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

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

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Materialization an Established Fact.

An Address Delivered by "Cyrus" at the First Spiritual Church of the New Dispensation, Brooklyn, N. Y.

[Reported for the Religion and Philosophy Journal.]

Had I selected my own subject, I could have chosen a theme better suited to my taste, and one, perhaps, that would give better satisfaction to those addressed. I will not stop to recount the reasons for my preference, but will endeavor to give my best thought concerning this, to many, interesting question, and, so far, imperfectly consummated and developed phenomenon.

To proceed understandingly and unerringly in the demonstration of the proposition, and that the deduction from the course of argument presented may involve the reality of this absorbing inquiry, I shall endeavor to introduce as my major premise a statement of fact upon which all may rest and in which all may be agreed. The natural senses under the guidance of reason, unencumbered with the biasing influences of education and pre-engendered preferences and desires, and impelled by an unswerving love for the truth, must be the only guide to correct judgment regarding any subject of inquiry.

I trust you will agree with me in the following statement of fact, namely, that educational bias, whether in science or religion, and individual leanings and preferences and prejudices engendered through animosity, totally unfit a man for the correct rendering of a decision when the subject is involved in any obscurity, or is in any sense a question for disputation.

I say emphatically, that men and women, however exalted their position in social life, or whatever may be their awarded merits of literary and religious culture and attainment, who persistently refuse to examine candidly any question engaging the attention and inquiry of millions of intelligent and honest investigators and seekers after truth; men and women who oppose and obstruct these honest efforts, retard the progress of the wheels of true science and genuine religion, make themselves nuisances in society, and a laughing-stock to the correct and progressive thinkers of the age.

I believe it will be universally conceded that no man is in a proper frame to render a decision upon a disputed question who has not thoroughly and without bias examined the point at issue, and who is not willing, whatever the consequences, to decide according to his honest conviction. This applies equally to the masses who not only oppose Spiritualism, but to Spiritualists themselves who may as strenuously oppose all further progress in the development of new phenomenal presentations.

Intuition is the receptacle (under favorable circumstances) of much that is true; but those things coming intuitively to the consciousness of a person, should be examined in the light of sound reason and of science, and judgment should never be rendered independent of rational and intellectual processes. Appearances are often so deceptive and fallacious that no decision can be correctly rendered upon any question involving the manifestation of physical phenomena inexplicable to the common mass of mankind, without the science of such phenomena grounded in formula as demonstrable as any other domain of physical inquiry.

Many are deterred from careful and persistent investigation because, at the very outset of their inquiry, they are confronted with the flagrant operations of mountebanks and

tricksters, through which they become disgusted, and the bias of disgust and contempt engendered through the discovery of unmitigated fraud by so-called mediums endorsed by many Spiritualists, are most decisive obstacles to further investigation and progress. All judgment must be founded upon rational and intellectual inquiry, impelled by a love for the truth without the bias of preconceived conceptions. I believe most men and women capable of thought will concede the above to be a truthful premise. You will agree with me when I say that correct and consecutive argument may succeed either a true or false premise. I mean this: A man may assume a statement to be true, and it may involve a thought in which the whole civilized world is born and reared. He may take such thought as a premise for argument, and proceed logically, step by step, and reach a logically correct conclusion from the premise taken, and yet be false in his conclusion, simply because his premise is false. He is a good reasoner, logical in his method, but having a false premise, being a logical reasoner, he must necessarily reach a false conclusion.

THE ABSOLUTE VERITY OF TRUTH.

Now the very nature of the question—the way it is submitted for our consideration, implies some doubt existing some where as to the character of the manifestation in question, whether it be genuine phenomena or altogether the operation of mountebanks, jugglers and peacocks of the people's credulity. Because of this doubt in the mind of the one who propounded the question, or which he supposes to exist in the minds of inquirers, I assume nothing in regard to the truth or falsity of the proposition, but am called upon to proceed argumentatively from an axiomatic statement conceded at once by every body to be true. When I say every body, I speak relatively, for there are some minds numbered among literal, progressive and rational thinkers, who, though pronounced and aggressive in their annunciations, are incapable of correct ratiocination. Let me illustrate: A few weeks since it came in my way to argue the question of the absolute verity of truth. I contended that truth was absolute, while my opponent maintained that all truth was relative, that no truth was absolute. Those who have not come in direct contact with the class (small class fortunately) of mind referred to, will regard my statements as almost incredible.

