

RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED IN ALL PHILOS

ROMANCE AND GENERAL REFORM

LO Draper

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

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

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THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

FIRST GENERAL MEETING.

Held at the Sherman House, Chicago, Tuesday, June 30th. Opening Address of the President, Dr. A. Reeves Jackson. Report of the Committee on the Division of Work to be Undertaken; Committees Formed for the Several Sections. List of Officers, Council and Members.

At a session of the Council of the Western Society for Psychical Research on the 23rd ult., it was decided to hold the first general meeting of the Society on Tuesday evening the 30th ult. The proprietor of the Sherman House having kindly placed the club-room of his hotel at the disposal of the Society for that evening, members were notified accordingly.

At the appointed hour the President, Dr. A. Reeves Jackson, called the meeting to order and delivered his opening address as follows:

PRESIDENT'S ADDRESS.

It is well known that from the earliest recorded history of our race, there have been reported from time to time phenomena of unusual character,—phenomena so different from those ordinarily observed as to be apparently inexplicable by any known physical laws. In their various forms these phenomena have been known as apparitions, mesmerism, mind-reading, clairvoyance, spiritualistic manifestations, etc. Credence in the reality of these alleged occurrences has been given or withheld according to the integrity and intelligence of the reporter, or the mental traits of the hearer. Usually, statements affirming their existence have been received with distrust and incredulity.

On February 20th, 1882, there was organized in London, England, a Society for Psychical Research, having for its object, chiefly, the investigation of these alleged phenomena, so widely known and so little understood.

Among its members appear the names of Prof. Henry Sidgwick of Trinity College, Cambridge; Prof. W. F. Barrett, Royal College of Science, Dublin; Prof. Balfour Stewart, Owens College, Manchester; Prof. William Crookes; Rt. Rev. The Bishop of Carlisle; Rev. W. Stainton-Moses; Prof. Lord Rayleigh, and many other distinguished in science and letters.

The aim of the Society, as announced, was, "to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and an unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated."

The work accomplished by the British Society has been so great in amount and of a character so important that it has infused a powerful stimulus into the mind of the general public, attracting attention to, and popularizing psychical study to an extent heretofore unknown.

As a further result of this widespread interest there was formed in Boston, Mass., in September, 1884, the American Society for Psychical Research having similar aims and objects to those of the English Society. Here,

too, we discover among the list of officers and members the names of persons whose reputation for honesty of purpose and high scientific culture is widely known; as, Prof. Simon Newcomb, of Washington, D. C.; Prof. William James, and Asa Gray, of Cambridge; Prof. William B. Dwight, of Vassar; Dr. Henry P. Bowditch and Charles S. Minot, of Boston; Revs. Phillips Brooks and Minot J. Savage, of Boston; Prof. G. Stanley Hall, of Baltimore; Prof. George F. Barker, of Philadelphia, and many others not less eminent.

The Western Society has been founded for the purpose of aiding in, and forwarding the work already so successfully commenced by its predecessors. While among its membership may be found persons representing all phases of belief and disbelief concerning the subjects which it proposes to consider, by far the greater number are seekers after knowledge, who have no bias, who have reached no conclusion and who have accepted no explanation,—a fact which should afford a guaranty that, as a Society, it will enter upon its mission with a single desire to ascertain the truth,—so far, at least, as this may be attainable. In this honest attitude we present ourselves to the public, for recognition and support.

Individual efforts directed to the ascertainment or elucidation of psychical manifestations have rarely been conducted according to scientific methods, by competent trained observers, or wholly without prejudice, and they have consequently been unsatisfactory. While we do not claim for ourselves either as a Society or as individuals, any superior wisdom, or special qualifications for the work, we believe that in our union there will be a degree of strength, of systematic action, and of freedom from pre-judgment not otherwise attainable.

Inasmuch as the entire field of investigation which we propose cultivating is already covered by the work of the English and American Societies, the establishment of an additional Society may be thought unnecessary. In reference to this we desire to say that the field of research in question is of exceeding extent and richness; that, where the data upon which conclusions must be founded are of an obscure and uncertain character their number cannot be too large; that in the Western portion of our country especially, there has been developed during the past few years a very great interest in the subject, and that we shall be able to bring our investigations nearer to this large number of interested inquirers than would be otherwise possible.

Our work will comprise largely—at first, entirely—the collection, recording, and classification of facts; and, in this we ask the aid of all who feel that such work may be profitable. We desire, if possible, to learn the truth, whatever may be its bearing upon the subjects in question. In short we feel that we ought to know before we venture to say that we believe.

In order to prevent any possible misunderstanding it may be well to formally state that our object is purely and only what it purports to be, namely, scientific research in the psychical domain; and in no conceivable form an attack upon any theological dogma or religious belief.

Events of a startling and marvelous character, especially when isolated and sporadic, are apt to produce not only surprise but incredulity. The facts bearing upon the subjects which we intend to investigate are at present of this nature. We desire to bring them within the realm of classified learning provided they belong there.

There is unquestionably much truth that is not in obvious continuity with our present admitted knowledge. It would be presumptuous to think otherwise. All the facts in every department of science were once in this position, and without a niche to receive them until their number made classification possible.

We fully appreciate the discredit into which these occult subjects have fallen by reason of the charlatanism and trickery which have surrounded them. But we do not regard this as a reason why they should be permitted to remain in this humiliating position. While it is impossible to always fairly appreciate human motives, and to eliminate the possible elements of fraud and deceit; and while it is equally impossible to estimate the effects of unconscious temporary aberration of the senses—which might, perhaps, account for some alleged phenomena, consistently with the honesty of the witness or narrator—there yet remains a large number of reported events which have not as yet been satisfactorily explained on any entirely acceptable hypothesis.

It is generally conceded that these uncommon phenomena would possess scientific importance provided their reality could be established. Yet, with comparatively few exceptions scientifically educated persons throughout the world have not deigned to use necessary means to either prove or disprove their existence or their import. The scientific presumption is so strong against the possibility of thought-reading, clairvoyance, mesmerism and allied phenomena, that it has been regarded as sterile and a waste of time to engage in their investigation.

Not a few persons seem to consider the phenomena alluded to as supernatural—meaning thereby something outside of, and not amenable to the laws of physical science. Such a belief cannot be looked upon otherwise than as a pure assumption. The fact that some phenomena are of more frequent occurrence, and consequently more familiar to us than others, by no means warrants us in consider-

ing them more natural than others which may be so rare as possibly never even to have come within our own experience. On the contrary, it is reasonable to suppose that all observed facts are subject to law and order—however remote such law and order may be from our present knowledge.

The question in any case of honest inquiry should be, Is this a fact? If so, it must be in accord with other facts. All truth must be consistent with other truth.

It has been urged in reference to these unusual phenomena, that the testimony to their reality is more likely to be false than that the facts testified to should be true. This objection may be quite just, but whether it be so or not must depend largely upon the credibility and capacity of the witness in any given case. As a rule, those who deny the facts which it is our purpose to investigate, or the correctness of the conclusions which have been sometimes deduced from them, have done so without giving adequate thought or study to the subject. They have substantially taken the ground that no facts can exist of which they do not have knowledge; or, they assert a presumption against any facts which do not harmonize with those already systematized. If this stubborn refusal to accept a new discovery or idea had always prevailed the world's present stock of knowledge would be indeed meagre.

We trust that we fully realize the numerous difficulties that must surround our investigations; the many obstacles that must be overcome; the importance of guarding against both conscious and unconscious deception, within and without. But, with a determination to be honest and persevering in our search for the truth, we hope eventually to "prove all things and hold fast that which is good."

During the exchange of thought which followed the address, there was much earnest determination manifest to take hold of the work in a truly candid spirit and to pursue it with energy and perseverance.

The labor of the Society was divided into five sections, to-wit:

1. Committee on Thought-transference.
2. Committee on Hypnotism, Clairvoyance and Somnambulism.
3. Committee on Apparitions and Haunted Houses.
4. Committee on Physical Phenomena.
5. Committee on Psychopathy—under which head attention will be given to what is popularly known under the various names of Mind-Cure, Faith-Cure, Metaphysical treatment, Magnetic healing, etc.

Below is given a list of the names of the officers, and Council, together with that of members and associates to date. Everything indicates that the Society will be strong in numbers as soon as it is once fairly launched upon its work and known to the public.

OFFICERS AND COUNCIL FOR 1885.

President: A. Reeves Jackson, A. M., M. D.; Vice-Presidents: Rev. C. G. Trusdell, Prof. Rodney Welch, Chicago.

COUNCIL.

To hold office until January, 1886: Boerne Bettman, M. D., Rev. L. P. Mercer, Orville Peckham, Chicago; F. A. Nims, Muskegon, Mich.; Hon. J. B. Young, Marion, Iowa.
To hold office until January, 1887: Col. Jno. C. Bundy, A. Reeves Jackson, M. D., Hon. W. K. McAllister, Rev. H. W. Thomas, D. D., Col. A. N. Waterman, Chicago.
To hold office until January, 1888: Denison W. Chapman, Edward I. Galvin, Edwin J. Kuh, M. D., J. H. McVicker, Prof. Rodney Welch, Chicago.
Secretary and Treasurer: J. E. Woodhead.

MEMBERS AND ASSOCIATES.

(Residents of Chicago, where not otherwise specified.)
The Rt. Rev. Samuel L. J. Gage.
H. Furber, Jr.
Mrs. L. F. Brockway.
Francis W. Parker.
Charles G. Davis, M. D.
Henry Gerstley.
Adam Miller, M. D.
H. C. Hodges, Detroit.
Prof. Joseph Singer.
Geo. A. Shuffeldt.
Rev. T. E. Green.
Mrs. U. N. Gestefeld.
George Thompson.
Prof. John Fraser.
Chas. W. Holzheim.
Wm. Colebrooke.
W. M. Salter.
Rev. H. Rand.
Rev. Samuel Sale.
Mrs. Helen Stannard.
A. F. Cool.
W. Fitzgugh Smith.
Levi A. Eliel.
E. E. Crepin.
R. N. Foster, M. D.
L. J. Gage.
Leila G. Bedell, M. D.
Mrs. E. C. Dainty.
A. H. Dainty.
E. T. Cahill.
D. H. Lamberson.
E. Lathrop, M. D.
Mrs. Mary E. Bundy.
H. M. Lyman, M. D.
E. Reading, M. D.
Mrs. Julia N. Jackson.
Hon. James P. Root.
H. D. Vain, M. D.
C. I. Thatcher, M. D.
Wm. Taylor.
D. A. Cashman, M. D.
E. M. Reading, M. D.
Alice B. Stockham, M. D.
J. H. Piecker, M. D.
H. S. Perkins.
H. C. Porter.
Frank I. Jervis.
R. Pearsall Smith, of Philadelphia.

It is a singular historical fact that the elegant soft hat of the Spaniard has remained the same from the earliest period to the present day, while among all other civilized nations a transformation in that article has taken place. Comfort in the wear seems to have given place at all times to fancy and the demands of fashion.

Experiments made in Paris show that the crocodile can bring its jaws together with the force of over 300 pounds.

For the Religious-Philosophical Journal.

The Theosophical Society's New Departure.

Reported Mortal Illness of Madame Blavatsky, and Genuine "Collapse of Koot Hoomi." The Coulobms and the Society for Psychical Research Revolutionize Theosophy.

BY WM. EMMETTE COLEMAN.

Recent advices from India give us full information concerning the important changes taking place in the Theosophical Society. From the *May Theosophist* we learn that Mrs. Blavatsky is reported very ill; that her medical attendants pronounce her illness mortal and do not promise her one certain year more of life; that she has resigned her position of Corresponding Secretary of the Society, and with three friends has left India for Europe for needed quiet and change of climate,—her destination in Europe not having been yet decided upon; that if her health be sufficiently re-established she will then finish writing the "Secret Doctrine," the revised edition of "Isis Unveiled," and that Col. Olcott has formed an Executive Committee of the General Council of the Society, consisting of nine members, he being one and having only one vote with the rest for the direction of the affairs of the Society, instead of having the general control of affairs vested in him alone as heretofore. In addition to all this, under Col. Olcott's direction the Society has taken a "new departure" of great moment and of striking significance, which really and practically embodies the genuine "collapse of Koot Hoomi" and the cessation of the so-called occultic phenomena (or juggling tricks) upon which the fame and success of the Society has been till now so largely based. On April 17th last a special order was issued from the Adyar Headquarters to all the Presidents of branch societies, in which after stating that it is feared that many Theosophists believe that blind belief in phenomena is a prerequisite for membership in the Society, and that Theosophy is based upon such belief, the Presidents are requested to report before August 1st, 1885, the names of all members not willing to continue Theosophists with the above mistaken impression rectified and with the understanding that the Society's ideals and duties are as follows:

- "1. To consider all men as brothers,—consequently to show tolerance and practice charity towards all, and actively endeavor to promote the well being of mankind.
- "2. To promulgate truth and morality both by precept and example.

