, passed out of opposite doors, and went home. The friends thereupon took charge of the funeral and the remains were interred without the services of a clergyman. By a compromise between the factions the interment was made in a Protestant cemetery.

Some stir has been occasioned at Shelbyville. Ill., by an alleged faith cure. The subject is Evan Cain, an ex-soldier, who, as the result of some injury received in the army, has long been afflicted with something like epileptic fits. Some months ago a band of religionists, calling themselves Sanctificationists, or Holiness People, pitched their tents there and made quite a number of couverts to the faith. Of these were Cain and his wife. One of the band claimed the power of curing by prayer and the laying on of hands, and a number of so-called cures attested the truth of his claim. Cain, thinking the exercise of faith by one man as likely to heal disease as that of another, brought himself to believe he could cure himself by prayer,and essayed the task, as he now claims, with marvelous success. Formerly it was nothing for Cain to have one or more fits daily, and he frequently fell in the streets as if dead. For two months and more, as he claims, and his friends corroborate the statement, he has had no return of the difficulty, and he is daily seen upon the street, though as yet not able to do hard work. His case attracts much attention, and he goes everywhere publishing his cure as a direct answer to prayer. Cain and his wife are members in good standing of the First Methodist Episcopal Church.

Decoration Day was more generally observed than usual this year, coming as it did on Saturday. It is a day that should be respected and appropriately kept by every person who loves his country and is proud to see the United States a Nation. It is a day on which all who love freedom and hate slavery the wide world over, should pay their respects to the heroes who laid down their lives as sacrifices upon the altar of Liberty.

The Theosophist for May is received and contains the usual amount of Oriental Philosophy, Mesmerism, Spiritualism, etc. Price, single copies, 50 cents. For sale at this office.

A Louisville gentleman had the first tooth of his grandchild mounted on a gold pin and wears it on his scarf as an ornament.

Spiritualist lecturers are, as a class, not fortified with the intellectual acquirements and training necessary to fit them for sustained platform effort through a series of years before the same society or audience; they are to too great a degree the creatures of circumstance. Their discourses vary widely in quality and character from week to week or month to month, affected by causes which would not appreciably color the product of a trained thinker's work. A public speaker technically a sensitive or a medium is, generally speaking, as apt to reflect the general drift of thought in his audience as to serve as a channel for thought from the Spirit-world. And here lies the most weighty cause for the necessity of frequent changes and short engagements of such speakers. Having served up the same old spiritual dishes with his special dressing, the itinerant must make way for another who will supply from the same font, but with his particular flavoring, and in turn give way grow in numbers or strength, knowledge or spirituality. Now and then comes a speaker and able to give continuous supplies from supernal sources, but such persons are very rare, infinitely more rare than angels visits.

The First Spiritual Temple.

To the Editor of the Religio-Philosophical Journal:

The First Spiritual Temple, corner of Newbury and Exeter Streets, Boston, Mass., is now completed, and the title to the same has been transferred to a Board of Trustees, who are to hold the property in trust, in accordance with the Principles and Declarations set forth in the deed of trust, which has already been published in the Journal of May It is desired that the furnishing of the building should be completed as early as possible, and those persons who have already generously subscribed for this object, and all others who may be interested in the advancement of liberal thought and the promulgation of the highest spiritual truths, are hereby notified that funds for the same, may be sent to M. S. Ayer, Trustee of the Furnishing Fund, Nos. 189 and 191 State St., Boston.

Working Union of Progressive Spiritualists. WM. H. BANKS, Sec'y. The splendid temple which has been reared by the unaided munificence of Mr. Aver should be furnished in a style worthy of the place and the cause to which it is dedicated. nish this temple and not feel the poorer for as though all it were necessary to do would be to announce the amount needed to furnish the building and the money would be forth-

General News.

coming within a week.

It is 106 miles from New Orleans to the Balize, or jetties. A horse which was known to be fifty years old died a few years ago on Staten Island. A New York State dairymaid has succeeded in milking nine cows in twenty-eight minutes. The banana crop this year is very large. The best qualities come from Cuba and Mexico. No fewer than 111 dead bodies were received at the Paris Morgue last month, forty in two days. Excitement pre-vails in Mono, California, over what is believed to be the discovery of large deposits of tin ore. A saloon in Lincoln, Neb., which pays a thousand dollar license, is kept by a widow who has lost two husbands by their use of liquor. It has been decided to make extensive repairs to the roof and foundation of the mansion at Mount Vernon. The expense involved will be about \$6,000. The appropriations to be raised by general taxation in the State of New York this year are \$1.544,504.21 greater than in 1881, and \$948,-043.37 more than in 1883. A new profession has made its appearance, namely, that of "floral adornist." The ladies who have gradnated in the art will, for a fee of \$5, adorn the table for the dinner to be given, also the house for an evening reception. The remains of Alexander H. Stephens are soon to be placed in a vault en the grounds of his old home, Liberty Hail. The place has been purchased by a memorial association. General Toombs will deliver an oration at the re-in-terment. The Emperor of China never uses

the first personal pronoun, but always speaks of himself as the "Solitary Man." The expression is only used in the figurative sense. as indicating the unapproachable grandeur of the Son of Heaven. The feeling between the rival and adjacent cities of St. Paul and Minneapolis, Minn., is said to be so bitter that, were Gabriel to take his stand in either town and blow his trumpet, the inhabitants of the other would not pay the slightest at-

tention to the summons. There are six branches of the Presbyterian Church in the United States. There are 29,000 English-speaking Episcopal clergymen in the world. Senator Beck is authority for the statement that Henry Watterson is now living on milk. During the cholera visitation in 1854 there were 29,247 deaths from it in New York City. Kossuth, though now eighty-three years of age, is as active as a young man and an enthusiastic botanist. It has recently been ascertained that the Chinese coal fields occupy an area of 400,000 square miles.' It is estimated that 1,000 new families settled during the past winter in Florida as permanent residents. A skeleton seven feet long supposed to be that of an Indian and to have been buried many years, was unearthed near New Castle, Pa., a few days ago. Stephen Bulmer, the well-known English atheist, recently deceased, left \$5,000 to his co-worker, Bradlaugh, and to his own wife, who had supported him for years, he left the princely allowance of \$3 a week. A scientist has advanced the theory that the Esquimaux has lived in the polar country since the hot period, before the region became ice-bound. This theory tends to explain why human beings ever sought a residence in that part of the world. The Christian scientists of Boston are claiming that there is no longer any doubt as to General Grant's recovery and that the cause of the healing is the mind cure Eighteen persons united their efforts, and he is, they assert, unconsciously being cured by their occult power. The Methodist Episcopal Church in this country maintains nine theological seminaries, whose property and endowments amount to nearly \$2,000,000, and fifty colleges of various grades, having a valuation of \$10,000,000. There is a colored preacher who lives near Jasper, Ga., that rules his horse by butting him. If the horse is fractious or stubborn he takes the kinks out by deliberately seizing it by the ears and butting it squarely in the forehead until it falls to its knees. This it generally does at the second or third butt, when the old parson steps behind and drives ahead again.

HOW TO REACH THE RESORTS OF COLORADO.

Colorado has become famous for its marvelous xold and silver production, for its picturesque scenery, and its delightful climate. Its mining towns and camps, its massive mountains, with their beautiful green-verdured valleys, lofty snow-capped peaks and awe-inspiring canons, together with its hot and cold mineral springs and baths, and its healthful climate, are attracting, in greater numbers each year, tourists, invalids, pleasure and business seekers from all parts of the world.

At each of the prominent Colorado resorts are spacious hotels, so completely appointed that every appreciable comfort and luxury are bestowed upon their pairons.

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The June Century, which will be issued on the first day of June, includes in its table of contents a paper by the Protestant Episcopal Bishop of Kentucky, entitled, "How shall we help the Negro?" in which the writer, who is a Southerner by birth and an ex-Confederate officer, takes the ground that the whites must help the colored people, "teach them, guide them, lift them up; and that we may do so we must treat them as men." Theodore Roosevelt's article on "Still-hunting the Grizzly"; a paper on the Herschel family, with three full-page portraits; another New Orleans Exposition paper by E. V. Smalley, with Kemble's character drawings; and an illustrated article on Orchids by Mrs. Sophie B. Herrick, are among the other contents.

The last completed story by the late Rev. William M. Baker, author of "His Majesty Myself," etc., is tale of Texan life, dealing with two brothers who choose different employments, indicated by the title, "Sheep or Silver." It will be published serially in St. Nicholas, beginning with the June number.

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Lassed to Spirit-Life.

On Thursday, May 19th, 1885, in Mackinsw City, Michigan, of pneumonia, George W. Stimpson, aged 56 years. gan, of pneumonia, George W. Stimpson, aged 56 years.

Mr. Stimpson was born in Palmyra, Maine, March 12th, 1829, was married in St. Albana, Maine, to Elvira A. Pillibury July 26th, 1848. In the spring of 1868 they left their native State, came West and settled in Cheboygan, Mich., where they resided about two years, and then left for Macknaw City. He such his son Charles built the first log house in the place. Mr. Stimpson leaves a wife and six children. He was the older dithen in the place. He book an active part in its improvement. Ris death will be greatly felt in the community. Since his residence in Northern Michigan he has always inkinn a great interest in any project that seemed to rend by its advancement. He was a very going gentleman, a firm and fast triend, a kind and indulgent litther and greatly externed by an actionsive acquaintence said in his death our neighbors of Maghinew City busins a low the well to seriously felt in that community. He was a Spirtonalist and a substrainer to the Barlasso-Parilosophilata. Journals.

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ialist. It gives full instructions how to Mesmerize and explains the connection this science has to Spiritualism. It is pronounced to be one of the most interesting books upon this important

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Spiritualist Meeting & Picnic.

The Annual Meeting and Picnic of the Spiritualists of Western Connecticut, will be held at Compounce Lake, Conn., on Wednesday, June 24th, 1885. J. Clegg Wright will address the Meeting, and tests of spirit presence will be presented through the mediumship of Heman F. Merrili of New Britain, Ct.

JOHN WINSLOW.

President of Association.

TWO DAYS' MEETING AT ORION

The First District Association of Spiritualists, composed of the Counties of St. Clair, Oakland, Lapeer and Macomb, will hold their third Annual Meeting at Orion, Park Island, the 1st Saturday and Sunday of June, 6th and 7th, 1885. The usual programme of preceding years will be carried out. The election of officers. Special care and attention on the part of the Directors pertaining to public comfort and especial consideration for all mediums who may choose to be present, with good speaking from the rostrum. Come ne and all and enjoy with us the benefits of such meetings.