In the course of disputation I set a chair in front of me, emphatically maintaining that the existence of the chair and its presence in view of those who saw it, was a veritable fact, and that the statement of such fact was a truthful verity. My opponent stoutly maintained that the chair was not veritably present, but present only to those who could see it. The coadjutor of the one who made this astounding statement said he could prove my opponent's position true. He said a blind man had a cat and a dog, and he acquired the habit of distinguishing them with his hands. His sight was finally restored, but he could not tell which was the cat and which the dog by the sight of his eyes, and had to continue his differentiation by the sense of feeling. This was the argument and the quality of thought to which I was forced to submit, so far as any effect upon their mind was concerned in my presentation of truth. If such were the real qualities of being, uncertainty would not only forever attend all the results of our perceptions and the processes of rational effort, but intellection itself would forever be enshrouded in the labyrinthine mazes of obscurity, and the exercise of our faculties would forever be superfluous.

The presentation of the physical appearance or phenomenon, if it be such of what is termed materialization, is either a veritable fact or a veritable humbug. If it be a fact it is one worthy of the most intense and profound inquiry. If it be a humbug it is equally worthy of investigation and exposure, for millions of people are being influenced by its claims to genuineness. If it be true it can only be established as true through the natural senses, submitted to the rational faculty, through which alone it can be committed safely to the understanding, and thence appropriated by the affection.

The fact is known throughout the world that the East River bridge spans the river from New York to Brooklyn. It has been seen and attested to by hundreds of thousands, and millions more receive the testimony in truthful evidence of its absolute existence. It might be said that perception alone without the aid of the rational faculties decides the question of its verity and its relation. This is simply owing to the rapidity and directness of rational action unobstructed by intervening obstacles.

Stand on South Street, New York, the East River bridge at your back. Place a mirror in front of you so that it will reflect the bridge to your view. Your vision indicates that the bridge is before you while your reason (weighing all the factors of the argument) decides that the bridge is at your back. On the other hand you take your first view of the bridge through direct perception. Your reason instantly involves all the surrounding circumstances, and you say, "Yes, that is the bridge, and those are its relations." In both instances, the reason has acted its part. In the latter, however, you were hardly conscious of the action of the rational function, it did its work so naturally, hastily, and with so little effort. Now the testimony of these thousands of witnesses, whose convictions concerning the existence of the bridge result from its appeal to the judgment, through the sense, guided by reason, is accepted as

conclusive evidence that the bridge is there. We would pronounce that man an ignoramus, who, in the light of the testimony of so many witnesses, and who, though having never himself seen the bridge, should deny its existence.

We, of course, are bound to distinguish between the verities of nature, the verities of art, and the verities of phenomena. Phenomenal verities are the more difficult to pronounce upon, because the science of phenomenal exhibits is with greater difficulty acquired, and not till the science is propounded is the doubt removed. I will instance the mooted question of the miraculous birth of Jesus. This is being more and more questioned even among the membership of the orthodox church, and it must inevitably come before the church and the people for a final settlement, and this *finale* will obtain when a knowledge of the law of parthenogenesis or virginal propagation is either established or wholly disproved by the promulgation of the truth founded upon scientific investigation, research and absolute scientific deduction.

THE TERM MATERIALIZATION.

Have we reached and settled the first step in our argument, namely, the relation of rational and intellectual processes to the question at issue? Then we will consider as the second advance the significance of the formula as implied in the term materialization. This analysis should forever establish its genuine significance and use. The word materialize literally means to reduce to matter something existing previously in some other state. As employed in connection with this subject, it either means to transform a spirit to a tangible and visible structure, namely, matter in the human form, or it has no significance.

The word materialize would not express correctly the simple clothing of invisible beings with visible matter, but it would express the metamorphosis of spiritual substance or beings to the state or quality of matter. If the question is worthy of any consideration whatsoever, it demands the most radically scientific methods of analysis and synthesis, and I hope, therefore, you will bear with me while I carry you through critical etymological differentiations. In the use you make of the term materialize, you suggest the implication of spirit and matter as two entitative degrees, the one discrete and the other concrete, and the possibility of reducing the discrete degree by continuity, to the quality and state of the concrete. This then must lead us to such a study of the relations and qualities of these two states as will enable us to define spirit, as different from matter, and this will constitute the second step in the argument.