"To aid as far as possible in the revival of the Sanskrit language, and the recovery of its vast treasures of literature and science; to study and compare esoteric religious philosophies; and to promote scientific research after undiscovered or forgotten truths." The letter to the Presidents then adds: "The Society can never settle down upon its permanent foundation until the sensational element is thoroughly eliminated.... It has been reiterated numberless times that the Society has never pretended to be a school of teachers, nor to show any easier way towards the acquisition of spiritual knowledge than is described in the most ancient books." Attention is invited to the passages which I have italicized. The "sensational element" which is to be "thoroughly eliminated" is the phenomenal element. The phenomenal element is almost wholly contingent upon the existence of the Mahatmas, Koot Hoomi, and others, and their asserted possession of occult power. The phenomena said to occur through Mrs. Blavatsky, if genuine are due to her possession of certain power developed in her under the tuition of the Mahatmas, whose agent and instrument she claimed to be. Eliminate the "phenomena" of occultism and you eliminate the Mahatmas,—a veritable "collapse of Koot Hoomi" ensues. The asserted existence of the Mahatmas is contingent upon the occurrence of certain phenomena. If the "sensational" phenomena cease what proof remains of the existence of the Mahatmas? Stop the phenomena and Koot Hoomi is practically dead.

The demise of Koot Hoomi is indicated also in the second passage above italicized, limiting the means of acquiring spiritual knowledge to those contained in "ancient books." It is a well-known fact that most of the peculiar theories of Theosophy as given to the world in Sinnett's "Esoteric Buddhism" and other works, are not derived from "ancient books," but claim to be the teachings of Koot Hoomi and other adepts of the present day. The major portion of the system of thought in "Esoteric Buddhism" and in the *Theosophist* cannot be found in "ancient books"; it is an offspring of the nineteenth century, and was never heard of in the world till within the last few years. It is widely different from the Buddhism of Gautama Buddha and his followers, both primitive and of modern times. It purports to be given to the world by Koot Hoomi, but there is little doubt that Madame Blavatsky is its author, formulator, and expounder in the guise of the mythical Koot Hoomi. As heretofore the modern Mahatmas and Madame Blavatsky have been the recognized authors of the "Secret Doctrine," it is evident that when the Society confines its means of acquisition of knowledge to those found in ancient books it practically ignores the present-day teachings of the Mahatmas heretofore; and thus in another way does the "collapse of Koot Hoomi" supervene. The doctrines of Koot Hoomi have been given to the world by and through phenomena; it is claimed that he

taught them to Blavatsky and Sinnett in an occult or magical manner. If phenomena are to be ignored hereafter, then the doctrines cannot be any more expounded by the adepts in an occult or phenomenal manner; so both the phenomena and the philosophy of Koot Hoomi are now put in the back-ground.

A very potent reason why Koot Hoomi and the phenomena are to be tabooed in future is probably this: Madame Blavatsky has been the moving spirit in the production of all, or nearly all, the Koot Hoomi phenomena. Her absence in Europe precludes their production by her in India, and her illness will prevent her actively manipulating their production at a distance from her, even had she skilled assistants to manufacture them in India. The Coulobms have left her, and their exposure has doubtless stekened her with the business; so she will have no more of it. She and the Coulobms being the veritable Koot Hoomi, with their departure Koot Hoomi dies. Exit Koot Hoomi. Again, if it is true that the Madame is mortally ill, then, as with her absence the phenomena will cease (being mostly her juggling tricks) it is well for Col. Olcott to place the Society at once on a non-phenomenal basis, else its occupation would be gone. As Mme. B. has been the life-principle, as it were, of the Society, the probabilities are that after her death it will soon dwindle and die. The objects of its existence, as now officially announced, are worthy, and if it could be conducted in the right manner, much good work might be done by this Society. I fear, though, that denuded of the "sensational element" and of Blavatsky's vigorous personal influence, it cannot be successfully continued.

In addition to the Coulobms' exposure, it seems that the Society for Psychical Research has aided in revolutionizing the Society. A Mr. Hodgson was commissioned to proceed to India and examine into the evidence pro and con regarding the purported phenomena of Occultism. Col. Olcott, prior to the issuance of Mr. Hodgson's report, but believing it to be unfavorable, has published a long circular letter, as if to ward off the blow as much as possible. In this letter Col. Olcott states that Mr. Hodgson's report will probably pronounce the phenomena fraudulent, and will reflect upon the character of individuals; that it will assert bad faith on the part of Blavatsky, and that her witnesses were dupes or accomplices; that Mr. H. has visited Bombay, seen the localities where some of the phenomena happened, and tried whether the mechanical surroundings supported the allegations of the Coulobms, and has examined the Blavatsky witnesses; and that he has found defects and discrepancies in the evidence of the Theosophists all round, and cracks in ceilings through which letters could be dropped and other physical surroundings favorable to the production of fraud. It is evident that, if Col. Olcott is convinced Mr. Hodgson's report will contain much more, and that proofs of the existence of fraud and of the general truth of the Coulobms' narrative will be fully contained therein.

STILL LATER NEWS.

Latest advices from India now indicate that Mme. Blavatsky's hurried departure from India was due to other causes than illness. It seems that General Morgan, one of her most ardent partisans, so bitterly attacked the Coulobms, that they brought suit against him, and Mme. Blavatsky was subpoenaed as a witness. The wily Madame, not daring to face a legal examination, skipped out of India, her friends announcing after her departure that her serious illness rendered the step absolutely necessary. Not long previously it had been announced that she had lain at the point of death, but "the Master" appeared in her chamber and bade her arise, and forthwith she was restored. As soon as she was subpoenaed, however, her mortal illness returned again, so it was claimed, and she fled incontinently from India, and is now in Paris. The Coulobms were much put out at her departure as they were anxious to get her in the witness-box and then bring out all the facts still in their possession.

Mr. Hodgson, the agent of the Psychical Research Society has arrived in England and made his report. He declares that all the Blavatsky phenomena are fraudulent; that there are no such people as the Mahatmas; that the letters purporting to come from them were all written by Blavatsky and Damodar; and that the letters of Blavatsky published by the Coulobms are genuine. His report, which will soon be published, thus confirms all my positions in the recent lengthy resume of the matter published in the JOURNAL. From careful analysis of the evidence I had become convinced that Damodar was Blavatsky's confederate and the writer of part, at least, of the Koot Hoomi letters, although the evidence against him was mostly inferential, not direct; and I am glad to learn that my conclusions have been verified. Some of the members of the Psychical Research Society were favorable to Theosophy, and were desirous that the existence of the Mahatmas might be established; but those most favorable to Blavatsky, those who were loth to give up their belief in the adepts, are now convinced of the fraud, and in the forthcoming report of the Society will do what they can to demonstrate the imposture to those still deluded. The great Blavatsky bubble is now effectually burst!

Presidio of San Francisco, Cal.

Vegetarianism is making rapid strides in England. One restaurant keeper says he has supplied 1,500 poor women with vegetables at 6 cents a pound.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and practical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households...

Spirit Communication.

To the Editor of the Religio-Philosophical Journal: A few years since I was sitting alone in my own home when my hand began to prickle (that is the sensation I always have in it when some spirit is trying to write)...

"My name is Sarah J. Canney. I died of quick consumption in South Franklin, Mass. I took a severe cold and never got over it. Life was very sweet to me, for when I passed on I was only sixteen years old, and everything in your world seemed bright and beautiful..."

A Vision.

To the Editor of the Religio-Philosophical Journal: I have been a steadfast friend and constant reader of the JOURNAL for some years, believing that it is the sincere champion of pure and unadulterated Spiritualism...

"Atlantis."

Scientists now generally agree that the "Atlantis" of the ancients was an island of continental dimensions between the West Indies and the west coast of Africa, now buried beneath the waters of the Pacific Ocean...

Michigan has, by actual count, over five hundred small inland lakes.

Hersford's Acid Phosphate.

IN LIVER AND KIDNEY TROUBLES. Dr. O. G. CHILLEY, Boston, says: "I have used it with the most remarkable success in dyspepsia, and derangement of the liver and kidneys..."

his activities had been so exclusively of a purely intellectual kind, that no available conception of a life beyond that of the physical body, had ever found a lodgment with him. Hence when loosed from the bodily organism, he did not gravitate toward the region of spirit life, but was held in slavish bondage to his old earthly surroundings...

CONFIRMED BY SCIENCE. "Some of the scientists of the world have decided that Spiritualism is a fact and no trick, though unscrupulous persons put their powers to improper use. I have no more doubt of a future life than I have of this, nor of my ability to return in spirit and body to this earth..."

BEN. F. WADE'S EXPERIENCE. "He was sitting in his office in West Jefferson one day, when his wife entered and asked when he would be ready to go to dinner. He replied, 'presently.' While waiting for him she picked up a pencil. Suddenly her hand began to move, while the pencil scratched rapidly away. The writing read: 'Washington, D. C.—Ben. F. Wade: I died last night at 10 o'clock, Stevens.'"

W. B. SHEPPARD, real estate dealer at Court and Walnut, says: "I think Spiritualism is growing rapidly, though not obviously, as it were. There is a large growing liberality in the pulpits in favor of Spiritualism. I meet persons every day who are investigating the subject, and know hundreds of church members who are strong Spiritualists..."

Aids to Earth-bound Spirits. Through the Mediumship of Mrs. H. A. Whittier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Seances, by Herman Snow.

THE EARTH BOUND PROFESSOR. After becoming fixed, somewhat more deeply than usual, in her abstracting condition, Mrs. W. said, "I see myself standing directly before myself, one of my personalities being in the chair, and the other standing a little way in front of it..."

Galan relates the case of a patient who dreamed that one of his legs had been turned into stone, says the St. Louis Globe-Democrat. He was shortly afterwards paralyzed in the same member. Macario dreamed that he had a severe pain in his throat. When he awoke he was well, but during the day he had an attack of quinsy. Forbes Winslow relates a case in which, before an attack of apoplexy, the patient thought in his dreams that he was being scalped by Indians. Hammond relates the case of a lady who had an attack of epilepsy, preceded by the following singular dreams:

"She had gone to bed feeling somewhat fatigued with the labors of the day, which had consisted in attending three or four morning receptions, winding up with a dinner party. She had scarcely fallen asleep when she dreamed that an old man clothed in black approached, holding an iron crown of great weight in his hands. As he came nearer she perceived that it was her father, who had been dead several years, but whose features she distinctly recollected. Holding the crown at arm's length he said: 'My daughter, during my life time I was forced to wear this crown; death relieved me of the burden, but it now descends to you. Saying which he placed the crown on her head and disappeared gradually from her sight. Immediately she felt a great weight and an intense feeling of constriction in her head..."

A citizen of Utica, N. Y., believes that he has discovered the lost secret of making violins that probably originated in England in the twelfth century, and which has immortalized the names of Amati at Brescia, Stradivari and the Guarneris at Cremona, and Stainer in the Tyrol. He has made sixteen violins and over two hundred experiments, and can now construct a violin with the tones of a flute or any other that may be desired. He discards all former theories that attribute the excellence of old instruments to the lacquer, varnish, singing wood, etc., and finds that scientific principles and sound wood are the basis of all perfect instruments. A prominent manufacturer has already offered him \$10,000 for the secret, but he is not quite ready to sell it.

church. I was residing in a small town, and so firm were my convictions that I retired from the church. My practice began to leave me, until I soon found I must adopt some other means of gaining a livelihood. I entered into my investigations through curiosity, and, notwithstanding my skepticism, was soon converted to a full belief in the powers of spirits. I firmly believe in materialization, for I have witnessed it.

CONFIRMED BY SCIENCE. "Some of the scientists of the world have decided that Spiritualism is a fact and no trick, though unscrupulous persons put their powers to improper use. I have no more doubt of a future life than I have of this, nor of my ability to return in spirit and body to this earth. There is no death, merely a shaking off of the flesh. No true Spiritualist fears death. N. F. Messer, Judge Tilden and W. B. Morris are among the pioneers of modern Spiritualism, and were instrumental in bringing the Fox girls here for the first time. It is estimated that there are 11,000,000 Spiritualists in the United States. All the palaces of the crowned heads of Europe entertain mediums, and are in many instances firm believers in Spiritualism. Perhaps you have heard of ex-Senator

BEN. F. WADE'S EXPERIENCE. "He was sitting in his office in West Jefferson one day, when his wife entered and asked when he would be ready to go to dinner. He replied, 'presently.' While waiting for him she picked up a pencil. Suddenly her hand began to move, while the pencil scratched rapidly away. The writing read: 'Washington, D. C.—Ben. F. Wade: I died last night at 10 o'clock, Stevens.'"