J. P. WHITING, President, MRS, F. E. ODELL, Secretary.

Annual Meeting at Sturgis.

The Harmonial Society of Storgis, Michigan, will hold their 27th Annual Meeting in the Free Church at the village of Sturgis. Friday, Saturday and Sunday, the 12th, 13th and 14th days of June. A. B. French, Miss. E. M. Glesson, Miss. E. L. Watson, and other speakers will be in attendance to address the people. A good test medium will be in attendance to give public tests from the platform.

May 4, 1885. BY ORDER OF COMMITTEE.

Spiritualist Camp Meeting in Oregon.

The Spiritualists of Oregon (and all others who may feel an interest in the spiritual movement in this State; will hold a Spiritualist Camp Meeting at New Era, Clackamas County, Oregon, beginning Thursday, June 18th, and enting the 22nd. Good test mediums will be present, and efforts will be made to seeme and speakers. be made to seeme good speakers.

Accommodations for the general public are convenient and reasonable, and a free back will be run to and from the camp ground, for the convenience of these who may choose to beard out the

ground, for the convenience of these was may at the betch.

No reasonable effort will be spared to scenre good order and a quiet meeting. This camp ground is beautifully located on the cust bank of the Willamette River, twenty miles above Portland, on the line of the O. & C. R. R., and is easy of access from both North and South, either by river or rail, WM, PHILLIPS, Pres. C. C. R. S. S.

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Toices from the Zeople,

An Anthom of the Sea.

GIVEN BY D. AMBROSE DAVIS, THROUGH D. P. KAYNER,
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We have a song for thee,
An anthem of the sea,
Whose rythm its swelling tides and waves control;
Its caim is childhood's Spring,
Whose op'ning blossoms bring
Their sweetest fragrance to perfume the soul.

O happy hours of Youth!
Like song-birds who forsoth
Carol their joyous anthems in some grove;
So Hope leads with a smile,
Beguiling us erst-while
To travel in Arcadian groves of love.

The organ's deep-toned swells,
Of richer anthem tells;
So ocean's created waves and sulien roar
Proclaim the mystic pow'r,
In ev'ry rock and flow'r,
Which leads our minds to higher realms to soar.

And when we reach that land,
Whence swell those anthems grand,
There golden grains of Wisdom ripaned stands:
Too few the tollers are,
Who in that harvest share,
Working with willing hearts and ready hands.

How quickly pass the years,
Of youthful hopes and fears,
And rougher, holder grows the path we tread.
Yet still we journey on;
Though ever and anon
Tompestuous storms rise o'er our head.

But like the surging waves,
Which sweep from out their graves
The empty shells, once redelent with life,
Though billow-rocked and tossed,
No living thing is lost
Amid the ocean's tumult, or earth's strife.

The swashing waves may tell
How they have washed the shell,
And giv'n a brighter lustre to the pearl;
As o'er the rough sea-sands,
They rolled it without hands
In eddies deep, or where vast billows swirl.

And now, dear friends, to thee,
Thus sing with melody,
In angel strains, Nature's divinest choir;
The prophecy is sure,
"Who to the end endure
Shall wear a crown," gemmed with each pure

What though the tumult swells, Each pulsing heart-beat tells We're one step nearer to that shining shore Whose gates are swinging wide; While riding at full tide, An Argosy brings back the friends of yore. Chicago, May 18th, 1885.

Greeley's Consciousness While Sleeping.

There was something very curious about this habit of the great journalist. [Horace Greeley's sleeping in church.] It was not sleep that overcame him, but only somnolence—sleep of the physical powers, but wakefulness of the mind. The physiologist and the psychologist may settle the matter scientifically between them if they can. In spite of appearances to the contrary, Mr. Greeley was "a hearer as well as a doer of the Word." His eyes might close, his great head fall upon his breast, or away from side to side, drawing the body after it, presenting the usual external indications of sleep, but his mental interior faculties were sometimes so far awake that when the service was over he could give a clear account of the sermon, both as to the subject, plan and matter. I have tested this a dozen times or more, and never found them wanting. It was to me a very curious phenomenon, and I studied it with deep interest whenever an opportunity occurred. I will give two illustrations of this singular peculiarity from my own clear personal recollection.

I went with him to bear a discourse from the Rev. William Henry Channing. It was Sunday morning, and the topic announced was one in which he felt a special interest. Mr. Channing was then, in fact, ministering to a congregation of which Mr. Greeley was a prominent member. It was in a hall on the west side of Broadway, near Canal Street, where Dr. Dewey had preached aforetime. On the way thither, Mr. Greeley begged me to keep him awake. We occupied a settee within six feet of the platform and right under the eye of the preacher. I tried to keep him awake by frequent tuggings at his elbow and playing a by no means soft tattoo upon his ribs. But it was of no use. He was "nidnodding" through the whole discourse, not a little to Mr. Channing's annoyance, who observed my unsuccessful efforts to keep his great auditor awake.

But now comes the wonderful part of my story. Mr. Greeley and I, when the service was over, went back to the Tribune office together. He sat down at his desk at once, and made an abstract of Mr. Channing's discourse, filling somewhat less than a column, which appeared in the Tribune of the next morning. Mr. Channing was utterly amazed when he saw it, and afterward asked me if it was possible Mr. Greeley had made the report. When I told him that I saw him while he was preparing it, and could certify that it went to the compositor in his own handwriting, and that, moreover, I had myself read the proof, he expressed the greatest astonishment. "Why," said he, "I could not myself have made so accurate an abstract of my own discourse, which, though premeditated, was extemporaneous. He had not only given the substance of what I said, but he has followed my line of thought, and remembered not a little of my language."—Oliver Johnson in Christian Register.

The Eyes of the Mind.

Passing an art gallery frequently, I have often noticed a middle-aged blind man, and his younger wife, sitting in a large room enjoying an animated chat with the proprietor about the clear blueness of Italian and New Mexican sky-light, the fine-wool merino sheep pieces, the English woodlands, or the delicate tints of some rare painting, all seemingly relished with a deeper interest by the sightless man than the careless and casual observer of these highly wrought reproductions of nature.

Musing on the theme of seeing with mental eyes, I am led to believe that many persons are blind who really could see clearly, and many can see much who are counted blind. This is easily shown if we recall events of the past which often come in vivid pictures, through fond memories, where the brooks we played by, the cottage homes of childhood, the sleigh rides and incidents of school-days, are as real and life-like as scenes in to-day's sunlight.

The faces of friends, the forms of beauty, and a thousand little shades and colors of enjoyment are always in reach of our memory, and to these can the blind man turn as readily as one in full enjoyment of this marvelous sense of the beautiful.

No matter how far we may be separated by miles of distance, to the mental sight, it is ever in range when we will it, and the keener the love of detail, the finer our sense of the beautiful, the greater and deeper will ever be our enjoyment of the pleasures that are kept from our touch or right to own, but reserved for our other senses, to place away in the mind's choicest art gallery for remembrance and daily contemplation; and to those who observe the closest will belong the largest selection of paintings, scenes, friends, and fond places to brighten our recollection of life's rarest scenes and incidents.

It is this that gives joy to the sick, the sorrowing, and the disappointed. It is the longing look backward over the swift journey at the landmarks we have passed and the loved once we have known, that endears all after-pieseures and furnishes a solace to those who shall see them no more forever. It is this that enlarges the vision of the trained mind over the unlearned, and opens new books full of genss and rich drawings that remain with leaves uncut to the careless and thoughtless observers of nature's grand inadecapes.—J. W. Donovan in The Cur-

I. M. Stibley writer: Though not fully convinced of the truth of spirit manifestation, I find your super the best medium through which to obtain inorange time such as we deduce.

Soance with C. E. Winans.

To the Editor of the Religio-Philosophical Journal:

C. E. Winans was at my house in this city from the first to the fifteenth of April. He gave thirty-seven private sittings, all perfectly satisfactory as far as I could learn. The object of my writing this is to give your readers an account of the sittings we had for slate-writing and partial materialization. We placed a covering over our breakfast table with shawls and table-cloth, thus making a cabinet. Mr. Winans held a slate within the curtains under the table, the slate first being washed clean with a wet sponge by myself. In a short time we could hear the writing being done. Mr. Winans held the slate in his right hand; the left hand on top of the table when writing was being done. The first message written on the slate was:

"Joe Paul.' How do you do, Brother George?"

"Joe Paul.' How do you do, Brother George?"
My name is George, and I have a brother Joe who
passed to spirit-life about twenty years ago. The
next message was:

"We are glad to be here. Oh! if mother could
know this.—J. W. P."

know this.—J. W. P."

My brother's name is J. W. Paul.

"Emma Dague's love to papa, please," was written. No one in the circle ever knew such a person. On inquiry I found she was the daughter of Hon. R. A. Dague, of this city, who passed to spirit-life several years ago.

eral years ago.
The next message was: "I am William Dague; was murdered twenty-five years ago."
The question was then asked: "Are you any kin

to the Dagues here?"
The answer was: "I am a brother."
"Where were you from?"

went with me?"

"Ohlo." Mr. D. had a brother by the name of William, who

lived in Ohio.

On the Sunday following, Mr. J. B. Dague came, and we sat for slate-writing in the same manner as I have described, Mr. D. carefully inspecting every thing, in order, if possible, to detect fraud. Mr. D. brought his own slate. He asked William to tell who murdered him. The answer was written:

"Why do you ask when you know the man who

The facts are as follows: William Dague and another man started for California about twenty-five years ago in a wagon, and was never heard of since.

Mrs. Jackson, an estimable lady, myself, wife and daughter, E. G. Paul and wife, with Mr. Winaus, the medium, made up the circle. After several communications were written by my brother, my wife's sister and others, this was written:

"Well, mother, I am glad to meet you. Your

"Well, mother, I am glad to meet you. Your golden-haired boy."

The slate was cleaned and the next message was:
"Oh! what a shock to your sensitive nature! You

The slate was cleaned and the next message was:

"Oh! what a shock to your sensitive nature! You
came too late to see me buried."

A hand was seen to part the curtain, and write on
a slate held by Mrs. J. It also took a bell out of her
hand and rung it. Then a larger hand appeared,
wrote on the slate, rattled a bell, and threw it on the
top of the table and signed the name, J. W. Paul. My
father also reached out his hand and wrote a message, and signed his name, W. W. Paul. His forefinger was off, and his hand appeared as natural as
life. Mr. Aaron Harlin, a Christian minister, some
seventy years old, came the last day Mr. Winans was
here, and had a sitting, and was wonder-stricken as
well as perfectly satisfied. After the sitting, we sat
for slate-writing—my family, Mr. H. and the medium. After several communications were written by
my split friends, the name, John Harlin, was written. I asked Mr. H. if he knew the name. He replied: "Indeed, I do. I had a brother John, but he
had a middle name," and asked: "If this is my
brother John, please write your full name," which
was done.

was done.