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Aids to Earth-bound Spirits. Through the Mediumship of Mrs. H. A. Whittier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Seances, by Herman Snow.

THE EARTH BOUND PROFESSOR. After becoming fixed, somewhat more deeply than usual, in her abstracting condition, Mrs. W. said, "I see myself standing directly before myself, one of my personalities being in the chair, and the other standing a little way in front of it..."

Galan relates the case of a patient who dreamed that one of his legs had been turned into stone, says the St. Louis Globe-Democrat. He was shortly afterwards paralyzed in the same member. Macario dreamed that he had a severe pain in his throat. When he awoke he was well, but during the day he had an attack of quinsy. Forbes Winslow relates a case in which, before an attack of apoplexy, the patient thought in his dreams that he was being scalped by Indians. Hammond relates the case of a lady who had an attack of epilepsy, preceded by the following singular dreams:

"She had gone to bed feeling somewhat fatigued with the labors of the day, which had consisted in attending three or four morning receptions, winding up with a dinner party. She had scarcely fallen asleep when she dreamed that an old man clothed in black approached, holding an iron crown of great weight in his hands. As he came nearer she perceived that it was her father, who had been dead several years, but whose features she distinctly recollected. Holding the crown at arm's length he said: 'My daughter, during my life time I was forced to wear this crown; death relieved me of the burden, but it now descends to you. Saying which he placed the crown on her head and disappeared gradually from her sight. Immediately she felt a great weight and an intense feeling of constriction in her head..."

A citizen of Utica, N. Y., believes that he has discovered the lost secret of making violins that probably originated in England in the twelfth century, and which has immortalized the names of Amati at Brescia, Stradivari and the Guarneris at Cremona, and Stainer in the Tyrol. He has made sixteen violins and over two hundred experiments, and can now construct a violin with the tones of a flute or any other that may be desired. He discards all former theories that attribute the excellence of old instruments to the lacquer, varnish, singing wood, etc., and finds that scientific principles and sound wood are the basis of all perfect instruments. A prominent manufacturer has already offered him \$10,000 for the secret, but he is not quite ready to sell it.

about the room, playing delicious music, occasionally resting on some one's lap. A small harp that Mr. Shepard kept in his room was also used. Once the harp rested on my lap, and I asked a spirit friend to play "Home, Sweet Home!" It complied. When out of tune, you can hear the instrument being tuned in the air. The best test of the reality of Spiritualism occurred to me at one of Mr. Shepard's seances. I have on my finger here a plain gold ring, which you see, and which it is impossible to remove. It is my mother's engagement ring, and has been on that finger twenty years. At this seance a spirit called my attention to the ring and repeated the circumstances, date of the engagement, and my mother's maiden name which was engraved inside. When the spirit said my mother's name was Caroline, I corrected it, insisting it was Charlotte, but the spirit persisted in its being Caroline. I became skeptical, but on returning, I looked at some old family records, and found her name was Caroline, and

THE SPIRITS WERE RIGHT. "Of course, I believe my mother was standing by and gave the information. I think Mrs. Annie Cooper, of Louisville, is one of the finest materializing, trumpet and slate writing mediums I have ever met. Other mediums of note are Mrs. Faulkner, Mrs. Laura Carter, Mrs. Lizzie Green, of Aurora, Mrs. Robinson, Mrs. Siering and others."

What is a trumpet communication? "We form in a circle in a darkened room, with the medium on one end of the circle. A tin trumpet, about three feet long, six inches in diameter at the base and half an inch at the point, is placed on a chair in the middle, and when a spirit desires to communicate with one in the circle the trumpet floats over and lightly touches such person on the head and speaks to him in whatever language the listener understands. Sometimes the spirit speaks in the tone of voice as when on earth, sometimes shouts, and again whispers. My mother once appeared before me in one of Mrs. Faulkner's cabinet seances and grasped my hand, after presenting me with a rose which I preserve to this day."

EXPERIENCE OF AN EDITRESS. Mrs. Annie Laurie Quinby, editress of the *Egis*, says:

"My first understanding of Spiritualism in a scientific light was in New Orleans at the age of 22, when spirit rappings first transpired, and I soon became a medium. We had table rappings first, and from that developed clairvoyance. When I became a clairvoyant I told a great many things which actually occurred. One incident is fresh in my memory now. My brother once sent me a lady and her child to board in the South, and while seated about the supper table the first morning after their arrival the figure of a man appeared on my right, and pointing to the child said nothing could save it from death within the next few days. The child did not appear sick, but six days later died from spasms."

"Another time I saw a lovely child in a beautiful, transparent country, who told me her age, circumstances of her death, relatives, etc., and sent a communication to its mother in a beautiful verse. When I related the circumstance a moment later, a lady who was present declared it to be her lost child."

Yes, I think Spiritualism is a beautiful philosophy. "I have been instrumental in exposing several frauds—alleged spiritual mediums. I do not accept pay for my services, nor do I practice clairvoyance at all. My time is entirely occupied in restoring women to their proper position in society."

CONSORTS ONLY WITH THE LEVEL-HEADED. Judge M. H. Tilden says: "I began to inquire into the mysteries of Spiritualism in 1850, but have kept studiously aloof from all save the most level-headed in order to keep myself level-headed—retain my individuality, as it were. I do this from the firm conviction that at least two-thirds of those who launch into Spiritualism become crazy on the subject. When I began to investigate I was too much of an atheist for a young man, and had strong convictions against Spiritualism, but was so favorably impressed with what I saw and heard that I have since coupled Spiritualism with the old and new philosophies and metaphysics, and I have been brought into the belief that there does exist a future, but unknowable realm. I am no Spiritualist, in the common acceptance of the term, but am only an investigator yet. I really think that there are more men in the civilized world who think as I do—that spiritual manifestations do occur, as the history of the world will prove, than there are Protestants and Catholics. There is no organization of Spiritualists in Cincinnati, but Mr. Kinsey is probably recognized as the head of the belief here."

A VERY CONVINCING INCIDENT. "I do not attend seances. There was one incident in my life which is to me convincing beyond a doubt:

"When I was on the Superior bench I was an intimate friend of Judge Minor. One Saturday evening the Judge and I were talking over the subject, and it was agreed between us that whichever one of us died first he was to appear before the other and inform him whether or not Spiritualism is a fact or a myth. Next day I left the city, and a couple of days after I went to Chicago. At the breakfast table of the Palmer House, a couple of days later, my son informed me that a celebrated medium, Mrs. Hollis, was at the hotel. I called on her. Her method of communication was in a darkened room. She was seated in one corner, and my son and I were seated near the middle of the room. Suddenly a voice in the corner directly opposite to that in which the medium sat, said: 'Some one wishes to converse with Judge Tilden. Now, the medium did not know my name, and the papers had not arrived yet. I asked who it was. A moment later a voice entirely different, but strikingly familiar, said:

JUDGE MINOR APPEARS. "Good morning, Judge. You see I was the first to come here." "I don't understand you," I replied, forgetting the arrangement I had made with my old friend. He then repeated our agreement to come back, adding, "I am glad to be afforded the opportunity of keeping my promise, and informing you at the same time that Spiritualism is a truth," and then proceeded to explain: "The day after you left the city, I went to Washington I took the car to Plum St. as usual, and a moment after I got off, was prostrated with a stroke of apoplexy, and died a few minutes later." This is only one of the thousand incidents illustrative of the truth of Spiritualism which has come under my immediate observation."

A STORY OF PERSECUTION. D. M. White, real estate agent at Court and Walnut, says:

"I was a practicing physician with a splendid practice, and a prominent member of the Methodist church, when I began my investigations of Spiritualism in 1858; but when it became known that I really believed in spiritual manifestations I was requested to either denounce Spiritualism or resign from the

Experiences and Wonderful Materializations.

Probably one of the most conscientious and best posted lady Spiritualists of Cincinnati is Mrs. A. G. W. Carter, widow of the late Judge Carter, who was himself among the foremost in the faith. When questioned regarding her experience, she replied that it was impossible for her to tell all she knew, as it would fill a volume, and she positively objected to newspaper notoriety. Questioning, however, elicited the following story of how she came to embrace the faith:

"Many years ago I lived in the East. My parents were strict Baptists, and sought to raise their children as such. My oldest brother, however, was an infidel, and ridiculed the idea of the soul existing after death. About this time the Fox sisters (one of them, Katie, now Mrs. Underhill, being the author of the recent great work on Spiritualism, 'The Missing Link'), then in their 16th and 18th years, and the founders of the faith, were giving entertainments in our town, and my infidel brother determined to go.

CONVINCING AN INFIDEL BROTHER. I concluded to go with him as a precaution. I did not want him to give vent to his infidel ideas. The sisters passed about the circle, and each was given an opportunity to ask for news from the Spirit-world. When his turn came my brother asked if there was any one who knew him. Three raps informed him "yes." Would he tell his name. "Yes." And the name of our young brother and the circumstances of his death were spelled out. He had fallen on the ice and injured his head, from the effects of which he died. We were comparative strangers there, and no one knew of our brother's death, but it was related just as it had occurred. We were convinced. My brother's wife also embraced the faith. One evening she said: "If there is anything in this faith we surely are able to have our own rappings at home here," and we gathered about the table, and she asked the questions. They were answered, and she developed into a powerful medium. When my brother died he promised to return, and he did.

A HOME CIRCLE. "Every evening his little boys would sit at the table and communicate with their father, and he would tell them wherein they had done wrong during the day. They kept it up to this day. One of the children always insisted on having an extra chair at the table beside him for the beautiful little boy, who played with him, yet who was invisible to all save him. Thus, yet I became a Spiritualist. My husband, who died Feb. 21st last, has often said: 'Oh, that I could leave this old body for a new one!' Yes, the faith is that the so-called death is an exchange of an old house for a new one."

"Why, I had a Gypsy experience in New York State that will fill a volume, which I propose publishing some day. I will not tell it now, for people will think it a fairy tale." "Mr. Joseph Kinsey," continued Mrs. Carter, "has become one of the most wonderful mediums of the day, and the wonderful things that have occurred at the private seances held by Mr. and Mrs. Kinsey, Dr. and Mrs. Jackson, and my husband and myself in the past four years would set us before the public as crazy people if we made them public."

A WONDERFUL BOY. "There is a boy in this city, about sixteen, named Walters, who promises to be one of the most powerful mediums of the day. He is a slate writer, and catches long sentences and pictures on his slate. He is conscientious, and will not go among the rich for money, but serves the poor free of charge. His materialization of what the spirits write on the wall and in the air is wonderful. My husband was a Spiritualist long before we were married, and he has made many sacrifices for his faith; been characterized as a crank, which he endured with fortitude."

A TENDER MEMORY. Mr. Bolly Lewis, the well-known and popular clerk of the Gibson House, can be classed among the staunchest disciples of Spiritualism in the city. He says: "The mysteries of the faith are hard to get at, and I have never probed it. I embraced the faith through my deceased wife, who was a life-long believer, and the subject is so firmly linked with her memory that I would prefer to decline giving any of my experience to the public. There are mediums of different phases, though I know of no especially distinguished one in Cincinnati. I do not attend seances, as a rule, but hold Mrs. Cooper, of Louisville, in high esteem as an independent slate writer. Among the prominent Spiritualists of my acquaintance are Dr. Wolfe, of 146 Smith St., who is the author of a very interesting and enlightening work on Spiritualism; also Messrs. Ben Hopkins, Jos. Kinsey, Jos. Megrue, Henry Von Puhl, Judge Tilden and others."

A DOCTOR WHO SUCCEMS. Dr. A. Zipperlin, of 23 Webster St., relates a very interesting story of his experience as a Spiritualist:

"In 1853 I had under my treatment, a young girl who was a powerful clairvoyant. She talked Spiritualism to me, and finally after I had treated her physically, and she had treated me spiritually for two years, I was a confirmed believer in Spiritualism, and nothing can ever shake my faith. She convinced me by communicating with a friend of mine who had died 20 years ago in the old country, before I had come to this country, and of which no one knew, thus convincing me beyond a doubt of an existence after death. I had never examined the phenomena of slate writing, until the death of my son in 1881, and until then regarded it as tricky. But several months after his death I was induced to visit Mrs. Laura Carter, a very successful slate writer, whose slate writing startled me, and every week thereafter I visited her with some member of my family, and communicated with my son in the Spirit-world, each time experiencing new tests. Spiritualism in this city is growing rapidly, and to-day there are

FULLY 15,000 BELIEVERS in Cincinnati. The increase is due to the curiosity of many who are attracted to seances from hearing of the wonderful results accomplished. If a person attends a seance in a perfectly passive frame of mind he can have communication with a spirit friend, but if he is very anxious to hear from them they will fall to respond. Joseph Swerberger is a man who has made a large number of converts in this city, especially among the Catholics, who embrace both faiths. One of the most powerful mediums with whom I have been intimate was Jesse Shepard. I attended seances with him for a long time. He would sit and play the piano while the spirits would converse. We always commenced our seances with a religious song, as one of our meetings Judge Carter, deceased, used to do."

"THEY ARE TAKING OFF MY SHOES" when the lights were turned up later, and the door unlocked, the shoes were found on the floor. Frequently a guitar would be seen in place on the floor and

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 4, 1885.

Victor Hugo the Spiritualist.

Leading newspapers the world over were lately filled with reports of the great crowds of French people around the house of the dying poet, of the hundreds of thousands around the catafalque beneath the great Arc de Triomphe, and of the touching and imposing arrangements for the funeral obsequies. Since the day when the great Napoleon's body was brought home to rest on the banks of the Seine, among the people whom he had so loved, no event has so moved the people as this death of Victor Hugo, and their emotions are far higher and nobler, far wiser and deeper than then. Napoleon ministered to national vanity, dazzled by the splendor of his military achievements, awed by the force of his will, and helped by the breadth and wisdom of his home government. All this made many forget how the best blood of France was shed on distant battle fields. The pride of power, the pomp and glory of the warlike and despotic past were embodied in him and stirred his worshippers.

To far higher aims rose the genius of Victor Hugo. He was inspired by divine ideas which found no place in the cold heart or mighty mind of the selfish conqueror. The French people now mourn the loss of an eloquent and devoted friend of Liberty, Equality and Fraternity. The bugle blast of Napoleon called the nations to war; the sweetly powerful strains of the poet's song were the herald's call of "peace on earth and good will among men."

Napoleon conscripted the poor man's son, and led him to the sands of the Nile or the snows of Russia to give up his earthly life, and leave parents helpless and kindred in tears at the loss, that a conqueror's pride might be fed; Hugo uplifted the lowly, revered the honest workman, honored peaceful industry and art, helped the unfortunate, left thousands of dollars for charity and a million to build a hospital.

The enthusiasm for Napoleon was a blind worship of painted pageantry and selfish and crushing force—it had no sacred light of divine ideas. The enthusiasm for Victor Hugo glows with the white radiance of Eden-days to come on earth. In story and song and drama he foretold the golden age for the people, and so helped its coming. It is well that France is stirred and uplifted as never before; well, too, that this exalting emotion goes round the world, and that the best men and women in every land share this feeling, so chastening, yet so cheering and inspiring.

The great Frenchman was not always wise, for he was human, but he was always brave and strong, always tender and sincere, always the teacher and prophet of fraternity, and won all hearts. Wielding a pen tipped with fire he denounced all sham and tyranny in Church or State without regard to what might befall himself for his brave rashness. Against war, against capital punishment, against woman's subjection, against all tyrants, crowned or mitred, his fiery protests went out. He would not live in France and bow to the last and least Napoleon, but went to a little island in the Channel and waited until Louis Napoleon fell and Paris welcomed the heroic exile back again. He demanded liberty of conscience in religion, and his dauntless courage was as high on his death-bed as when, years ago, he did justice to Voltaire in a splendid oration. We again mention the fact, stated weeks ago in our columns, that when the Archbishop of Paris offered to send him a priestly confessor in his last hours, the answer went back: "Victor Hugo is expecting death, but he does not desire the services of a priest." He was too religious to encourage what was to him superstitious.

The reports of his religious convictions and spiritual experiences may be true so far as they go, but they all omit the fact that he was a Spiritualist—a believer in the real presence of the departed. We are told he was a Deist, a believer in immortality, a strong opponent of materialism and atheism. His last hours were "in a sort of trance," in which all his past came up and he looked forward with exceeding joy, speaking in tender and thoughtful affection to those around him, clasping his little grandchild Jeannie in his arms, and saying: "Be quiet child, there is nothing to cry about," telling his family "I see light,"—all this was not death, it was the birth to that higher life of which he knew and from whence glimpses of light and messages came to him.

We have made mention of the medium, Mrs. Hollis-Billing, meeting him years ago at his invitation. On one such occasion, we are told, when messages had been given purporting to be from his mother he was deeply affected, kissed the hand of the medium while his tears fell fast and free, and said: "I am thankful for this precious gift from heaven."

Impious Falshood—"The Christian at Work" on Victor Hugo.

The old Scotch reformer John Knox used to say, when reproved for calling him names: "I call a spade a spade and a knave a knave." The soft courtesies of speech are well, yet they must be put aside at the demand of justice. The notorious sensational Brooklyn preacher and editor De Witt Talmage makes haste to vilify Victor Hugo and to give false report of the great man before the echo of the funeral dirge has ceased to reverberate.

In a late editorial in Talmage's Christian at Work, we are told that Victor Hugo's opposition to the Catholic church may well be pardoned, and then the reverend falsifier goes on to say:

"But Victor Hugo's difficulty was deeper than this. He believed neither in a priesthood nor in its God. Without hope and without God in the world, he entered the gateway of death while all the external light of the Christian centuries was playing around him, and yet was shrouded in the thick inner clouds of agnosticism and atheism."

It is then asked: "How can we account for this utter departure from God, this blank ignorance of any other world than that of sense, this apparently reckless indifference to a future life and its momentous issues?" "His intellectual pride," making him "a god unto himself," is suggested as a probable answer.

The Catholic Review, while criticizing severely the absence of any Christian ceremony at his funeral, speaks of him as "the man who died believing in God." This belief he often affirmed, in private and in public, with heart-felt earnestness. He was a sturdy and decided opponent of materialism. The noble and true to abuse or persecute materialists or atheists, always respecting their right of disbelief he always opposed their philosophy and let no fit occasion pass without affirming his own views as a spiritual thinker, and a believer in God and immortality.

At a dinner party in Paris, at which a good portion of the guests were materialists, he made an eloquent speech of which we quote a few sentences. He said:

"I feel in myself the future life. I am like a forest which has more than once been cut down. The new shoots are stronger and livelier than the old. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say my soul is nothing but the result of my bodily powers? Why then is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world's which invite me. It is marvellous yet simple. It is a fairy tale yet history. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn....My day's work will begin the next morning."

These triumphant and clear affirmations are abundant disproof of the reckless assertion that he "was shrouded in the thick inner clouds of agnosticism and atheism." His writings for a score of years are filled with like ideas. The newspaper reports of their European correspondents which have filled our best journals since Victor Hugo's death give the same general view of his deep convictions. The plea of ignorance is not possible. If Christianity means anything, it means allegiance to truth, and for such allegiance "the man Christ Jesus" died on the cross; but his professed follower, this reverend Brooklyn "Christian at Work," flings out reckless falsehood to gratify his poor bigotry. Plainly enough his pety is a sham.

Bolt it Down!

The JOURNAL is ever grateful for the efforts of contributors in aiding to keep the JOURNAL filled with interesting and instructive matter. It is again necessary, however, to caution writers to thoroughly digest what they have to give the public before sending it in for publication. Fully one-fourth that comes to this office can not be used, because of the undue length of the articles. A contribution may be lengthy and all good, but as a rule there is much irrelevancy, circumlocution and undue extension. The more care in preparation, the greater the value to the public and to the writer.

Inquirers and Inquiries.

The series of articles, under the above title which Rev. Stalton Moses is contributing to Light (London) over his well known nom de plume of "M. A. (Oxon)" and which the JOURNAL is transferring to its columns are well worth careful attention. They should be read more than once and then placed in the hands of others.

Mr. George L. Harding, M. A., has accepted the position of Principal of the school of Middleburg, Indiana, for the ensuing year.

Mexican Journalists in Chicago.

Last Saturday there arrived in this city a notable company, made up of Mexican journalists. They are not on a mere junketing tour, though their journey has been one continuous ovation from the moment they crossed the boundary. Special trains of luxurious cars transported them with the speed of the whirlwind toward the metropolis of the Northwest, stopping at different points long enough to permit inspection of special objects of interest and the reception of courtesies.

A powerful passenger locomotive with a Pullman car steamed out from the Chicago and Alton station at one o'clock Saturday morning, bearing the committee of city journalists who were to meet their Mexican brethren at Bloomington, a hundred and twenty miles away. At nine o'clock the Mexicans with their Chicago escort arrived in town and were at once taken to the Palmer House, where Mayor Harrison, who is popularly believed to be able to make a speech or to vote in any ancient or modern language, welcomed the distinguished party. Rides about town, a visit to the races in the afternoon and theatre in the evening would seem about enough to tax the endurance of even newspaper men, but when at eleven o'clock P. M. the party appeared at the rooms of the Chicago Press Club, they bore little evidence of fatigue, and that soon disappeared under the bracing influence of the presence of local journalists, their ladies and friends to the number of several hundred.

The leading men among the visitors were formally introduced to the assemblage by Mr. J. R. Dunlop, city editor of the Inter Ocean and president of the Press Club.

In the course of the introduction two of the visitors paused to reply to the words of the president and thank the club for its courtesy and attention. The first of these was Mr. Clarke, editor of the Two Republics of the City of Mexico, who spoke in English. He said that the fame of Chicago had already reached the visitors in their Southern homes, and that they had expected something of a reception, but that the flattering attentions they had received had far exceeded their anticipations. Chicago, he said, had conquered the hearts of the molders of public opinion, and that if the cities of the United States did not reap the harvest of Mexican trade it was their own fault; for the Mexicans were already desirous of throwing themselves into the arms of the people of the United States—in a commercial way.

At the conclusion of this speech Dr. Gregorio Mendizabal delivered an address in Spanish, which Mr. Clarke translated sentence by sentence. After speaking of the welcome, the Doctor said that the days of monarchies were over on the American Continent. For mutual protection the two countries standing so near together should be well acquainted. Two years ago this was impossible, but the railroad systems of the two countries had brought them into closer communication. Even before the railroads were built large sums of money went from the United States into Mexico, and large quantities of products were shipped to the United States in exchange. All this suddenly ceased at one time, and confidence seemed wanting. He explained the causes of this want of confidence, and said finally that in that country as in this law was omnipotent. Every public functionary was subject to it, and despite what might have been said about Mexican affairs, when light was thrown upon the facts justice would not be delayed.

Messrs. W. K. Sullivan and T. Z. Cowles responded; after which, general introductions were exchanged and a lunch served. Songs by Jessie Bartlett-Davis and others enlivened the evening.

ROSTER OF THE EXCURSIONISTS.

- Treneo Paz, editor and proprietor of La Patria, and president of the excursion; representing, also, the Mexican Commercial Review and El Municipio Libre.
Augustin Arroyo de Anda, editor in chief of La Prensa, and secretary of the excursion; representing, also, the papers of Chiapas and Guerrero.
J. Mastella Clarke, editor and proprietor of the Two Republics, and treasurer of the excursion.
Vicente E. Manero, editor in chief of the (weekly) Prensa Asociada, and vice-president of the excursion.
A. G. Bianchi, editor of La Prensa and historian of the excursion.
Manuel Caballero, editor of El Partido Liberal.
Pedro Zubieta, editor and proprietor of La Voz de Ju. rez.
J. de la Torre, editor of La Prensa and representing the Periodico Oficial of Michoacan.
Dr. Gregorio Mendizabal editor of El Reproductor of Orizava and representing the papers of Vera Cruz.
Alberto A. Mendez, editor of La Union Zacatecano and representing the papers of Zacatecas.
N. Lugo Vina, editor of El Lunero.
Luis Barraso, editor of La Prensa.
Luis Marin, representing the papers of Orizava.
Emilio E. Garcia, editor of La Gaceta Jullense.
Dr. Abel F. Gonzalez, editor of La Voz de Hipocritas.
Rafael de Saldana, editor of La Opinion and representing the papers of Puebla.
Francisco Icaza, editor of El Album de la Mujer.
Antonio Ullalobos, editor of El Socialista and El Monitor.
Manuel Gomez Portingel, editor El Instructor, Aguas Calientes.
Aclbiades Gonzalez, editor of El Periodico Oficial, Aguas Calientes.
Misa Amalia Paz, Mrs. Arroyo de Anda, Misa Clara Mendizabal, Misa Rosa Paz, Mrs. Mendizabal, Mrs. Castillo Negrete de Romero.