Then a hand reached out and patted Mr. H.'s hand, shook it and pulled it under the curtains. This almost overcame Mr. Harlin with joy. Here I re-

"Mr. H., you can go to orthodox meetings and hear orthodox preaching all the days of your life, but you can learn more in twenty minutes with this medium, of the future life, which brings a pure peace of mind that the world cannot buy."

peace of mind that the world cannot buy."

I will say that Mr. Winans is a gentleman and a good, honest medium, and is doing a wonderful work for Spiritualism. He has improved much in the last three years. I feel that I can recommend him as a good, true man and medium. He is not fully developed yet as a materializing medium, but gives entire satisfaction as far as he has given sittings, tests and materialization scances.

Osceola, Iowa, April 30, 1885. GEO. M. PAUL.

The "Wholesale Absolute Method."

To the Editor of the Religio-Philosophical Journal:

Many of your readers have, no doubt, with me appreciated and enjoyed the calm, pleasant way in which Judge Holbrook has reviewed in the JOURNAL of the 23rd inst., the communications of Messrs. Coleman and Bowker in your number of May 2nd. I hope none have overlooked it, for the subject, as the Judge says, is important; and for another reason also do I hope so. It is a matter of no little importance in what tone and temper Spiritualists write for publication. And if any do not recognize their own assuming and imperious airs, it is needful for their benefit as well as for the public's, that some one should in a fair and kindly way hold the mirror up to them.

One at least of these two gentlemen has by his learning and labor, entitled himself to a high consideration among Spiritualists; and there are thousands of them who would not willingly see him forfeit or qualify this in any degree by any unfortunate and improper assumptions of authority. To this the great body of Spiritualists would naturally be peculiarly sensitive; for whether their own learning be greater or less, most of them have in the very process of becoming Spiritualists learned at least one thing, and that is to think for themselves, and refuse to submit to dictation in opinions. Patiently to entertain evidence, fairly to consider it, and to yield convictions only to its apparent weight, without fear or favor;—this habit alone, if acquired, is almost an education. Those who have acquired it will resent with energy any mode of address to them which seems directly to make war upon what they have come to regard as their most sacred right. None will be quicker than they to distinguish between

reasonable argument and violent assertion.

Thus the "wholesale absolute method," as Judge Holbrook well calls it, is little likely to be an effective one among Spiritualists. The mere dicta of an individual or of a handful of individuals will go further among almost any other class of people.

Into the merits of the discussion between the above named gentlemen and Dr. Bloede, I do not propose now to enter. Some inadvertencies of statement and some false logic could, I think, be found on both sides; but the pursuit of them would be rather tedious. The main question, as it would seem to be, whether evil or undeveloped spirits can control the human organism, will be decided—if it has not been long ago—by facts well ascertained, and not by theories as to the unwelcome consequences of such facts. The dire results of "the theory of evil spirits infesting earth," were they as dreadful, have no bearing upon the bare question of fact; no more than the dire results of sin on the part of mortals have upon the fact of sin in the world. It is a question to be decided only upon testimony; that of mediums themselves and of their close and experienced observers. And in the court of hearing no autocrat will preside.

Boston, Mass.

Slate-Writing.

To the Editor of the Heligio-Philosophical Journat:

While visiting Chicago, I called on Mrs. Kate Blade, slate-writing medium, and was much gratified with the results of a sitting. We sat at a large two-leaf table, and a slate bought by me was placed under the right hand leaf. Presently the raps commenced, and the writing in a few minutes afterwards, by distant relatives, who were almost forgotten, and also by my wife, her name signed in full, in her own handwriting.

WM. MASON.

H. G. Woodworth writes: When will this "racket" about the "trade-mark" fade out. If all the differentia in religion were massed and compelled to give honest answer to the question; What is your notion of true manhood? there would be agreement enough to justify "One fold and one shepherd." And if the masses would be honest with themselves in secret before God, and make a decent effort to be true to their highest convictions of duty, all could shake hands and drop the "trade mark," and let the ambition be to excel in holy living. I suppose the trouble is that ment people had rather see some one else on the cross of self-denial than to be there themselves. But there is no road to a life of pure spirit and reason only by self-denial.

The Failure of Private Advertising.

Why Cards, Circulars and the Like are Failures as
Advertising Mediums.

Within the last few years it has become the fashion with some people to do their advertising in their own private way, instead of through the newspapers. Some distribute cards, some circulars, some pamphlets, some even almanaes, and some inconceivable monstrosities of oddity, circulating them by the hundreds or thousands through the mails. The printer's art has been taxed to the utmost to gratify the tastes of these advertisers. Some of the finest as well as some of the baset specimens of the art of engraving, of chromo-lithographing and of color printing are being produced for these purposes, and every conceivable style of fancy paper is brought into requisition. The advertisers vie with each other in the elegance of their designs and the costliness of their devices, taking it for granted that the receivers will conform their estimate of the status of the advertiser to the artistic pretensions of his advertisement. Some people may regret that the noble art of printing, at the period of its highest achievements, should be subjected to such debasing uses; but, to those who thus employ the art, it should be equally a matter of concern that the debasement so completely fails of the object for which it is intended. With him who notices such advertisements at all, the first feeling on receiving one of these superb specimens of typography or engraving is apt to be one of disgust that it relates to the artistic pursuits of his butcher or his bootmaker, or that the subjects of its elegant illustrations are chairs and tables, refrigerators and brooms; he throws it down with an indefinable grudge against the man who has been guilty of such a ridiculous prostitution of art, and, without exactly knowing it, he is distinctly convinced that a tradesman who spends so much money in such an incongruous way is not likely to be endowed with the common sense of a good man of business or to sell cheaply.

ness or to sell cheaply.

In truth, however, those who take any notice whatever of this flood of announcements form but a very small percentage of those who receive them. They have come to be the nuisance of both the parlor and the counting-room. At home they are never opened but with disappointment, because they come in the place of letters really hoped for. In the office the merchant finds his morning mail stuffed with these intrusions upon the serious affairs of his business, which he inwardly curses or impatiently consigns to his waste-paper heap. In short, if a public vote could be taken, it would unanimously declare these drumming missives to be an intolerable nuisance that should be denied the privilege of the mails.

Men of business who resort to this method of advertising cannot be ignorant of the fact that the peo-ple whom they would reach have become nauscated with it. They must be aware that they themselves disregard all such appeals for patronage; and what reason have they to suppose that others receive their applications with more patience? Sagacious adver-tisers are beginning to see this and are returning to the old method of public announcement. The newspaper is, in every sense, the best medium for advertising; and, for a given result, it is by much the cheapest also. It reaches a far greater number of possible customers than any private announcement can; and it is more certain to receive attention. The private circular is thrown aside as a thing which people have come to regard as a bore, and which is neglected because its recipients have no time to at-tend to it. The newspaper is used in each day's hour of leisure, and readers find interest in reading its advertisemente as well as its news, because of the variety they present and the information they con-vey respecting a wide diversity of interests. It may be safely estimated that an announcement made through the press is noticed by fifty readers, where, made in a private way, it would reach but one. If, therefore, the same amount were expended in either case, the result would be fifty-fold better from the former method than from the latter. There are, undoubtedly, cases in which the circular is a better medium than the newspaper. Such, for instance, as where the matter is necessarily lengthy, and the cost of newspaper space would therefore be very large. But such cases are quite exceptional; and the sooner advertisers learn the folly of their presents. ent large expenditures in seeking publicity through private means, the better for their pockets and their success. - New York Commercial Bulletin,

The Experience of a Catholic Lady in Investigating Spiritualism.

To the Editor of the Religio-Philosophical Journal I am a member of the Roman Catholic Church In that church is found a class of myetic literature. which is full of phenomena similar to modern Spiritualism. That style of reading has always fascinated me, so, therefore, it was with a prejudice in favor of its possibility that I and a young friend, also an ardent Catholic, went to Mrs. Grey's residence on 3th Street, New York, to witness an advertised materialization. Her son, whom she called De Witt, was the medium. There were about a dozen people present. Before commencing, a dollar was collected from each person; the room, a back parlor with folding doors; a cabinet in one corner; a closet closed by a curtain in the opposite one. The cabinet was examined, but not the closet. All light was extinguished. Then phosphorus balls floated, bells rang, and guitars played. My friend was quite alarmed. The gas was then faintly lighted; ghostly figures in white appear, and the floor creaks. My friend thinks the recognized deed numand order. she recognizes a dead nun and cries: "Is that you, sister?" Mrs. Grey bids her come to the ghost. In fear and trembling she approaches. Mrs. Grey asks:
"Do you recognize her?" "Yes," is her reply. She
comes silently back to her seat, and whispers to me: It is the medium. I recognized his black hair which has escaped under the tarletan, and his carbuncle ring which he has forgotten to remove. If they give you an opportunity go up." Soon my turn came. I verified for myself my friend's report. It was all as she had whispered. We said nothing at the time, but later our discovery reached Mrs. Grey's ear. The explanation was the usual one. De Witt was entranced and dressed by the spirits, who then transformed him into the likenesses of the beloved dead ones. The Virgin Mary appeared for the benefit of myself and friend.

After this experience Spiritualism ceased to interest me until an accident three your paper in my path. I read it; a new light in regard to the occult science dawned upon me. Your own ardor in the

After this experience Spiritualism ceased to interest the until an accident threw your paper in my path. I read it; a new light in regard to the occult science dawned upon me. Your own ardor in the search for truth; your ceaseless energy in the unmasking of lies, revealed to me a side hitherto unregarded. I then read Zoliner's experiments with Henry Slade. I went to the latter at mid-day, God's sun atreaming into the room. I sat at a square wooden table, and held my slate in my own right hand, both the medium's hands in my left on the table. The slate was written on repeatedly. I carried it home with me, and have since showed it to priests of my church. They were filled with wonder. These are my two experiences; one side of the shield gold, the other brass. The materialization scances advertised in New York, bring only contempt and ridicule for your cause. Can nothing be done to force mediums to honesty?

done to force mediums to honesty?

This claim of transformation, when discovered, is a cloak for fraud, a fraud which not only steals your money, but your heart beats, your tears, your love. It is the worst form of cheating.