The visit of these journalists is of much significance, in that it shows the growing intimacy and fraternal relations between sister republics and augurs the early establishment of still closer bonds of union. These gentlemen will return fully imbued with the value to their country of the enterprise and genius of their American neighbors; and through their papers will educate their constituents to an appreciation of all this, and thus open the way for emigration and the vast improvement sure to follow.

Mr. John Linegar's "Word of Caution," on the eighth page may be of service to some.

Camp Meetings.

The fourth annual assembly of the Lake Champlain Spiritualist Camp Meeting will be held at Queen City Park, Burlington, Vermont, beginning August 13th and closing September 14th. Circulars containing full particulars and information as to transportation can be had on application to the President, Dr. E. A. Smith, Brandon, Vermont, or to the Secretary, O. G. Bugbee, East Barnard, Vermont.

The camp meeting season opens at Onset Bay Grove, Mass., July 12th, and closes Sunday, August 9th. Sunday services will, however, be held all through August. This camp is located at the head of Buzzard's Bay and is the only Spiritualist camp with a salt water prospect. Full particulars may be had by addressing the Clerk, Mr. E. Gerry Brown, Onset Bay, Mass.

The New England Spiritualists Camp Meeting Association convenes at Lake Pleasant, Mass., August 1st, and continues through the month. For full particulars address Mr. N. S. Henry, Montague, Mass.

The Cassadaga Lake (N. Y.) Meeting holds its session through the month of August we believe, but no circular of particulars has as yet reached the JOURNAL office.

The Neshaminy Falls (Penn.) Camp opens on July 19th, we understand; no information concerning it has thus far been furnished the JOURNAL.

The second annual Camp Meeting of the Spiritualist Association of Vicksburg, Mich., will be held one-half mile from that place, beginning August 27th and continuing two Sundays.

The 19th annual session of the Cape Cod Camp Meeting will be held at Nickerson Grove, Harwich, commencing July 12th and closing July 19th.

During August a camp meeting will be held at Nemoka, Mich.

The Solomon Valley Spiritualist Camp Meeting will be held at Delphos, Kansas, commencing August 21st, and closing August 30th.

A quantity of circulars for Lake Pleasant and Onset Bay having been sent to the JOURNAL office, applicants writing or calling at the office can get them.

A Presbyterian Pellet.

"Spiritualism is opposed to science and contrary to sound theology," says a good Presbyterian preacher, who evidently has settled the whole question. We do not propose to retort by reminding this honest but bigoted old worker of the sublimely ridiculous mistakes committed in the name of science, nor of the dastardly crimes and cruel murders done by zealots in the name of the Christian religion. Such a rejoinder would not be an answer. Let our pious brother listen to words from one whom he certainly must admit is a scientist. Here are a few passages from Alfred R. Wallace:

"It is a common, but mistaken, notion that the conclusions of science are antagonistic to the alleged phenomena of modern Spiritualism."

"Science may be defined as knowledge of the universe in which we live—full and systematized knowledge leading to the discovery of laws and the comprehension of causes."

"To the teacher of religion it (Spiritualism) is of vital importance since it enables him to meet the skeptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of agnosticism and materialistic science. Theology, when visited and strengthened by Spiritualism, may regain some of the influence and power of its earlier years. Science will equally benefit, since it will have opened to it a new domain of surpassing interest."

Rev. Canon Wilberforce in an address before the English Church Conference in 1882, said:

"We should realize that the whole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the churches as opposed to the strength of modern Spiritualism is in the ignorance of that life and in misapprehension of Scripture teaching concerning it."

Mr. S. C. Hall, the founder and editor of the London Art Journal, says:

"As to the use of Spiritualism, it has made me a Christian. I humbly and fervently thank God it has removed all my doubts."

Having medicated the Presbyterian pellet with the essence of a scientist's thought and sweetened it with good, orthodox honey, we send it out to be taken by those afflicted with theological bigotry, and trust it may serve as a preventive of fossilization and cure for acute attacks of Calvinism.

A Mystery Explained.

Under the above heading the JOURNAL publishes in another column a story by Dr. Hoffman. The story, we believe, is a true one in all essential particulars. "Sleek" came to Chicago some ten years ago and under an assumed name did a thriving trade for a time, but was thoroughly exposed by the JOURNAL. He had previously flourished in Philadelphia; and we have it from one who sold him conjuror's paraphernalia, that he was one of the sleekest and wickedest of his kind.

Dr. Hoffman owes a debt of gratitude to Spiritualism far greater than most men, and would sacrifice much in its interests. He believes with the JOURNAL that nothing is gained to the cause of truth by covering up or condoning fraud and deception. However unpleasant such developments may be, they ought not to be discouraging. Where there is so much truth of such vitally important interest to all, there necessarily will be much of delusion and deception, and unconscionable tricksters will ply their wiles.

Knowledge of how strange phenomena may be closely simulated renders the investigator cautious, and vastly increases his credulity when he testifies to what he is willing to say he knows to be genuine. Those who are discouraged in advance of an effort to learn the truth, are not persons likely to add

strength to the cause of Spiritualism, even if they accepted phenomena as of spirit origin.

GENERAL ITEMS.

Henry Slade, the medium, who has been in Boston for some time, has removed to Onset where he will remain during July.

J. J. Morse will set sail from England to this country some time during July. He has an engagement at Onset.

G. H. Brooks lectures at Gurnee, Ill., the first Sunday of July. He has concluded his lectures at Geneva, Ohio.

Lyman C. Howe spoke at Chagrin Falls, O., June 26th, 27th and 28th, at the three days meeting. We are glad to hear that Mrs. Howe is gaining health and strength.

Since last January, J. J. Morse of England, has addressed over two hundred public meetings, besides many private or parlor assemblies.

Arrangements are being made at South Bend, Ind., for a large grove meeting at Island Park near that city, on Sunday, July 12th. A. B. French has been engaged as one of the speakers. Dr. E. H. Denslow extends us a cordial invitation to attend, which we would be glad to do, if other engagements did not prevent.

At the reception given Mexican journalists by the Chicago Press Club we saw five women who have made enviable records as physicians in this city,—regular graduates of reputable colleges. There was also present an equal number of women with successful records as editors and writers.

The postmaster of Sandy Hill, N. Y., is a convert to the "faith cure." He has been a great sufferer from rheumatism, which some one told him could be cured by carrying raw potatoes in his pocket. He selected two fine ones, put one in each pocket of his trousers and awaited developments. His pains have departed, and he tells his friends, "One thing is sure; I carried the potatoes and the rheumatism has disappeared."

Our Mexican visitors being good Catholics attended mass on Sunday morning and then took a steamboat excursion on the lake. There being a heavy sea, and a cold wave coming down from the Straits of Mackinac with the cumulative force of a three hundred miles sweep, the gentlemen not only talked Spanish, but walked it too. They vowed in their hearts that Chicago was rather overdoing the reception business and that less water would suit them better. They were therefore landed at the southern extremity of the city and a special train sent out by the I. C. R. R. to bring them home.

The Dispatch of Erie, Pa., says: "An audience that fully equalled the seating capacity of the Universalist Church assembled in that edifice to hear Mrs. E. L. Watson speak. This lady, celebrated more for her culture and intelligence than orthodoxy, is the wife of Mr. Watson, the whilom oil prince, who reigned at Titusville some years ago. She has been an apostle of modern Spiritualism for many years, and is regarded as one of the most gifted exponents of that singular faith. Her reputation for eloquence attracted a large number of the most orthodox church people of the city, as well as the regular believers in the speaker's creed and unbelievers of any creed."

Some of the religious publications have only bitter comments on Victor Hugo, because he was connected with no church and had no recognized creed. One of them, commenting on this fact, says of the great author that he "never would have been known had he been born outside of France." It is such intolerance as this, which sees no good in anything outside an arbitrary pale, which makes doubters. Thinking men suspect the religion of those who do not follow the teachings of their own supposed belief. Brutal assaults upon the memory of the dead do not make converts to a religion of peace and good will, and an assertion, false on its face like the above, is more than brutal—it is ridiculous.—Tribune.

Some years ago a story was current of a woman who applied at a London hospital for treatment of a nervous affection. After listening to a recital of her symptoms, the doctor made her shut her lips upon a clinical thermometer. Upon removing it the patient exclaimed: "Why, I declare it has done me good already." The doctor humored her delusion, and refrained from any other treatment than a few applications of the magical glass tube. She was soon cured. A parallel case is now cited by the Philadelphia Medical News, an hysterical patient having been cured by magnetism. The magnet was of wood, but capped with metal, so as to seem cold to the touch.

"There was a curious feature of the outbreak of cholera in 1849 that has not been referred to in twenty years," a physician said to the reporter of the New York Sun. "It was observed that no workmen engaged in copper mines or in manufacturing any sort of article out of copper, or in handling copper or copper ore was afflicted with cholera."

M. Andraud demonstrated that there was much less electricity in the air in those parts of Paris where the cholera raged most fearfully than in the other parts of the city. The two discoveries were put together, and it was inferred that the galvanic action generated by the copper acted as a preventive. It may be that the copper absorbed into the system by the workmen served as an antidote. At any rate, the action of copper in alleviating some kinds of cramp is well known, and there will be no harm in wearing strips of clean copper or of copper and zinc next to the body, as has been recommended by an English physician.

Hawkins White, aged nineteen, of 112 Wesson street, this city, has become insane through religious excitement. He was a frequent attendant of the meetings held by the Salvation Army.

We take pleasure in calling attention to the advertisement of Prof. H. M. Dickson's Summer School of Oratory and Dramatic Art. Prof. Dickson is master of his profession and a most estimable gentleman.

The Salvation Army at Orillia, N. Y., has come to grief. A circus gave a performance in the town one evening, and the leaders of the salvationists concluded that circuses were sinful and that they would march on the enemy. A bright-idea struck one of the circus men and he disappeared within the tent. He came out again in a moment and in remarkably good style. He was swinging a club and he was riding the elephant. The elephant seemed to enter into the spirit of the proceedings. He went for that Salvation Army. The big, red-faced leaders of the force, who were singing songs telling how they would lay down all for their cause didn't lay down any thing. They only entered at once into the instantaneously improvised free-for-all race down the main street and round the corner.

It is said that a class of ladies and gentlemen, mostly connected with the Second Unitarian Church in Brooklyn, have been engaged during the winter in a systematic study of the works of Ralph Waldo Emerson. They have met twice a month, on Sunday evenings, in the Sunday School room, which has often been crowded. At each meeting an essay has been read and a general discussion has followed. Much interest has been manifested at the meetings. The opening essay was read by Mr. Chadwick, the minister of the church, who also contributed two other essays to the series—one on Emerson, the Patriot (afterward printed in The Index), and one on Emerson the Poet. The Rev. Theodore C. Williams of All Souls' Church, that city, discussed Emerson's Religion, and Thomas G. Shearman his Cosmopolitanism. Most of the other essays, on Emerson as a Reformer, a Lover of Nature, a Prophet of Culture, a Philosopher, etc., have been furnished by members of the class.

The following directions are usually given when a patient has placed himself under the treatment of a metaphysician: 1. Abandon all medicines. 2. Do not take any stimulants. Rely upon your mind to overcome all. 3. Perhaps you will think, after a few treatments, that our symptoms are worse, or that you are being affected with unusual pains or aches. Have no fears, for you will rise above all if you are patient and hopeful. 4. Avoid the habit of saying "How do you do?" to even your most intimate friends. Should any one, however, inquire as to the condition of your health, answer that you are well and happy, for such is your true state, although you may not realize it. 5. Do not make disease a topic of conversation. Do not read sensational newspaper articles or novels depicting great suffering. 6. Sympathy intensifies all complaints. Be careful, then, to resent all condolence however well meant, and do not allow yourself to be influenced by rumors concerning your friends. 7. Do not attempt to explain how your metaphysician treats. Simply say: "I don't know what he does; he sits beside me and seems wrapped in thought."

A member of the Salvation Army named David Williams, created quite an uproar in Wilkesbarre, Pa., by rushing out of his house into the street with a butcher knife in one hand and a revolver in the other. People fled before him terror-stricken. An old woman named Davis, who was unable to get out of his way, was severely stabbed, and a little girl playing on her parents' stoop was knocked over and trampled on. The maniac tried to kill his little granddaughter by tying her to a bedpost and then hacking her with a knife. She was rescued by her mother before he could carry out his threats. Williams has heretofore been a hard-working and industrious miner. He had only joined the Salvation Army last month. He says the Lord came to him and told him that, to be a successful worker in God's cause, he must make a human sacrifice. With that object in view he started out to kill some one. It took eight policemen to capture the lunatic, who defied the two hundred surrounding him to touch him.

"Mind Reading and Beyond."

A retired minister speaking of Mr. Hovey's condensation of the first six Reports of the English Society for Psychical Research says, "I believe I have heretofore expressed to you my high appreciation of Mr. Hovey's book, 'Mind Reading and Beyond.' It is excellent for thoughtful skeptics who have prejudice against Spiritualism."

We can heartily recommend the book; it is as valuable to Spiritualists as to inquirers. Price \$1.25. For sale at the JOURNAL office and sent by mail postage free.

Medical Matters.

When we announced our intention to suspend the discussion of medical legislation in the JOURNAL, several articles were in preparation and in transit, and these we give place to, but must positively decline to extend space farther for this class of contributions until further notice.

The opening of Daulby Hall, Liverpool, Eng., by the Psychological Society, was accompanied with interesting exercises extending through a period of six days. Mrs. Emma Hardinge-Britten, Mr. J. J. Morse, and Mr. E. W. Wallis were the principal speakers.

Another Bunker Hill Day in Boston.

To the Editor of the Religio-Philosophical Journal:

To-day is Bunker Hill day, the 17th of June a great holiday in Boston, with a grand display. Yesterday was another Bunker Hill on Beacon Hill, for the Massachusetts Medical Society was defeated in its attempt to establish a collegiate monopoly in the medical profession, with a Board of nine Directors authorized to expel any physician from his profession by their own word of command, without judge, jury or trial. This scandalous and unconstitutional bill was called up for consideration yesterday, but an overwhelming majority had already determined to give it a speedy interment. The Boston Herald of to-day says:

"Debate was brief, for the House was in no humor to hear arguments, and had already determined to reject the bill. With suspicious unanimity all the essential amendments to the bill were adopted. On the main question, the yeas and nays were refused, and by an almost unanimous 'no,' the House defeated the bill on the question of ordering to a third reading."

What else could any fair and honest Legislature have done? The subject had been elaborately discussed before the Health Committee. About twenty doctors had pleaded for the bill with unvarying weakness of argument. I had the honor of representing the Remonstrants, and finding very little worthy of the name of argument to answer, I carried the war into Africa by exposing the character of the bill and the medical conspiracy in a style which called forth the most enthusiastic and unanimous applause that I have ever listened to from a crowded auditory. Even some of our opponents were captured for the moment, and joined in the applause. When the Secretary of the Medical Committee of petitioners made the closing argument, he did not dare to controvert or to discuss a single argument that I had presented, but made a feeble rambling sort of appeal to inattentive ears. The scheme was then virtually dead; but after several weeks delay, the physicians of the Legislative Committee were true to their party allegiance and the outside medical pressure, and gathered courage enough to present the bill which has just been annihilated.

Year after year this vicious conspiracy has been defeated. Roused by the pertinacity of this attempt, the friends of medical liberty will hold an indignation meeting next Monday evening, June 22nd, and organize a permanent anti-monopoly association, to protect the rights of citizens.

While rejoicing in the defeat of the monopolizing party in Massachusetts and Maine, we cannot but regret that there should be any who stand in the light of the modern spiritual dispensation, who are not roused upon this subject as they would be if they were fully conscious of the evils of medical legislation, which would place our Republic in the rear of despotic Germany, where no such law is now in force. We have in the American Medical Association the most formidable combination against freedom and progress now in existence in this country. To those who entertain any doubt upon this subject I shall be happy to send a copy of my address in the State House on this question.

To the readers of the JOURNAL I would tender a very brief synopsis of some of the reasons for opposing medical legislation, to do full justice to which would require one entire number of the JOURNAL. The argument which I had the honor of delivering did not more than half cover the merits of the case, and I can at present touch only on a few salient points.

The American Medical Association is a compact, well disciplined organization, to maintain by all their social, literary, financial and legal power the dogmas of the old colleges, and crush out every thing that deviates from the dicta of the party which has ever been a fierce opponent of all liberal progress, and whose unabated hostility is shown by their summary expulsion of New York physicians for refusing to sustain the policy of keeping up the war against homeopathic physicians.

Had they the legal power, they would punish severely and suppress every individual who dares to deviate from what they consider medical orthodoxy. This is the animus pervading all their actions. They have grossly deceived the people, and endeavored to produce the impression that all medical knowledge is garnered into the old medical colleges, and that those who have not had a collegiate education are fraudulent and dangerous impostors.

The truth is, however, that these arrogant colleges do not teach even one fourth of the ample resources of modern therapeutic science; and the best of their graduates are unacquainted with much that is really necessary to the successful treatment of disease. Hence their practice is attended by a great mortality, and this is so well established that a Life Insurance Company in the City of New York, guided by statistics, finds it necessary to charge twenty per cent. higher rates to those who adhere to the allopathic practice.

It is very rare to find a true and complete physician. Probably not one in five hundred is fully acquainted with the therapeutic resources of the present time. With few exceptions doctors are all specialists—each running in a narrow groove, arranged by a college. One understands the old style of strong doses as taught in the limited curriculum of the majority of the colleges; another understands infinitesimal preparations as taught by the immortal Hahnemann; another understands the potential remedies, and great practical improvements of the American Eclectic system; another understands the treatment of disease by hydropathic methods, and another by electricity; a sixth understands the cure by animal magnetism, either empirically applied, or according to the Science of Therapeutic Sarcosomy; a seventh understands the treatment of disease without any medical education whatever, by clairvoyant diagnosis and the use of the remedies which clairvoyance selects; an eighth, also without any medical education whatever, becomes a passive medium, through whom departed physicians prescribe, with an accuracy of diagnosis and a therapeutic skill which have never been surpassed.

The two latter classes without the aid of medical colleges, have no reason to shrink from comparison in diagnosis and therapeutic skill with the most learned graduates, and in fact have often corrected the errors of college graduates, and rescued from death the patients they have failed to cure; of which there are examples in every large city where such practice is known. The case of Rev. Dr. Newman, whose life was saved by a clairvoyant, after all the doctors had given him up to die, in ignorance of his real condition, is but one of thousands. The medical law demanded by the colleges would if enforced, have been to him a sentence of death.

These two classes are the divinely ordained physicians who succeed without a particle of collegiate education, and whose fine endowments would be injured if they were sub-

jected to the soul-deadening influence of college bigotry, although they might be benefited by the instruction of liberal teachers.

The immense number who are practicing in a blind mechanical way under the guidance of the old school, continually blundering in diagnosis, from want of intuition, and continually failing in treatment from the meagreness of their resources, feel no little jealousy in witnessing the success of the latter two classes, whom they have been falsely taught to regard as impostors.

Hence the efforts, not by the entire profession, but by illiberal, intriguing managers, and hungry candidates for practice, to establish a collegiate monopoly, and expel the gifted class who rely on intuition, whom they desire to rank with criminals and suppress by law, just as some of them say they would like to suppress the homeopathic party, if they had the legal power.

Avareice, jealousy, and the conscious weakness which cannot sustain itself in fair competition, are at the basis of all medical legislation, which aims to give a monopoly to college graduates, and to deprive every citizen of the right to select his own physician, which is as sacred a right as freedom of religion, and as worthy of defense by force as any other inalienable right. There is no better way to bring law into contempt, than to invade thus our unquestionable rights.

It is not merely a war upon a gifted class of physicians, who are entitled to public gratitude, but a war upon the rights of the citizen—a murderous war—for it would compel the citizen to die under pedantic ignorance when the born physician is near at hand and ready to save the life which educated ignorance had surrendered to the grave.

We have examples of this everywhere—of patients surrendered to death and then rescued by a clairvoyant, by a medium, or by a specialist who knows how to save the victims of cancer, who have been surrendered to the grasp of death by consultations of physicians. There has been so much of this in Massachusetts, the people are so well aware of the fact that there is often hope for the dying who are abandoned by college graduates, that no such law can ever be passed in this State, nor could it be passed anywhere, if the people were notified and were adequately enlightened on this subject, and this enlightenment they are fast receiving from Spiritualism.

But, on the other hand, they are deceived by the boastful assumption of the colleges that they teach all that is valuable, although it is notorious to all who are well informed on this subject, that while the various colleges teach alike the adjunct or collateral sciences of the healing art, such as chemistry, anatomy and pathology, not one of them teaches more than one-fourth of the science and art of therapeutics; in fact, we might establish four different colleges, in each of which a complete set of therapeutic resources should be presented according to its peculiar system, as good as any now current, but all essentially different and distinct—making their graduates not complete physicians but specialists, well trained according to a certain school of practice.

Limited as they are, the old fashioned heroic specialists (much improved however by competition with liberals) wish to claim a monopoly, and sometimes through policy they attempt to induce other specialists, of homeopathic and eclectic creeds, to unite with them in robbing citizens of their rights, and robbing estimable and successful physicians of their benevolent vocation—classes of physicians whom Spiritualists know to be of inestimable value to society, and whose rights we are bound to protect, because their rights and ours are inseparably connected. He who drives away my favorite physician, perhaps the only one near, in whom I have any confidence, commits as great a wrong against myself as against the persecuted physician.

This subject is too extensive for newspaper exposition, but I am pleased to recognize the valuable ideas presented already in the editorial of the JOURNAL on Rational Medicine, and in the essays of Bronson Murray, Dr. D. P. Kayner and G. B. Stebbins, which I am sure present the views entertained by Spiritualists generally. I would quote here the appropriate language of the JOURNAL:

"There is great need to-day of a School of Rational Medicine, devoted to the honest study of the human body and mind, and of all methods by which body and mind may be brought into being with healthy endowments, and of all those rational methods by which body and mind when ill may most speedily be restored to their normal condition."

I have attempted to establish such a school. In the eclectic movement, when I presided over its parent school, I hoped to realize it, but since my ten years' labor for that end, I find no farther progress toward that goal has been made by the eclectic party. The "Rational School" is still a desideratum. The aid that I received a few years since when I organized the College of Therapeutics was not sufficient to accomplish the purpose or justify the summoning together of the able faculty I had chosen. If this important task is not accomplished during my life, I shall nevertheless leave that development of science on record which will open an easier path for my successors.

JOSEPH RODES BUCHANAN.
Boston, 29 Fort Avenue, June 17, 1885.

A Mysterious Music Box.

To the Editor of the Religio-Philosophical Journal: I would like to tell the public of some of the curious manifestations we have here in this city. Although there are no lectures here at present, seances are held in many places, and new phases of mediumship are being developed. Some are caused to speak and others to write. At Mrs. Winch's seances, there is a small music box about as large as the top of a tumbler, which plays only one tune, "Yankee Doodle." When it is placed on the table at the seances, and those in attendance sit around it with hands joined, it will play four tunes, and "Yankee Doodle" with variations. It sometimes floats over the heads of the circle. The room is made dark. Hands are felt and voices are heard that long since have been hushed by death. It is no use to call the manifestations the result of tricks, for there is not the slightest motive therefor, for no money is paid, and the object is to seek the truth. SARAH GRAVES.
Grand Rapids, Mich.

Spirit Music.

The question, "Can children return from their heavenly home, to comfort a loving mother on her death bed?" is being agitated by a number of our citizens, since the death of Mrs. Shepherd. During her illness and when she seemed to be the lowest, beautiful music, coming from an unknown spirit would float into the room, and could be heard by all its occupants, and on each occasion Mrs. Shepherd would raise up in her bed and exclaim, "Oh, how sweet. I will soon be with

you, dear children." We, like the majority of mankind, are great disbelievers, but responsible men and women declare they heard the music and there is no question as to the truthfulness, but in regard to where it came from, or what caused it is the question.—Afton, Iowa, Enterprise.

The interest that children often take in matters requiring patient research has been again exemplified by the recent prize page of "feet without owners" in St. Nicholas. More than four thousand children in this country and Great Britain studied over the puzzling feet and sent in lists of the animals to which they judged them to belong. It is surprising how near to accuracy were very many of the lists. Books of natural history, cyclopedias and dictionaries, even Zoological collections, have been carefully studied by the young investigators in their search for exactness. The correct answers and the names of the contributors of successful lists are to be given in the August St. Nicholas.

The Art Students' League in New York is making renewed efforts for the approaching season's work. Mr. L. Carroll Beckwith will have charge of the antique class; two large painting classes will be taught by Mr. I. Aiden Weir, and a special life class for women will be under the charge of Mr. Walter Shirlaw.