Spiritualism at Liberty Springs, Ark.

New York, May 9th.

Liberty Springs, Ark.

To the Editor of the Religio-Philosophical Journal
Spiritualism is taking a permanent hold on some
of our best citizens. When I came to this State, three
years ago, there was not a Spiritualist to be found in
this section. By loaning books and distributing papers devoted to Mesmerism and Spiritualism, several
have been led to investigate and, as a consequence,
some have become thoroughly convinced of the truth
of spirit communion. We hold circles for development whenever convenient. Mr. A. W. Hotley is
being developed as a writing medium; Miss Martha
Austin also gives promise of becoming an excellent
medium.

On Sunday night, May the 10th, we held a séance at my house, but did not get any communications. This seemed rather strange, as conditions appeared to be favorable. On the following day, being desirous to flud out the cause of our failure, the following communication was received in response to the question. Why did we fail to receive some evidence of suirit newer last night?

of spirit power last night?

"We were attending the great Congress of Spirits in the Spirit world. We were trying to effect a peace between England and Russia."

Question.—Where did you meet?

Answer.—At Orroce in the third beaven.

Quest.—Did you succeed?

OSCAR LUCIUS.

Moral Psychic Force.

Most people have an aversion for submitting themselves to hypnotic influences. They have a natural fear that the operator or positive may obtain too great a control and abuse his power. After many experiments under the most favorable conditions, the writer concludes that a sensitive remains a sensitive only so long as the positive retains purity of intention. Just as soon as the positive becomes merely animal, that is, loses moral control of himself, at that moment the sensitive becomes positive, and like similar poles of a battery, the former sensitive, but now positive, repels the positive. The following is one of many cases that illustrate the truth of this position. A young lady of about twenty-four, known by the author to be of the highest integrity, having submitted herself to numerous tests, developed into such susceptibility that the intellections of the positive could be communicated to her when in the hypnotic state, independently of physical means. For instance, while blindfolded, she accurately described coins and other small objects taken from persons in the company present. This condition was attended with a high activity of the spiritual sense, and appeared to be dependent upon it. The readiness of communication between the operator and himself being explicable in no other way, as she was able to give a minute delineation of even the smallest coins as well as repeat figures noted by the positive or by others in the room who merely showed them to the positive. This 'demonstrates that the thoughts of the positive were flashed upon her sensorium, as the tolegraphic characters dot the mirror. In the course of these experiments, whenever the positive would convey the impression to the sensitive that he had allowed his lower nature to predominate, at once the sympathetic conditions would terminate. The sensitive then became a positive, was no longer under control, and would make such remarks as, "I wish you would go away: I don't like you." Upon the positive's returning to his previous mental state, th

I infer from this that in proportion to the development and refinement of the higher faculties we may look for completeness of response in the development of psychic power.—J. P.S. in Phrenological Journal.

Col. Baker's Presentiment of Death.

[Ben: Perley Poore in Boston Budget.]

President Lincoln and Col. Baker were intimate in childhood. They attended the same school, joined in the same boylsh sports and were constantly together, and when they had grown to manhood, their intimacy had ripened into ardent friendship. In a conversation which occurred between them Col. Baker expressed a conviction that he would soon be shot in battle. The President endeavored to persuade him from entertaining such gloomy forebodings, but added: "Colonel, in case you should be one of those singled out to fall in this contest, which I pray to God may never be, it is my purpose that the interment shall be here in this city, in the capital of the nation, in the government cemetery." Col. Baker spoke no word of dissent, and begged the President that the news of his death, which he felt must occur, should be withheld from his wife as long as possible.

Dining with George Wilkes at Washington, soon after the battle of Bull Run, Col. Baker said:

"Wilkes, I have some peculiar notions as to the part I am to play in this extraordinary war, and I want you to bear in mind that what I now say to you is not the result of an idle fancy or vague impression. It is doubtful if I shall ever again take my seat in the Senate!" To the look of surprise which Mr. Wilkes turned upon him at this expression, he rereplied: "I am certain that I shall not live through this war, and if my troops should show any want of resolution, I shall fall in the first battle. I cannot afford, after my career in Mexico and as a Senator of the United States, to turn my face from the enemy!"

Col. Baker was a Senator from Oregon, yet he took a deep interest in California politics, and in the appointments to California offices made by Mr. Lincoln. On one occasion he appeared before the Senate committee on foreign affairs and eloquently refuted a charge of intemperance made against a Californian who had received a foreign appointment. "He is no drunkard," said he; "he may occasionally take a glass of wine, as you do, Mr. Sumner, but he is no more a drunkard than I am." The nomination was confirmed, but the man died a year or so afterward of delirium tremens, and his executors were called upon to pay a note given to Col. Baker for legal services in securing his confirmation.

Freedom of the Press.

Rev. Mr. Byan, a prominent Catholic priest of Detroit, Mich., preached a sermon a week ago in which he severely attacked the freedom of the American press. He was "heavy" on editors, reporters and contributors. The newspapers of Detroit took the matter up and handled Father Ryan pretty severely; then Mr. R. replied in a letter to the Detroit Post of the 21st and the enclosed clip is a note in reply to his letter. It appeared in the Detroit Post of Saturday, May 23rd, and is from our contributor, Thos. Harding, of Sturgis, Mich.:

"The Rev. Mr. Ryan, in the Post of May 21st, says in reference to the sermon complained of, that his text was 'Inquire for the old paths.' The burden of his sermon and letter was the true way to gain spiritual advantages; and yet to ordinary people it would seem as wise to 'inquire for the old potatoes' to build up our physical health to-day.

"He further remarked: 'There is a great demand in this age of advanced thought for a new way,' and he complains that 'editors and reporters often enter the field of theology.' That is part of the price which he pays for living in a free country and in the nineteenth century. If there is a 'demand for a new way' it is because the people 'live in an age of advanced thought' that they 'inquire for it.'

"'One half the contents of penny newspapers,' he says, 'is made up of lies, one half of the other half mistakes and half of the remainder is guessed at.'

says, 'is made up of lies, one half of the other half mistakes and half of the remainder is guessed at.'

"It might not be quite polite to ask the reverend gentleman whether there are any 'lies' in his theology; but it is admissible to inquire how much of it is 'made up of mistakes' and what proportion of 'the remainder' is 'guessed at.'

"The people of this age of advanced thought' are asking these questions, and if Mr. Ryan will not, or cannot, answer them, they will answer them for themselves, and act upon their conclusions, too.
"Sturgis, Mich."

THOS. HARDING."

Mrs. E; L. Watson.

Resolutions Unanimously Passed by the audience at the Closing Session of Twenty Months at Metropolitan Temple, San Francisco, Cal.

WHEREAS, We are to be deprived of the ministrations of our beloved speaker, Mrs. Elizabeth L. Watson, we desire to publicly express our warm regards for her as a woman, and our high appreciation of her as a public teacher, therefore be it Resolved. That we consider Mrs. Watson as one of

Resolved, That we consider Mrs. Watson as one of the ablest inspirational speakers in the spiritual and reformatory service. She is enshrined in our hearts for her fearless denunciation of wrong-doing, and her eloquent and zealous advocacy of purity and justice. Under her able ministrations with us many sorrowing hearts have been comforted, many earnest seekers after truth as expounded by her angelic inspirers have been enlightened and encouraged in their purposes. While we deeply regret the necessity which is to temporarily deprive us of her services, we look forward to her return in August with eagerness, and tender her the assurance of our continued support and hearty co-operation on the resumption of her work for the angels in this Temple.

work for the angels in this Temple.

Resolved, That we deeply sympathize with our sister in her sorrow for the approaching departure of her mother to supernal life. May she reach her side in season to once more clasp the hand which guided her in infance, and may she be comforted by the knowledge that the good angels who have through herself so tenderly presented to many bereaved hearts the surety of a happy reunion in the bright home "past the gate which death unbars," will be with her to sustain and comfort her under all earthly trials.

ALBERT MORTON, Manager.

Jacob Etamannel writes: The Journal, is essential to provide food for my spirit. No other paper furnishes such a palatable banquet for me, Long may it survive to furnish its weekly repast for starv-

ing humanity.

W. M. Dorr writes: Please keep the JOURNAL coming to me. It is the soundest paper I have ever read.

Notes and Extracts on Miscellancous Subjects.

Birmingham, Ala., now makes 400 tons of iron daily.

The State of New York contains 100,000 French Canadians.

Farm rents in England have declined 6 per cent.

in five years.

Mammoth Cave, in Kentucky, receives 3,000 visitors annually.

There were 48,000 visitors from the North to Florids last winter.

There is a gorge in Yellowstone Park where no sound can be heard.

Brooklyn claims a population of 700,000, or about half that of New York.

There are in the United States 24 000 000 000 000

There are in the United States \$4,000,000,000 of watered railway stocks.

Telephone subscribers in Mazatlan, Mexico, pay an annual rental of only \$5 per phone.

The Mormons have increased in this country between 500 and 600 per cent. since 1850.

Eight hundred thousand colored children were taught in the Methodist schools last year.

A Frenchman who loves his wife calls her his "darling cabbage" or his "little blue rabbit."

Oregon is suffering from drouth. "Every day of delay," says the *Oregonian*, "costs \$100,000.

It has been said that swallows and sparrows for-

sake a district when cholera is about to appear.

New Orleans contains seven white women to six men, and four negro women to three negro men.

A number of negroes were sold at Richmond, Ky.,

A number of negroes were sold at Richmond, Ky., a few days ago, under the vagrant laws of the State.

There are more than seven million farmers in the United States, or nearly one-eighth of the entire population.

It is estimated that there are in round numbers five million professed Spiritualists in this country.— Chicago Herald.

A watchmaker in Milwaukee has trained a common canary bird to sing faultlessly "We Won't Go Home Till Morning."

Iowa contains more persons who can read and write in proportion to her population than any other State in the Union.

Electricity is now employed in extracting teeth, a recently invested machine pulling, in an actual test, seven teeth in five seconds.

During the past twenty-six years more residents.

During the past twenty-six years more residents of Massachusetts committed suicide than fell in battle during the entire war.

The richest colored man in Philadelphia is John McKee, a real estate dealer, who is estimated to be between \$200,000 and \$300,000.

Mrs. R. B. Hayes has bought and fitted up a house in Savannah.

Mrs. R. B. Hayes has bought and fitted up a house in Savannah, Ga., where colored girls can be thoroughly trained in skilled housekeeping. The current of Lake Eris has an effect upon the adjacent shore sufficient to make the saving seeson

adjacent shore sufficient to make the spring season from two to four weeks earlier in and around Toledo than at Buffalo.

Three counties in Western Kansas, together as large as the States of Delaware, Rhode Island and Connectical, propose to utilize the waters of the Arabasas.

kaness River for purposes of irrigation.

The Journal of Education thinks that a large amount of benevolent fund from the North has been unwisely expended in the South, and wasted through ignorance of what was already doing in the public

schools and other educational enterprises.

When Mr. Cleveland went to select a pew in the Washington church which he attends, he was asked what part of the building he would like to sit in.

"Well," he said, "I don't want to be so near the minimal of the building he would like to sit in.

ister that he can see whether or not I am listening."

They have a drink in Iowa called "hopine." It is said to resemble beer so closely that even an expert cannot detect the difference. A saloon keeper has been prosecuted for selling it, but the jury held that the sale of "hopine" is not a violation of the prohib-

itory liquor law.

Among catish it is not the mother fish which takes care of the eggs and young, but the male or father fish. He not only guards and hatches out the eggs, but also, after the hatching, takes a paternal interest in his somewhat voracious as well as nu-

merous brood or school of "kittens."

A writer has been estimating what it costs each individual for necessary food of sufficient variety per day and year; and also the value of the total amount of food upon which the people of the United States subsist for that time. He makes it \$4,340,000,000 annually for the whole people, and for each individual, \$85.81 per year; and only 23 cents and 8 mills for each person per day.

In a mine in Grass Valley, Cal., that had for many years been flooded, it was found upon renewing operations recently, that a drill hole in a vein of quartz had healed up around a small rod of iron, or "spoon," that had been left in it, and that several clusters of small crystals had shot out in a fractured portion of the vein. This is quoted to prove that metals grow, like wood and other products of the earth.

The theory of the decadence of the supply of ocean food fishes receives a severe blow from this year's experience. Mackerel are phenomenally plenty and the catch has been enormous. Herring in some quarters have been so numerous that the catch could not be used. Cod have been caught in unusual numbers, and almost all kinds of salt water fish are cheaper than they have been before for a long time.

A South Carolinian tells a strange story in natural history. While out hunting he killed the mother of some young squirrels and secured four of the little ones unhurt. He carried them home and gave them to a cat that had lost her kittens. She took charge of them and became exceedingly fond of them, and now they are frisky little fellows running every where and growing finely. They seem to like their stepmother.

Randolph Rogers, the eminent American sculptor in Rome, has presented to the University of Michigan casts of all his works, about seventy in number, including many of the most famous public monuments and statues of eminent men, besides ideal creations. With this, and other gifts already received from the late H. C. Lewis and other benefactors, the institution will have a gallery of art perhaps superior to that of any other university in this country.

The number of stars visible to the naked eye is commonly greatly overestimated. Let one begin to count the stars and the false impression is soon dispelled. The whole number of the stars down to those of the fifth magnitude inclusive, is hardly more than 1,500. Stars of the sixth magnitude are the tiniest specks of light, visible only in a favorable state of the atmosphere, and these included will not bring the count much above 4,000, except for persons who have extraordinary keenness of sight.

A gentleman in Germantown, Pa., who was greatly annoyed by a colony of sparrows that had taken up their quarters in a mass of ivy covering one side of his house, got rid of by a novel expedient. One day he purchased half a pound of red pepper, and, going up to the third story, opened the windows and sifted the pepper down through the ivy. The alarm of the sparrows was evinced by the haste with which they left their hiding places. Every bird took its departure, and his premises are now clear of them.

A colony of infidels was founded five years ago in Berton county, Missouri. A correspondent of the St. Louis Globe-Democrat, who spent a day and a half in the new town called Liberal, says that the experiment is a failure; that the town, instead of keeping pace with towns of the same age, has fallen far behind them, and instead of being the happy, prosperous community it promised to be, is shriveled, contracted, torn in two by dissensions, and in a condition where only prompt action in behalf of its friends toward a complete reorganization will save it from disintegration.

A pension which had been regularly paid for 502 years has just come to an end in Switzerland, and the cantonal government of Soleure, the paymasters, so much regret its extinction that they are advertising for an heir. In 1382 Count Rudolph of Kibourg marched to the assault of the town of Soleure, against which his ancestors had long entertained treasonable designs. But one Hans Both, a peasant living in a neighboring village, was on the alert and carried to the townspeople intelligence of what was brewing, and Soleure was saved. For this very substantial service Hans was rewarded with annuity to bimself and his helm forever. The last inheritor, the jude de paix Both, has lately died, and all the Roths in Switzerland are now looking up their ped-

He Never Knowed.

Old Billy B. was a pious man, And heaven was his goal, For, being a very saving man, Of course he'd saved his soul, But, even in this, he used to say, "One can't too careful be;" And he sang with a fervor unassumed, "I'm glad salvation's free."

But the means of grace, he had to own, Required good, hard earned gold; And he took ton pews, as well became The richest of the fold. "He's a noble man!" the preacher cried, "Cur Christian Brother B." And Billy smiled as he sublet nine, And got his own pew free.

In class meeting next, old Billy told How heaven had gracious been, Yea, even back in the dark days when He was a man of sin.

"I was building a barn on my river farm—

"All I then had," he said;

"I'd run out o' boards, an' was feedin' hands
On nothin' but corn bread.

"I tell ye, brethren, that I felt blue, Short o' timber and cash,
And tho't I'd die when the banks then bust,
And flooded all my mash.
But the Lord was merciful to me,

And sent right through the rift The tide had made in the river banks A lumber raft adrift.

"Plenty o' boards was there for the barn, And on top was a cheese, And a bar'l o' pork as sound and sweet As any one ever sees

Then I had bread and meat for the men, And they worked with a will, While I thanked God, who'd been good to me, And I'm doin' it still." A shrill-voiced sister cried "Bless the Lord!"

But a keen-eyed man looked at Billy B, In a thoughtful way, and then Asked: "Brother B, did you ever hear Who lost that raft and load? And Billy wiped his eyes and said, "Brethren, I never knowed!" - Boston Evening Gazette.

The whole class cried Amen!

At Cassadaga.

To the Editor of the Religio-Philosophical Journal:

Having spent a fortnight during camp meeting on these grounds in '83, and several months in '84, and fluding it a healthful locality, physically and spiritu-ally, I again left my Virginia home this time earlier, and I hope for a much longer stay. On my way up by rail from Dunkirk on the 1st of May, I felt, per-haps, that I had been premature in my coming as an occasional snow drift still remained; but on arriving at the camp ground, I found carpenters, painters, etc., at work, cottagers and others preparing for the annual picnic, and everybody rejoicing that Mrs. Elizabeth Watson, of California, would give an address on each day. The Cassadaga camp also appeared to have become an established fact, to which the people seem to be just awakening. The necessity for a large number of cottages has asserted itself, and the immeuse hotel that reminds me of a built in numerous little tuter will seen a the with its numerous little tubers, will soon, at the present rate of increasing demand, have to be used as the little back kitchen to a capacious, imposing modern front.

I find the Spiritualists here (the only place I have ever had the pleasure of meeting them) a whole-souled people, willing and ready to entertain all who may come, and like the omnibus, there always seems

to be "room for one more." I have a cottage almost completed and will soon have my "home circle" again, where I shall be found in my next letter; but like a child let out to play, I find so much on these beautiful grounds with its budding trees, beautiful flowers and lakelet at our feet, that I must needs defer the home circle ex-M. J. RAMSDELLA

Spiritualists Organizing.

To the Editor of the Religio-Philosophical Journal:

and those who have already been translated to the spiritual realm had arrived, last Sunday, organized themselves into a Society, electing the following officers: President, V. J. David; Vice-Presidents, Mrs. S. H. Tayler, W. D. Thomas; Secretary, Mrs. M. A. Jadwin; Treasurer, Mrs. M. F. Black.

There are not many of the faith, confessedly, in Buchanan, yet there is quite a number of inquiring, liberal-minded men and women who are weary of the husks of "orthodoxy," and this fact, together with our own spiritual craving, has been the inspiration of the movement. We trust to be able, from time to time, to engage the service of such media and restrum speakers as with good results from this organization.

UNCO. JETTIN. and rostrum speakers as will enable us to report

Buchanan, Mich., May 25, 1885.

Useful Invention.

The operation has been successfully accomplished by a German chemist of separating rags of cotton and wool mixed by subjecting them to the action of a jet of superheated steam. Under a pressure of five atmospheres the wool melts and sinks to the bottom of the receptacle, while cotton, linen, and other vegetable fibres stand, thus remaining suitable for paper manufacture. The liquid mud which contains the wool precipitated by this means is then dessicated; the residue, to which is given the name of azotine, is completely soluble in water, and is val-uable on account of its nitrogen. The increased value of the pulp free from wool is sufficient to cover the cost of the process.

TO CONSUMPTIVES.

Reader, can you believe that the creator affilicts one-third of mankind with a disease for which there is no remedy? Dr. B. V. Pierce's "Golden Medical Discovery" has cured hundreds of cases of consumption, and men are living to-day—healthy, robust men
—whom physicians pronounced incurable, because
one lung was almost gone. Send two stamps for Dr. Pierce's pamphlet on Consumption and Kindred Affections. Address World's Dispensary Medical Association, Buffalo, N. Y.

The Wisconsin brewers have discovered that the new license law is so loosely drawn that a brewing company may retail its own beer without a license. The result is that new beer shops are springing up in the cities of that State.

Biliousness

Is very prevalent at this season, the symptoms being bitter taste, offensive breath, coated tongue, sick headache, drowslness, dizziness, loss of appetite. If this condition is allowed to continue, serious consequences may follow. By promptly taking Hood's Sarsaparilis, a fever may be avoided or premature death prevented. It is a positive cure for biliousness. Sold by all druggists.

In Cuba two hours before a paper is distributed on the street a copy must be sent, with the editor's name, to the government and one to the Censor. When the paper is returned with the Censor's in-dorsement the paper may go out to the public.

Many ladies who for years had scarcely ever enjoyed the luxury of feeling well have been so renovated by the use of Lydia Pinkham's Vegetable Compound that they have triumphed over the ille flesh is said to be heir to, and life has been crowned with added charms and freeher beauty.

The Old Testament Bevision Company, which has just submitted its report to Convocation in England, held eighty-five sessions, and finished in June, 1884. These sessions, of about ten days each, comprised 792 days of six hours at a sitting.

Scrofula diseases manifest themselves in the spring. Hood's Barsaparilia cleanses the blood, and removes every taint of scrofula.