George Bancroft has written for the July Century a brief paper on Henry Clay, with anecdotes of Clay and Calhoun.

Notice to Subscribers.

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

Clairvoyant Healer.

D. P. KAYNER, M. D., the well-known Clairvoyant Physician, has again resumed practice and is located at 46 West Madison Street, Chicago, Ill. Send with lock of hair, handled only by the patient, prominent symptoms, and \$3.00 for examination and written prescription.

Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No 1527 Broadway, N. Y. Ten cent and three cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Ayer's Ague Cure is a powerful tonic bitter, composed wholly of vegetable substances. Its action is peculiar, prompt and powerful, breaking up the chill, curing the fever, and expelling the poison from the system, yet leaving no harmful or unpleasant effect upon the patient. Sufferers from chills and fever who have used quinine as a remedy will appreciate this.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co. in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterain, June 14, 1885.

TEACHERS and Students can earn big salary and make big money by mail, during vacation, selling 3 fine books for \$1.00. Terms, Warren, Ohio.

FANCY WORK Profitable and Permanent Employment furnished ladies and Misses at their own homes; so simple that a child 10 years old can learn in one week. Send 10 cents for patterns and full particulars. INDUSTRIAL ART EXCHANGE, 103 W. 14th Street, New York.

CAMP MEETING.

The Solomon Valley Spiritualist Camp Meeting will be held at Pelham, Ottawa County, Pa., commencing on Friday, August 21st, and closing Sunday evening, August 29th. We expect to organize a permanent camp, purchase grounds, and locate the camp. All Spiritualists in the State are requested to be present, if possible. All new ones are invited. Good test mediums or singers who can be present are requested to correspond with us at once. This is to be the most important meeting ever held in Central Kansas. J. N. BLANCHARD, Committee.

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PSYCHOMETRY.

THE MANUAL OF PSYCHOMETRY

Will be issued in the fourth week of June. Price \$2.00. Postage 12 cents. Send to the author.

DR. J. R. BUCHANAN,
29 Fort Avenue, Boston, Mass.

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Are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, is \$1.50. Secure territory at once.

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Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois.

Give the name and date of paper you saw this in.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Two Conquerors.

'Twas midnight on the tented plain, The din of strife had died away, And tangled on the floor lay...

The Grandmother's Promise.

In the month of March and in the year 1841, three ladies, a mother and two daughters were sitting in the dining-room of dwelling in C Street, West Philadelphia...

The figure advanced slowly into the room, till it came within a few feet of the front wall. There it stopped opposite a portrait of Dr. R...

"Who is it?" was Mrs. R.'s exclamation, addressed to the elder daughter, as soon as their first mute astonishment had a little subsided.

Evolution and Practical Ethics.

We turn next to the answer to the question, what is the bearing of the development theory on the practical part of ethics? Man's place in Nature as determined by that theory, is very different from that indicated in the older ideas of men...

With this view of the place of man in Nature, the ethical can not easily oppose the doctrine that the same legal rules in the human will as in all the other processes of Nature...

The Mind Cure.

Professor David Swing, in our excellent literary contemporary, The Current, published in this city, has an interesting article on the influence of the mind in the curing of diseases...

On account of the dignity and wide look of large words, says the Professor, science never uses a simple term when a large one can be impressed into service...

It has always been known that the mind can exert a good or bad influence over the body. The old mental philosophies were full of stories which had a tendency to show how persons had taken to bed after having been told...

The Metaphysical Cure is, therefore, not a discovery, but the expansion into a medical practice of a power which had once been little else than a curiosity. A tendency of our age is to utilize forces...

Thus came the "Metaphysical Cure" about eight or ten years ago. In the hands of extremists it is made partly one of the delusions of the world, but in the hands of the wise and moderate it is a tonic of great value...

This, then, the philosophy of the mind cure. It can do much for man, and is not to be reproached because it cannot do everything. If the influence of the mind may benefit one class of people...

It will not cure all diseases, but it will cure many. It will cure the ailments of the body, and it will cure the ailments of the mind. It will cure the ailments of the soul...

Trip to America.

One day, when anxious about financial matters, I peculiarly remarked to Mrs. Wallis's spirit-guide, "I wish you would wish some generous soul to assist us with some money..."

Some months after, a proposition was made that I should go to America, but the bare mention of it was enough for me, and nothing more was said. Again, six months later, a friend said he felt impressed that I was to go to the United States...

While in America, I was invited to a seance where I was told the phenomena were their own test. I was told in bold and plain words that the "forms" came out, walked round the circle, and ultimately sat down in the cabinet to look inside and see the medium while the "form" stood in full view...

J. D. Jones writes: The cause of Spiritualism is on the increase in Columbia, O., and the JOURNAL is doing its work in hitting the cloud that characterizes and blinds has surrounded the glorious philosophy here.

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

The opening day of the season, June 20th, was successfully and pleasantly observed at this beautiful sea-side and summer resort. The new street steam railway commenced its public work on that day also. The day was perfect in all respects.

On Sunday, the 21st, public exercises were held at the Grand Hall at 10:30 A. M. Miss M. T. Shelburne of Boston, occupying the platform and taking for her subject, "Spiritualism and its Uses..."

"Oh! friends, the speaker continued, do not let us forget that we are in communion with the spirit-world, the duty we owe to them and also the duty we owe to ourselves. Do not manifest a disposition to bring Spiritualism down to the level of material things..."

The afternoon services commenced at 3 o'clock P. M. Mrs. Maud Lord using most of the hour in a short lecture, concluding with platform tests.

"The Black Lady."

Ghost stories galore, royal and otherwise, Lady Bloomfield has gathered through her volumes. A particularly gloomy one was told to her by Princess Reuss, the niece of its heroine, Queen Theresa of Bavaria...

It appears that in the Bavarian royal family there is a tradition of the appearance of a black lady before any death; just as in the Prussian royal family a white lady is seen. One evening, Queen Theresa was sitting with her brother, on the eve of her departure for Munich...

A mystical anecdote about Napoleon III. is given on the authority of Lady Bloomfield's relative, Lord Normandy. It was told to her by a friend who saw the Emperor conversing with San Giacomo. They beckoned to him to approach, and then Napoleon said that he was reminding San Giacomo of a curious interview he had when young men, with a somnambulist. He added that she predicted three things...

Endorsement of Mrs. E. L. Watson.

To the Editor of the Religio-Philosophical Journal:

As a medium of eighteen years standing, I desire to express through your columns my high appreciation of the lecture by Mrs. E. L. Watson, published in the JOURNAL of May 10th. Every true medium should extend heart-felt thanks to their sister medium for the noble sentiment and bold stand for truth as enunciated in this discourse...

J. Russell Taber, M. D., writes: I have been a reader of your paper occasionally for some time, and its tone and rationale is so excellent (to my mind) in contrast to the swallow-all literature which had previously been placed in my hands...

Mrs. Maud E. Lord in New York and Brooklyn.

To the Editor of the Religio-Philosophical Journal:

While here it was my good fortune to be cognizant of much that was exceedingly interesting in this wonderful medium's work, every evening being fully occupied in seances, either in her own apartments or in the homes of some of the leading citizens of both cities...

The physical manifestations at all of the seances were of a very superior order, and convincing to the most skeptical minds. Every evening recorded some new convert to this holy religion through the incontrovertible evidence gained from her mediumship.

On Sunday, the 21st, public exercises were held at the Grand Hall at 10:30 A. M. Miss M. T. Shelburne of Boston, occupying the platform and taking for her subject, "Spiritualism and its Uses..."

One of the home seances composed of eighteen, a party of four came in, evidently a mother and three children. Mrs. L. being engaged, I seated them and know they were not known to any one present. They told me they came in from ten or twelve miles out of the city...

The seances are always enlivened by the rollicking, lively and reformer every day attended to together with Clarence, who every day attended to bring the spirits forward to recognition, acting always as kind guides to travelers not understanding the way...

Mrs. Lord's work is by no means confined to physical manifestations and other tests. As a temperance advocate, she has been every day attended to her great power in reclaiming the weak and unfortunate. Daily mails brought letters expressing gratitude for her salutary influence in restraining them from the abuse of intoxicants and other social evils...

Dr. Bowker Before the Secular Union of Kansas City.

The following is a brief outline of Dr. Bowker's remarks at a late meeting of the Secular Union of Kansas City:

The world is in need of a vigorous honesty and integrity; and in no department is this need more manifest than in religious leadership. The discovery of truth is no very great hardship, but to get the truth and stand for it is a hard thing to do. The world is in need of a vigorous honesty and integrity; and in no department is this need more manifest than in religious leadership...

Medical Legislation—What the Doctors are After Now.

To the Editor of the Religio-Philosophical Journal:

The New York Medical Journal of June 18th says that Dr. A. B. Strong presented to the State Medical Society of Illinois a matter that needed legislation. 1. "An Anatomy Bill" to compel County Commissioners to turn over dead paupers to the Medical College...

Some years ago, when the excavations at Pompeii were beginning, a party of Americans found in what had been the pantry of a house, many jars of preserved figs. One was opened, and they were found to be fresh and good. Investigation showed that the figs had been put into the jars in a heated state, an aperture being left for the steam to escape, and then sealed with wax...

Notes and Extracts on Miscellaneous Subjects.

Hail Columbia was first sung in 1798.

The oldest house in Oregon is 465 years old.

The national debt of Great Britain is about £760,000,000.

Over 125,000 paupers receive public aid in Paris annually.

President Cleveland is said to have an exquisite tenor voice.

The streets of the national capital are shaded by 60,000 trees.

There were eighty-five suicides in Philadelphia during the year ending June 1.

The average life of members of the Society of Quakers, is fifty-nine years.

Tea culture in Ceylon is making headway. The crop is estimated at 3,500,000 pounds.

Dairymen the country over are suffering from unusually low prices of butter, cheese and milk.

Dressed beef now comes to the Atlantic seaboard in the best condition from Omaha, 2,000 miles away.

Brooklyn has only one church to every 2,824 inhabitants—less than any other city in the United States.

The average catch of mackerel off the United States coast is estimated at 2,4,667,000 fish per season.

The earth at Yaktuk, Siberia, is said to be frozen from the depth of 50 feet to 1,000 feet during all seasons of the year.

There were 142 agrarian outrages committed in Ireland and reported to the police during the quarter ending in March.

Owing to the scarcity of steamships many sailing vessels have been chartered of late to load cotton for Europe at fair rates.

Weasel raising has become an important industry in some parts of England, now that a market can be found for weasels in Australia at from \$1 to \$1.50 a head.

Statistics show the arrival at San Francisco during the past four months of 2,558 Chinese, while only 1,478 departed, leaving an average monthly increase of about 270.

There is one express company in America which has 5,000 officers, ships goods daily over 40,000 miles of railroad by lightning express, and sends a package 1,000 miles for 25 cents.

There has been an increase in unemployed capital in New York City during the past year of \$78,000,000. The individual deposits are \$50,000,000 greater than they were a year ago.

Wilkebarre, Pa., was named after Wilkes and Barre, two members of Parliament who took sides with the colonies during the tax discussion previous to the revolutionary war.

The telescopic stars, unseen by the unaided eye on account of their remoteness, are classified as high as the fourteenth magnitude, and their number is reckoned as high as 20,000,000.

One of the greatest curiosities in Japan is the wonderful and almost indescribable variety of coins that are used daily, it requiring in some circumstances 1,600 pieces to make a dollar.

Springfield, Mass., will be 250 years old on May 25th, 1885, according to the first recorded meeting of William Fychon and his little band of settlers on the banks of the Connecticut River.

An English medical authority thinks the marked increase in the death rate from cancer during the last half century may readily be explained by a glance at the history of our laborious age.

In harness a man has lifted 3,500 pounds, this result having been achieved only by allowing every muscle to act simultaneously to its fullest capacity, and under the most advantageous circumstances.

The war of 1812 closed more than seventy years ago, and yet there are, according to the last annual report of the Commissioner of Pensions, 3,858 surviving soldiers, and 19,515 widows on the pension roll.

Boyle, the philosopher's great delight was to watch the exhibition of puppet shows. The performance of Punchinello invariably drew him into the street, and he did not mind standing in the midst of a shower of rain to witness it.

Latude made companions of some six-and-twenty rats which inhabited his cell. He gave each of them a name, and they learned to come at his call. He fed them, played with them, and they thus greatly relieved the ennui of his captivity.

A woman in America, Georgia, several weeks ago lost a silver quarter somewhere about the yard or garden. Being unable to find it she passed out of mind, until a few days ago her daughter, in cutting up some cabbage, found the quarter securely imbedded in a head.

Emperor William is eighty-eight years of age; Bismarck is seventy-one, Von Moltke will be eighty-five in October. Of the historic group at Versailles in 1871, when the Empire was proclaimed, the Crown Prince is the only one that seems to have any considerable lease of life.

Children were born to a mother and daughter at the same time and in the same house in Illinois the other day. The babies were dressed and put in the cradle together. When they were taken up, soon after, another knew no other child, and to-day they are still wondering which is which.

In the record of 171 years it appears, taking the terms of service as an indication, that the most effective and greatest of English Premiers have been Robert Walpole, with twenty-five years of service, William Pitt, with nearly twenty years, and William Ewart Gladstone, with more than ten years.

A San Franciscan has invented a cable car for street railways that dispenses with the grip, does not wear the cable, and secures the same results as the old method with but one-third the propelling power. His plan consists of a succession of large and small wheels inside the car, over which the cable passes.

A Boston statistician says that \$1 will buy as much of the necessities of life to-day as \$1.50 in 1876, \$1.32 in 1855, 91 cents in 1845, and \$1.19 in 1823. In other words, the purchasing power of \$1 is 49 per cent greater than it was in 1855. A dollar will buy more to-day than in most previous periods in the history of the nation.

At Andersonville Prison Cemetery a rose bush was planted years ago at the head of a grave, and all efforts to exterminate it prove of no avail. It has sprouted again from the old roots, and a single red rose blooms on one of the sprouts. Another curious thing is a clematis at the keeper's lodge, that fills with water in some mysterious way that all investigations fail to account for.

Of the fourteen Confederates who sat in Jeff Davis's Cabinet only five remain; R. M. T. Hunter, just appointed Collector at Rappahannock; John H. Reagan, who, it was thought, would enter Cleveland's Cabinet; Robert Toombs, who is blind and very near the grave; and Messrs. T. H. Watts and George E. Davis, who are practicing law at Montgomery, Ala., and Wilmington, N. C.

The woman's movement is making good progress in Sweden. Though the bill giving the Parliamentary suffrage was beaten by nine votes, they have a voice in naming the electors of the County Council, who choose the members of the Upper House, and vote for municipal councillors and parish clergymen. Sweden is the first country in which, in modern days, a lady is professor at the chief university—Mrs. Kowalewski, a graduate of Heidelberg, and an accomplished mathematician.

Willie Boyd Allen told a Boston audience of a sea-looker who sprinkled liquor on the sidewalk in front of his shop for the purpose of tempting the appetite, through the sense of smell, of some poor wretched man. The man, who was blind, was a more embellishment of a fictitious tale, but a sea-looker who was present corroborated it. Another sea-temperature worker related how necessary it is to carefully guard tanks in which ice water is kept, in place for reformed men lest which is poured in surreptitiously.

Some years ago, when the excavations at Pompeii were beginning, a party of Americans found in what had been the pantry of a house, many jars of preserved figs. One was opened, and they were found to be fresh and good. Investigation showed that the figs had been put into the jars in a heated state, an aperture being left for the steam to escape, and then sealed with wax. The hint was taken, and soon after fruit canning was introduced here, the process being identical with that in vogue in Pompeii twenty centuries ago. There are many ladies among us who can be so sure of their peaches that they do not realize that they are inhabited for the art to the people of Pompeii.

A MYSTERY EXPLAINED.

A Warning to the Gullible.

What was the matter with Walter? We had known him for over a year, as a warm-hearted, clever and jolly fellow, ready for any good-natured frolic, and open in heart and purse to his less fortunate friends.

But Walter was of such happy disposition that every one liked him; he was the most popular young man in our club, and wherever he went he was gladly welcomed.

One evening, while I was seated in my office, reading the news, enjoying a much-deserved rest after a day's hard work at the bedside of suffering humanity, I was surprised to see Walter saunter in unannounced, and nervously drop into a near chair.

Seeing my undisguised astonishment, he hurriedly added: "I fully appreciate your wonder, for I have ridiculed such things in former days. That was when I was ignorant of what I talked so boldly. I know better now."

Had Walter turned such a crank? I could not believe it. I knew him of too sound and well-balanced a mind for such tangential capers; yet Walter was by no means himself. He gradually became composed, and then related his somewhat strange adventures, the cause of the puzzling change in him.

Some months ago he had called "for the fun of it," on a "medium," a lady. She had received him with a vulgar familiarity, seating herself at his side on a sofa, to "form a battery."

Yes, Walter was convinced, too much so. He now veered completely around, as the wind will before a storm; and what a storm it was to become! He believed everything coming from that "medium," the first one who furnished him with proof of immortality.

I was more puzzled than ever. But I resolved to do my best to "save him," though I then knew not of what. Walter was too fine a fellow to lose in this way. I knew that his nerves were too highly strung, and in a day or two more it might be too late.

Was Walter mad? Was I too late? In this mood, he would do anything. But I dared not approach him openly, and to save him from the impending danger I must not address him, no more than I would a somnambule walking the cornice of a high structure.

What was the matter with Walter? He drifted towards a "direct writing medium," whose wonderful performances had completely upset him and his supposed wisdom.

What was the matter with Walter? He drifted towards a "direct writing medium," whose wonderful performances had completely upset him and his supposed wisdom.

In short—after several sittings with this "wonderful medium," during which a mass of direct messages were obtained by Walter from most every corner of spirit land, these communications gradually focused to the necessity of "setting up" this medium with a sum of money, so that he would be placed beyond the earthiness of earth, to enable him to calm the pain.

That evening found us groping our way up two flights of narrow stairs, at No. — State Street. We dropped into a small room and the presence of Mr. Sleek, who evidently relished not my accompanying Walter.

After exchanging a few remarks on Spiritualism, during which he was evidently pumping me (and I let him pump), Sleek began the "manifestations" with the assurance that he knew not "what done them things," handing us a common cigar-box.

What could I do? I did what we medical men always do, and what we have wisely copied from the clergy, when we are defeated and cannot answer—I shrugged my shoulders and said nothing!

One afternoon I turned my steps, impelled by some unseen force, towards Sleek's quarters, outside of his customary hours.

Remembering Sleek's trepidation, my thoughts must then have had their echo in, "Scoundrel!" If there was a profane prefix, I know the Recording Angel was as kindly forbearing to me as he is said to have been to Uncle Toby!

A half hour later found me at Walter's rooms. I came none too early. Poor fellow, he was unable to properly co-ordinate his thoughts, and watched me in a dazed manner.

What was the matter with Walter? He drifted towards a "direct writing medium," whose wonderful performances had completely upset him and his supposed wisdom.

But nothing could induce Walter to accompany me, till I concluded to make an exception for once, knowing under such extreme circumstances I could prevail on my wife to "sit" for him.

My wife kindly consented. She never sat but for me. She was soon entranced. I shall never forget the tenderness with which her control argued with poor Walter.

Strangely enough, Walter assented with the eagerness of a boy. We adjourned to the parlor, and went through Sleek's mode of operation.

The next day a card was seen at No. — State Street, proclaiming to the homeless, "two rooms to let." Sleek had sneaked off ere vengeance could overtake him.

How was the direct writing done? Ah, yes, my dear reader, the very knowledge that you would put that question has kept me from relating the above, all these many years.

Sleek wrote his "spirit messages" before the "scance," and had a number on hand for different occasions. The "magnetized" paper was such a sheet, and the "magnetized piece of black velvet" was sufficiently impregnated with the corresponding chemical.

Some time since one H. Pettibone and wife, who claimed to be spiritual mediums, stopped at this place. They claimed to be independent slate-writing and materializing mediums.

The society for promoting the use of Roman letters in the place of the German is fast extending in Germany.

No young man born and bred in a Congregational Church in Hartford within the last fourteen years has become a minister.

Inquirers and Inquiries.

In dealing with any subject so vast as this, I must necessarily have been very superficial; and I do not doubt that many readers will at once complain that nothing said by me at all touches their own case.

The difficulties, first of all, vanish in face of a determined will, a persistent and unwearied desire for success; and they will yield to nothing less, save in those rare cases where no difficulties are felt, because they have been smoothed away by those unseen guardians who have need of the co-operation of a selected person, who is irresistibly impelled to action without conscious choice.

The risks are principally of our own making. The ordinary methods of a promiscuous circle of approaching the world of spirit would seem to be devised for the very purpose of incurring the maximum of risk with the minimum of satisfaction.

In concluding what I have written on the difficulties, dangers, and risks, which I do not wish to minimize, I desire to add some few words on the other aspect of the question.

As a corporate organization, its growth has been out of all proportion to that of any body that has preceded it. Its adherents—infinitely varying in minute shades of opinion, but of one accord in important matters—are numbered to an extent which no census can gauge in every country under heaven.

More than all, it has cut at the very root of dogmatism and intolerance. It has taught a man to think aloud, to have the courage of his opinions, and to leave to others the responsibility for theirs; to lend an attentive ear to whatever of new truth may come from whatever unlikely source, and to cherish with loving veneration whatever of the old truth man has spared in spite of his theological systems.

Most of all, perhaps, it has made religion a matter of daily life to those who before regarded it as a thing for high days and holidays. For if a man makes his future by the acts and habits of his daily life, how should he not live always as in the very presence of death?

The franking privilege was abolished in Great Britain in 1840, and in the United States in 1873. The discontinuance of the privilege saved to the government of the country \$2,250,000 annually.

At Argenteuil, between Ascension Day and Whit Monday, there is annually exposed to the view of pilgrims, who journey from all parts of France to see it, the holy tunic of Christ, which tradition says was worn by the Savior from infancy to his death, and which grew as he grew and never wore out.

General News.

In wealth Indiana ranks seventh in the Union.—The King of Greece is the founder of a dynasty.—Francis Joseph became Emperor of Austria by an act of abdication.—An eminent physician has discovered that nutmegs are poisonous.—The sword which the Czar gave to Komaroff is made of Damascus steel.

King Humbert was seventeen years old before a kingdom of Italy existed.—The King of the Belgians is the only European sovereign who was born to a throne and reached it.—The number of children of school age in the Argentine Republic is 503,590, but only 146,325 actually attend school.—Queen Victoria has just lost her favorite dog, Noble, that had been her constant companion in her walks for more than twelve years.—A French musician has caused quite a sensation in Paris by declaring that piano playing degrades the whole science of music by bringing it down to a vulgar level.—July 22, 1885, will be remarkable hereafter as the date of the disappearance of the omnibus from Broadway in New York.

The greater portion of the mining town of Iron River, Michigan, was destroyed by an incendiary fire.—Much damage was done to crops, fences and buildings, and several lives lost, in the vicinity of Ashton, Dakota, by a storm.—Elijah Hipson has been arrested at Whitehall, Arkansas, for a murder committed in Greene County, Illinois, two years ago.—Three hundred blood Indians have left their reservation in northern Montana, and are journeying south to join the Piegiens in war upon the Crows and Gros Ventres.—James D. Fish, ex-President of the defunct Marine Bank of New York, was sentenced to ten years' imprisonment in Auburn penitentiary.—Mr. Spurgeon, the London divine, has created a profound sensation by the publication, under his own signature, of a scathing denunciation of immorality in the high official life of England.

The rebellion against Chinese rule in Chinese Turkistan is spreading. At Kashgar the insurgents killed all the Chinese officials and native overseers, and cut off communication with the interior of China.

Believing this to be our duty, we will send, on receipt of 50 cents in 2 cent postal stamps (simply to pay the expenses of advertising and postage), a prescription, which can be prepared by any one, and will cost but little. This compound produces in a short time a good healthy, new blood and the natural consequence, "New Health and Life." THE HILBIE MEDICINE CO., 284 N. State St., Chicago, Ill.

Cuticura A POSITIVE CURE for every form of SKIN and BLOOD DISEASE FROM PIMPLES to SCROFULA.

ECZEMA, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a simple application of CUTICURA, the great Skin Cure.

A Word of Caution.

To the Editor of the Religio-Philosophical Journal: Sometime since one H. Pettibone and wife, who claimed to be spiritual mediums, stopped at this place.

NEW BLOOD NEW LIFE NO PATENT MEDICINE No person with healthy BLOOD is subject to any kind of DISEASE. Gain fresh, good blood and save doctor and medicine bills. We do not believe in making money from the sick by selling high priced "patent" or other medicines, but believe it simply the duty of any person, possessing knowledge of a remedy or specific, to make it known, free of charge, to every human being, so that any person can prepare the specific.