Immense swarms of grasshoppers have appeared in Panels County, Texas, on the Louisians border. Lost. "All my drspeptic troubles, since I used N. K. Brown's Res. Jamaica Ginger." "N. K.'s."

St. Louis, at last, is building a club house.

may fail, and yet, by wise management, to get the best remedy at the outset, inregain its credit. So, also, if wise counsels volves, in case of sickness, not only a are followed, the strength and vigor of waste of money, but useless suffering. a failing constitution may be restored. John H. Ward, 9 Tilden st., Lowell, Mass., Many cases like the following could be says: "Ayer's Sarsaparilla cured me of eited: Frank Laprise, Salem st., Lowell, boils, sores, and itehes, which no other Mass., says, that on account of impure remedy could remove. I tried several blood, his whole constitution was shaken. other so-called 'sarsaparillas,' but re-After taking Ayer's Sarsaparilla freely for ceived no benefit from them." William a month, his health was restored, and his H. Mulvin, 122 Northampton st., Boston, original vigor regained.

Speculation

as to what will cure Dyspepsia, vanishes of all his sufferings, "enough to kill a before the light of such evidence as that dozon men," was the failure of his kidneys furnished by O. T. Adams, Spencer, O., and liver to properly perform their funewho says: "For years I suffered acutely tions. He was permanently cured by from Dyspepsia, scarcely taking a meal, using Ayer's Sarsaparilla. Mrs. George until within the last few months, with- Edwards, Boston Highlands, Mass., was out enduring the most distressing pains of eured of liver and bilious troubles by Indigestion. Ayer's Sarsaparilla saved the use of Ayer's Sarsaparilla. Warren my life. My appetite and digestion are Leland, the famous hotel proprietor of good, and I feel like a new man." "Two New York city, writes: "I have person-

Ayer's Sar saparilla

Mass., writes that

ally used Ayer's Sar-

The Cause

saparilla cured me of Dyspepsia," writes for Rheumatism, with entire success. Evan Jones, Nelson, N. Y. Mrs. A. M. There is no medicine in the world equal to Beach, Glover, Vt., writes: "A humor it for the cure of liver diseases, gout, the of the blood debilitated me, and caused effects of high living, and all the various very troublesome scrofulous bunches on forms of blood diseases." Benj. Coachmy neek. Less than one bottle of Ayer's man, Bronson, Fla., writes: "I suffered Sarsaparilla has restored my appetite and for months from debility, and pains in the strength. It has also greatly lessened the lower part of my chest. Three bottles of swellings. I am confident they will be Ayer's Sarsaparilla have made a new man entirely removed by continued use of the of me. I am entirely cured." Doctor T. Sarsaparilla." Irving Edwards, Ithaca, Porter, Cerro Gordo, Tenn., writes: "I N. Y., was afflicted, from boyhood, with have prescribed Ayer's Sarsaparilla in my scrofulous sore throat. Four bottles of practice for a number of years, and find Aver's Sarsaparilla cured him, and he has its action admirable." It never

since been troubled with the disease. to vitalize the blood and expel impurities.

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MRS. LYDIA E. PINKHAM: "About the first of September 1881, my wife was taken with uterine hemorrhage. The best styptics the physicians could prescribe did not check it and she got more and more enfectied. She was troubled with Prolapsus Uterl, Loucorrhea, numbress of the limbs. sickness of the stomach and loss of appetite. I purchased a trial bottle of your Vegetable Compound. She said she could discover a salutary effect from the first dose. Now she is comparatively free from the Prolapsus. Stomach's sickness. &c. The hemorrhage is very muc; better and is less at the regular periods. Her appetite is restored, and her general health and strength are much improved. We feel that we have been wonderfully benefitted and our hearts are drawn out in gratitude for the same and in sympathy for other sufferers, for whose sakes we allow our names to be used."

C. W. Eaton, Thurston, N. Y.

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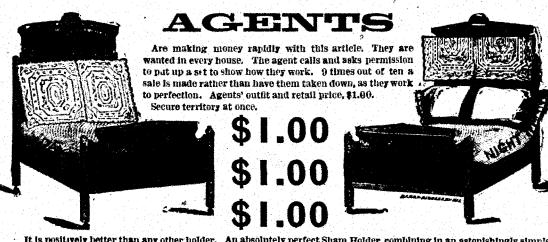
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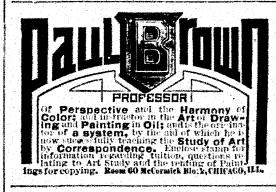
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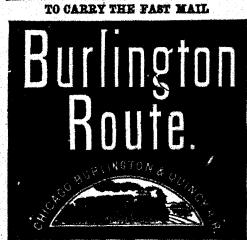
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te to teach David Sanskrit! Mrs. asked ments to teach David Sanskrit! Mrs.——asked me for a parcel which she telm me you had sent through Baboola? What parcel? I have neither seen nor heard of it, and I know nothing from Baboola? I told her that you had bought two dolls, but you had forgotten to send them by me. Buy them and send them that I may not have told a fib. She asked me when you were coming, and said that you were always complaining in your latteral that way were always complaining in your letters] that you damn Madras and us, and curse your life, and say always that if you stay there you will die. Flapdoodle, dear Marquise. You would complain much more

if you were in Bombay].

["I have bought for you a fine piece of sheeting, one for you, the other for me. Yours is a present for you on the part of your humble Luna-Metanconton. My twenty-six rupes dress from your ______ is a fraud. I put it on yesterday for the first time to go and breakfast at Lady Sassoon's, and I just escaped coming home quite naked. Every movement, every contact with that cursed stuff makes it tear, and my leaket has twenty-three rents and holes, and even acket has twenty-three rents and holes, and even the skirt presents solutions of continuity. It is mere dirt and a shame! More than 30 rupees thrown away! The mattress also. The rain came in through the windows of the railway carriage, which for a long time I could not shut, and the tarred cloth stuck to the cushions. Result: Railway cushions and mat-iruss spoiled.' Baboola bothered me and cried to go home for four days, as his wife does not accompany him, and as he would have bothered me more in the return journey, I was obliged to allow him to go. Another result: I am here alone at Kandalalawalas with our old peon (who serves the Bombay Society now). Your Madon will never come back again, that is sure. There is gratitude for you! Brown is

the night with them when Colonel and others were die of consumption. When her father would not let her go to us, she said life was not worth living and began walking bare-footed in the mud and cold wa-ter during nights and exposing herself. Now they are frightened and the father asked me to take her for a month or so, and that he would come himself to fetch her home. He gives her plenty money for her pocket expenses and she eats hardly anything. When Colonel and party arrived, her father gave a grand entertainment in his party—a tea party to the Theosophists, and invited over 50 Theosophists for supper, etc. Mr. Brown made great friends with her. They are very respectable and quiet people, loving their children passionately, hence letting them do what they like, but I am sure there is nothing bad in the girls. She will keep company to 'Paddles. Many things to say but no time or room.

"Now, dear, let us change the programme, etc."

Here follows the Sassoon telegram plot, as published above. In explanation it should be stated that Mad. B. often addressed M. Coulomb as "Marquis" and Madame C. as "Mar-Luna Melanconica is a nickname for herself. H. P. B., as Christofolo is of Koot Hoomi. The Holkar flasco mentioned in the beginning of the foregoing letter was this, according to Mad. Coulomb. Mad. Blavatsky having received an invitation from Holkar of Indore, left Madras with instructions to Mad. C., that if she sent her a telegram she was to wire back the following:

"The Mahatma has heard your mental request in behalf of his highness. It shall be granted, provided he protects and patronizes our cause. Ramalinga

But as on her way she received information that she was not to go, nothing of this was done, and so she calls it the Holkar fiasco. That the above long, gossipy letter is a forgery of Madame Coulomb, in Blavatsky's handwriting, is extremely improbable, and the telegram plot is fraud in its concluding portion. The Mr. Ezekiel therein named, a cut handkerchiefs, taking with her the other cousin of Mr. Sassoon, has published a purported exculpation of Mad. Blavatsky in this B. was to bring the conversation around to affair, in which he says that some of the par- | the phenomena she was to perform; then takticulars of Madame R.'s visit to Poons are inaccurately put into the alleged letter, and that the telegram was not at all meant, even in the most distant way, to suggest the possession of phenomenal powers by Madame-Blavatsky, and she never attempted to put before him or Mr. Sassoon the telegram in any such light. As regards the inaccuracies concerning Mr. Sassoon and his rupees in the letter, may they not have been made by Blavatsky herself? Her penchant for inaccuracy is thus attested by her warmest champions:

"In a book published under the authority of the Theosophical Society, that is with Mme. Blavatsky's own *imprimatur*, ('Hints on Esoteric Theosophy': No. 1. Calcutta, 1882), she is accused by her own friends of having two pronounced mental characteristics of a puzzling kind....a tendency to tell lies in earnest. This able apologist of Theosophy writes of the to us lamentable but incontestible fact that Mad. Blavatsky's converse is by no means confined to "yea, yea, and nay, nay;" but is, especially when she is in one of her less spiritual and more worldly moods only too fluent, and too often replete with contradictions, inaccuracies, and at times apparently distinct misstatements....I confess that for long the warmest of her friends saw no solution of this riddle, which is one that so immediately suggests it-self to all who become intimate with her, that even Colonel Olcott, summarizing the general feeling, once said "Her best friends believe in her despite of herself." After explaining that this state of mind is hopelessly ineradicable in her present stage of advancement, the author goes on to explain what the two tendencies are that mar Mme. Blavatsky's charactor. 'These tendencies are first, inaccuracy. Mos women are inaccurate, but she is, perhaps, more than normally so, instead of as one might have expected, less so...But the second tendency, a sort of humorous combativeness, leads her at times, especially when she is in high spirite, and entirely free from higher influences, to propound absolute fictions, of malice prevense; and so forth."

I may here call attention that seven or eight years ago, in the Journal, I pointed out this tendency of the Madame's to "propound absolute fictions, of malice prepense. In an article she published in the Journal criticising me and my writings unsparingly, she indulged in twelve point blank false-hoods; and in my reply I inquired if a short article in the Journal contained twelve untruths, how many were probably contained in the two ponderous volumes of her "Isis Unveiled?" The inaccuracies, therefore, in the above letter are evidence rather of its genuineness than of its fraudulent character. Note well that it is admitted by Mr. Ezekiel and the Madame that the telegram was sent and received just as it appears in the letter,-that identical telegram verbatim. As the telegram purports to furnish evidence of the existence of the Mahatmas and of their power to miraculously hear a conversation taking place in Poons, the statement of Mr. Ezekiel that the telegram was not meant to indicate the possession of occult power by Mme. B., and she never attempted to place it before him or Mr. Sassoon in such a light, is inconsequent if not puerile. How does he know Mme. B.'s intentions regarding the object of the telegram, that he asserts so positively such and such was not meant thereby If the telegram was not intended to prove esion of occultic power by the Mathe possession of occultic power by the Mahaimas, in connection with their agent, Mad. H. P. B., what other possible meaning could it have? Mr. Rzekiai's testimony to the genuineness of the telegram leaves little room to doubt the genuineness of the letter of Mad. R. directing that it be sent. In addition the envolupe countaining the letter, with the post-making, dir. showing the letter, with the post-making, dir. showing the letter, with the post-making, dir. showing the overweight and delice it decrease in the sent of the sent in the sent

gram. The length of the letter as published above, explains its overweight and consequent delay in delivery. In fact, the evidence is complete in every particular, and the so-called exculpation only confirms the truth of the Conlomb's statements instead of weakening them. Mad. B. and friends having made this a test case, it has been treated more at length than any of the other letters. Mad. B. alleges as a proof of the non-genuineness of the let-ter that the name of one of her best friends appears in it erroneously,—as H. Khandala-walla instead of N. D. Khandalawalla. If not a typographical error, the mistake may be only another example of H. P. B.'s characteristic inaccuracy. Slips like this are often made in writing; and as this appears at the very end of a long letter, when the writer was doubtless weary and may have written hastily and carelessly, such a slight error as this weighs as nothing against the overwhelming evidence above outlined, including the undisputed genuineness of the telegram itself. Mad. B. has also said that she hoped to get from Ramalinga Deb, the sender of the telegram, a statement concerning his con-nection with the matter. Up to the present time I have heard nothing further concern-ing this statement. To offset the convincing

vindicated. The next letter is a note inclosing a letter (doubtless seemingly from Koot Hoomi) to be sent to Damodar K. Malovankar, a leading Hindu exponent of Theosophy and the present Secretary of the Society. The portions enclosed in brackets in English; the remainder in French:

proofs of fraud which have been presented

will require much stronger evidence of her

innocence and the guilt of the Coulombs

than has yet been forthcoming. If any such are in existence, they should be produced, in

order that justice may be done and the truth

"My dear friend. I have not a minute to reply. I beg you to send this letter [here enclosed] to Damodar [in a miraculous way. It is very very important.] Oh my dear, how unhappy I am! On every side unpleasantness and horror. Yours entirely, H.

The next letter refers to the celebrated handkerchief trick, which she pronounces a failure, but for all that is reserved for the edification of certain uncritical Maharajahs. Instructions about placing hair in secret places for occult purposes are also given.

"I believe the handkerchief is a failure. Let it go. But let all the instructions remain in statu quo for the Maharajahs of Lahore or Benares. Every one here is madly auxious to see something. My hair will do well in the old town of Sion (but you should put it in an envelope—a sachet of some peculiar kindand hang it where you hide it) or even in Bombay. Select a good place and write to me at Annitsir post restante, and then after the first of the month to Lahore....Nothing more for S,—he has seen enough. Have you put the cigarette in the cupboard of Wimb——? Do something for the old man,Damodar's father."

The following is Mme. Coulomb's explanation of the handkerchief trick. At the request of Mme. Blavatsky, Mme. C. embroidered three handkerchiefs with blue silk letters working the name of A. P. Sinnett on each of them. Two were laid on the top of the other, and after carefully fastening the four sides firmly, making the letters of the hand kerchiefs meet exactly one on top of the other, the two were cut cross way thus dividing the name "Sin" on one side and "nett" on the other. The third handkerchief was left across with a pair of scissors, and then by a little "leger-de-main" substitute the other one already cut corresponding to the one left at Bombay: one half of the substituted handkerchief was to be handed to Mr. Sinnett, pretending that the other half had been sent to Bombay. This "leger-de-main" that Madame performs is facilitated by the large sleeves she wears. She was to send Mme. C. a telegram with conventional initials, and according to what initials they were Mme. C. would know which half of the handkerchief she was to use and in what place she was to

It seems, however, that this trick was a failure. More successful was the famed Adyar saucer phenomenon. Mad. B. being invited to go to Ooty with General and Mrs. Morgan, it was arranged with the Coulombs before her departure that during her absence, in the presence of Mr. Raghunatha Rao, Dewarr Bahadur, a saucer should fall from the shrine in Madras and be broken, and that the fragments being replaced in the shrine, almost instantaneously the saucer would be found whole as before. The Coulombs affirm that they still retain the pieces of the broken saucer, a duplicate saucer being substituted by Mons. Coulomb, through the opening in the back of the shrine. While at Ooty, Mad. B. sent the following letter to Mons. Coulomb:

"13th July. Dear Marquis....Show or send him [Damodar] the paper, t. s., the slip (the small one, not the large one, for this latter must go and lie near its author in the mural temple) with order to supply you with them. I have received a letter which has obliged our dear master K. H. to write his orders also to Mr. Damodar and the others. Let the Marquise read them. That will be enough I assure you.
Ah, if I could only have my dear Christofolo here!...
Dear Marquis—I leave the fate of my children in your hands. Take care of them and make them work miracles. Perhaps it would be better to make this one fall on his head. H. P. B.—seal the child after reading it. Register your letters if there is anything within—otherwise not."

As Mons. Coulomb was Christofolo, alias Koot Hoomi, it was natural she should miss him, while she was absent from Madras. If he had been with her at Ooty, what miracles she might have performed there. This letter shows that the occult letters, her children, were sent by her to the Coulombs, to be delivered in a seemingly miraculous manner.
The following letter refers to the projected saucer phenomenon. "The man 'Punch'" is Mr. Raghunatha Rao.

"My very dear friend-You need not wait for the man 'Punch.' Provided the thing takes place in the presence of respectable persons [besides our own familiar muffs.] I beg you to do it the first opportunity. [Tell Damodar please, the 'Holy' whistle breeches, and St. Poulties that they do not perfume approach with income the inner abring. enough with incense the inner shrine. It is very damp and it ought to be well incensed.]...H.P.

The passages in brackets are in English, the rest in French. The "familiar muffs" are the faithful Theosophs who frequent the Madras headquarters. In another letter Mad. B. calls them "domestic imbeciles." The next letter refers to the paper to be placed in the saucer after its apparent repair by the Mahatma:

"Dear Monsieur Coulomb, This is what I think you ought to have. Try, if you think it is going to be a success, to have a larger audience than our domestic imbeolies only. It is well worth the trouble. For the Adyar saucer might become historical like the Simia cup. Soubaya is present and I have hardly time to write at my case. My saleans and thanks to you. H. P. R."

The following is the slip of paper placed

Mme Coulomb has occasion to assure herself that the devil is neither as black nor as wicked as he is generally represented. The mischief is easily re-paired.—K. H."

As neither Mr. Rao ("Punch") nor any other person of distinction had visited headquarters to witness the saucer trick, a visit of General Morgan to the shrine was made the occasion of its performance. The following letter refers to the General's visit:

"This is the moment for us to come out—do not let us hide ourselves. The General is leaving this for Madras on business. He is President of the Society here and wishes to see the shrine. It is probable that he will put some question or perhaps he may be contented with looking. But it is certain that he expects a phenomenon, for he told me so. In the first place beg K. H. whom you see every day, or Cristofolo, to keep up the honor of the family. Tell him that a flower will be sufficient, and that if the pot breaks under its load of curiosity it would be well to replace it at once. The others be dammed, this is worth its weight in gold. For the love of God or of any one you please do not miss this op-portunity, for we shall never have another. I am not there, and that is the beauty of the thing. I rely on you, and beg you not to disappoint me, for all my projects and my future depend on you—(for I am going to have a house here where I can spend six months of the year, and it shall be mine for the Society, and you shall no longer suffer from the heat as you do now, but this if I succeed). This is the you do now, but this if I succeed)......This is the proper time to do something. Turn the General's head and he will do any thing for you, especially if you are with him at the same time as Cristofolo. I send you a possible requisite [literally, in French, "an in case of,"—that is, a letter from the Mahatma in case the General should want a reply]....Heartily yours. Luna Melanconica. I have dined with the Governor and his principal Aide-de-camp. This evening I shall dine with the Carmichaels. She is mad after me. May heaven help me!"

This is the enclosure ("an in case of") to be put in the shrine in answer to any letter the General might place in it:

"I can say nothing now-know at Ooty. K. H." --- and will let you

As soon as General Morgan saw the saucer phenomenon, he signed his name as witness on the slip of paper found in the saucer which had been replaced through the hole.

The Mr. Srinavas Rao mentioned in the next letter is Judge of the Court of Small Causes and an ardent Theosoph:

"It is just post time, my dear. I have only an instant. Yes, let Srinivas Rao prostrate himself before the shrine, and whether he asks [any thing] or not I beg you to send him this reply by K. H., for he expects something. I know what he wants. To-morrow you shall have a long letter. Grand news. Thanks. M. P. B."

The next case "discloses a deliberate at tempt to practice upon Mr. Raghunatha Rao's well-known openness to conviction and sympathy with every good-cause":

"My dear Irlend, I am told (by Damodar) that Dewarr Bahadoor Ragoonath Rao, the President of the Society, wishes to place something in the temple. In case he should do so, here is Christofolo's answer. For God's sake arrange this and we are triumphant. I embrace and salute you. My love to the Marquis. Yours sincerely, Luna Melanconica. Write to me."

The enclosed answer of "Christofolo" was in Sanskrit. We are told by Mad. Coulomb, that as Mr. Rao did not come to the shrine for some time after the receipt of the above letter, and as when he did come he said that no one but an adept could answer the letter he put in the shrine, the Coulombs did not think it safe to put in the Sanskrit letter received from Mad. B. for him, because he might have asked something to which the Sanskrit letter was not a fitting reply. Mr. Rao receiving no reply to his letter, left it in the shrine saying that in case of an answer, it was to be sent to him. Mons. Coulomb then wrote to Mad. Blavatsky enclosing the letter left by Mr. Rao, asking that in case, after reading Mr. Rao's letter, she still wishd the letter of Koot Hoomi to be placed in the shrine as an answer, to let him know by telegraph. In reply Mad. B. sent the follow-

"Too late! Dear Marquis, if what Christotolo has in his hands had been given in answer at the time, would have been all right, and this is why I sent Now it is no longer sultable. Your letter reached me at half-past six in the evening, almost seven, and I knew that the little Punch was coming at When could I send the telegram? It would have arrived the next day or after his departure. Ah! what an opportunity we have lost! Let that go. I must beg a favor of you. I may return with the Colonel [Olcott], and it is very probable that I shall, but it is possible that I may remain here till October. In this case for the day or two that the Colonel will be at home you must send the key of the shrine to me Send it by the underground way. I shall know it rests and that will be enough; but I do not wish that in my absence the Luna Melanconica of the cupboard be examined; and it will be examined if I am not there. I am in torment. I must come back. But, Heavens! how annoyed I am that everybody here will come and see me there! Every one will want something and —— I HAVE ENOUGH OF IT.... But the devil take it. I feel quite unhappy at having missed the opportunity."

Mad. C. tells us that Mad. B. did not let Col. Olcott come alone, but came with him a little later. This letter indicates and the Coulombs assert that Col. Olcott was not a confederate in these tricks, but a victim of credulity. Per contra, this letter of Blavatsky may have been only a blind, in order to sustain the Coulombs in their opinion that the Colonel was only a dupe, while really a confederate *perdu*. Some years ago I was informed by one who had lived with Blavatsky and Olcott in New York, that it was known to my informant that the Madame often palmed off tricks upon Olcott as genuine phenomena; but that Olcott assisted the Madame in performing tricks upon others. This I think is still the case. She deceives him in some respects; he honestly thinks some of her phenomena genuine, and that there is truth in her doctrines and pretences. At the same time, in order to help the cause. attract attention and create notoriety, he assists in the production of spurious phenomena. Should this not be the case, and he really believes in all the Blavatsky-Mahatma tricks and occultism, he must be one of the most gullible of mortals, devoid of perspicacity, judgment, and common sense. As for Mr. Raghunatha Rao, he has given up his Presidency of the Society, and is no believer in the Mahatmas of Madame Blavatsky. So much for the Coulomb's failure to utilize the Sanskrit Koot Hoomi letter. This Sanskrit letter was retained by the Coulombs, and it was placed in the hands of the editor of the College Magazine with the letters of Mad. Blavatsky published in that periodical. Mad. Coulomb states that in a fit of disgust

at the impostures she was practicing she burnt the doll Christofolo,—the representation of Koot Hoomi. The following letter refers to this:

"Simla...Oh my poor Christofolo! He is dead then, and you have killed him? Oh, my dear friend, if you only knew how I would like to see him re-vive!...My blessing on my poor Christofolo. Ever

yours. H. P. B." [To be Continued.]

Pittsburg proposes to use its natural gas to burn the city sewage and garbage, as the Jews did that of Jerusalem in the valley of Gebenna.

"Mystery gold," a composition of platinum, tin and copper, which stands ordinary acid tests, and is said to weigh as much as pure gold, is in favor in Ragiand for articles of jewelry, and has been availed of by counterfeiters for the manufacture of severeigns.

Spiritualism.

From the Stand-point of a Believer.

(Herman Snow in Christian Register.)

Will you allow to an old friend and supporter of the Unitarian faith space in your columns adequate to a condensed statement, of what may be regarded as established facts in regard to the so-called modern Spiritualism? I will try to be brief and to the point, holding myself ready to verify what I may now give, mainly, as unsupported statements.

In the spring of 1852, while temporarily supplying one of our vacant New England pulpits, I was favored with an excellent opportunity for investigating the claims of the new faith, entirely within the limits of the family which had been assigned as my home. Here, after several weeks of the closest attention to the subject,—under conditions utterly precluding the idea of fraud or even of a desire to mislead.—what I had begun as a re-pulsive duty ended in a conviction that the leading claim advanced was founded on the truth; and from that down to the present time, having all the while made this rather a specialty of my efforts, I have found no occasion to reconsider my decision. I still believe that, amid all the wonderful advancements and discoveries of the age, immortals of the Beyond have discovered a method of sending, through material instrumentalities. something like telegraphic messages to those in the mortal body,—a method which, though still imperfect, may yet become so far perfected as to be of inestimable value to our

Let me now try, briefly, to express some of my present thoughts upon the subject. The leading phenomena, material and mental, I regard as established beyond reasonable doubt. Their genuineness is now affirmed and defended by a no insignificant share of the intelligence and integrity of the civilized world. But few—and those only whose attention has been but superficially given to the subject—will now venture to affirm fraud and delusion as a satisfactory explanation of the entire mass of these modern wonders; and to those who, like the writer, have been in close relations with these phenomena for more than a quarter of a century, any such explanation seems shallow indeed. I have been perfectly surfeited with these wonders. I no longer seek or desire them. My great study now is, How can they be utilized for the good of mankind? It should not be denied, however, or overlooked, that delusion and fraud have closely followed the genuine of these phenomena or that these fraudulent imitations have been largely on the increase. To such an extent has this been the case that, among the better class of Spiritualists themselves, strenuous efforts are being put forth, that the evil may be checked and removed.

But, while thus admitting the general claim of Spiritualism, it should also be admitted that there is within its range a wide and peculiarly difficult field of inquiry, demanding a close and patient attention, in order that reasonably satisfactory results may be reached. From the very nature of the case there must be developed in such an inquiry-among the unseen intelligences, I mean-various degrees of mental and spiritual advancement as well as of moral obliquity and degradation. For the world with which we are now in direct and conscious communication is made up of all the varieties of character existing here, it being col-onized from our earthly life. They are not the wise and the good only who go from our met with in all quarters. Surely, a growth midst over the river of death, but also the like this, amid the intelligence of the ninefoolish and the false, the selfish and the base. character that we are liable to come in contact, when we make use of this new telegraphic communication, opened, as it is, through natural law to the use of the entire masses of human intelligence,-to all who do but conform to the established conditions. Hence these manifestations from the unseen life assume almost every variety of mental and moral shade, even as do the manifestations which come from humanity still in the mortal form; and hence, also, the different and widely divergent tendencies of Spiritualism as a movement or reform force in the world's advancement.

I will now briefly notice some of the more prominent of these tendencies. One of these is made up of recruits from Materialism and other forms of infidelity. But few are aware of the extent of the inroads made by Spiritualism in a direction apparently so unpromising. But probably more persons have thus been converted from a positive unbelief to a firm faith in the life to come, within the last thirty years, than had been done through other agencies during the entire century previous. And the change wrought upon this class of minds, many of them of advanced capacity and intelligence, must have been of the highest significance, and one that could have been accomplished only through a contact with the most positive proofs. But, as a natural result, most of these infidelistic converts have still retained much of their old antagonism to the Bible and Christianity. It should be borne in mind, however, that it is the old Calvinism, and not the liberal forms of Christian faith. that writers and speakers of this description have had in mind when giving forth their severe denunciations against the popular churches and their worship.

The other extreme of the movement consists of persons of reverent and religious tendencies, who have been brought up closely under the influence of the Christian churches, many of them, indeed, being in actual church fellowship. Their adoption of the faith that spirits are able to communicate with mortals does not necessarily and at once essentially change their old belief, though such a result is sure to follow in the end; that is, if theirs has been the

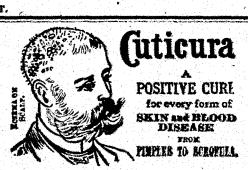
faith of the "evangelical" creeds, as, almost without exception, no support whatever is found for the special points of the old theology in what is received as coming from the Spirit-world. For the present, therefore, such persons, largely swayed by influences of a social and personal nature, still remain in their old religious homes, their new belief being kept cautiously in the back-ground. The extent of this esoteric Spiritualism is not likely to be overestimated. It prevails everywhere, not only in the churches, but in all secular organizations and also among isolated individuals. Yet is this extended prevalence far from being understood and acknowledged. On the contrary, it is often the case that, in respect to their belief in Spiritualism, intimate friends, for a time at least, remain as strangers to each other.

Besides these two extremes in Spiritual-

ism, there is another prominent phase of the movement, upon which, as it seems to me, those claiming to be liberal Christians should look with especial favor as being almost identically in their own line of thought and effort. This is, largely, an embodiment of radical and independent thought and deep spiritual experience. Persons upon this plane are free to investigate in all directions, and ever to accept the good and the true. And, while following on in this spirit of perfect but reverent freedom, they have found it to be true, not only that human beings survive the event called death, but that they retain the power to come into close and conscious relations with those remaining upon earth and of still imparting to their fellow-beings influences both for good and of evil, and that eften they may become to us messengers of truths of transcendent importance. And it is to such clearer and more enlarged views of spiritual truth and human destiny, and not to the signs and wonders nor even to a personal communication with departed loved ones, that such Spiritualists give the strength of their efforts. To this class, Spiritualismis but the natural outgrowth of the past religions, especially of that taught by Jesus of Nazareth, the great Spiritualist and reformer of his own age. Between his teachings, rightly understood, and a rational view of modern Spiritualism, it is believed that there is no antagonism, but a natural harmony like that between the ascending scale of musical notes. Spiritualists of this class are watchful against anything like narrowness in the growth of the movement, many of them not wishing to see it combined into any sect or party whatever. They rather en-courage a quiet diffusion of the faith among all classes, through methods peculiarly its own. For this new power works not naturally in the old machinery, but with a quiet, irresistible force in ways heretofore but little known. The ultimate result must be a gradual breaking up of old errors and evils, and the establishment among men of the higher ways of the unseen world.

In conclusion, let me affirm that the progress of this modern Spiritualism has been utterly unprecedented. Never before in the world's history has there been a faith of so-rapid growth. Within a space of less than forty years, the number of believers in our own land has come to be reckoned by millions; while, in the world at large, it is only by tens of millions that an adequate estimate can be approximated. There is not a civilized country to be found in which there are not large numbers of intelligent believers. Innumerable books and periodicals in defense and elucidation of the faith are also to be teenth century, indicates something more thoughtful and reverent minds, it must be apparent that some deeply significant reality lurks behind what has power so widely and deeply to move the human mind and heart; and that, whatever may be the earlier mis-takes and crudities of the movement, the ultimate result must be some important good to the race.

A social sensation has been created at Columbus, Ohio, by the marriage of Miss Lena Miles, daughter of W. G. Miles, President of the Columbus Board of Trade and temporary chairman of the recent commercial convention at Atlanta, Ga., to Charles Freeman, son of a clairvoyant physician of the city. It was a runaway match. It is alleged that she had a dream in which the young clairvoyant was pointed out as her future husband, and that she herself asked young Freeman to marry



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