A great many Spiritualists (and among the number may be found in abundance those who believe in what they term materialization) maintain most vehemently that everything is matter; that what they call spiritual substances and entities are material substances. If spirit is matter already then to talk of materializing is nonsense and a contradiction of terms. Spirit and matter are differential terms, designating two distinct qualities and states. Substance is a term of universal application and embraces both domains, spirit and matter. Spirit is, therefore, a substantial thing, but not a material thing. If being a substantial thing, but not material, we may talk consistently of materialization, because it means literally to transform the spirit to a material organism.

I am here, then, to discuss the proposition that a spirit may be transformed to a material manifestation, and not that a spirit may simply be made visible by the application in some way of matter, and this as I have already stated involves the differential analysis of spirit itself, and not only so, but it involves as well a perfect comprehension of the laws of transformation. Phenomena without their scientific foundations are vagaries and uncertainties, and every phenomenon may be traced by intellectual genius to its principles.

Now if we employ the term materialize in its technical and scientific sense and accept as genuine the phenomena, we necessarily confess to the possible transformation of spirit to matter. To acknowledge this thought is to entertain the conviction of the interchangeability of spirit and matter, or what would be termed in scientific phraseology the correlation of the spiritual and the physical.

MATERIALIZATION AND DEMATERIALIZATION.

But as soon as you settle into this conviction, you admit, to be consistent, the equal possibility of the transformation of matter to spirit. Do you understand me? This is what I mean. If it be possible for a spirit to materialize, it is equally possible for the material form to dematerialize. Those who do not believe in the phenomenon (if it be such) of materialization, ridicule the idea, and those who entertain it, they tell you not to go too fast, you are getting cranky. Will you, then, after having been persecuted because you dare entertain and enunciate your conviction that spirit materialization is a fact—will you then, I say, attack others as you have been attacked? persecute as you have been persecuted? object as you have been objected to? denounce as you have been denounced? Or will you not rather give this new thought the same candid bearing and consideration that you have desired for the belief you entertain?

It is not unreasonable to suppose that if there be a law through the comprehension and application of which the spirit may restate itself in the habilitment of material garb, that there exists a complementary and

reacting law, through the knowledge and application of which, the material organism may transform and resolve itself to spiritual condition. If one such law obtains, that its co-ordinate and complementary does also, is sustained and confirmed by the very fundamental principle of sound reason, and that person who will deny it without its candid investigation also, is not worthy of a settled conviction and thus a peaceful frame of mind.

I say, furthermore, that the knowledge and application of the principle of materialization without its complement, is dangerous and destructive. So would the knowledge of the law of dematerialization and the enforcement of the effort, be destructive without its complementary knowledge, the law of spirit materialization, and its orderly and counterpart use as a corrected factor. I may now safely submit to you this axiomatic statement. If it can be demonstrated as a fact that materialization is a law, it has its complement in the co-ordinate law, that of dematerialization, and with the explication of the mean relations of these complements, must be found the true use of their united application and their power. Hence to study this subject scientifically we must pursue the investigation in the light of the fulness of such counterpart relationship as was indicated in the foregoing statements. Law is uniform throughout every domain or kingdom of being, and if we can discover a principle in any of the kingdoms of nature, as for instance, the mineral, that same principle obtains throughout every other realm or domain of being. As an illustration, observe the law of "the survival of the fittest," as it has been termed.

This law may be traced through every domain within the common cognition of the mind, and when we go beyond the reach of the common conscious consciousness into the realm of illuminated mentality from the higher spheres, this universal law confronts us still, and at the very threshold of our higher light into explorations of still more wondrous mysteries, we meet the force of this immutable law.

I instance as a leading example of its cognition and inevitable operation, the war in heaven between Michael and his angels, and the devil and his angels, mentioned in Revelation. This points simply to the time when, in the culmination of mental effort the one dispensation draws to its close and the new one dawns, there shall arise a conflict of genuine scientific and philosophy, with the false, which shall contend for supremacy, but which shall be overcome and superseded by the divinely appointed and fitted to survive. I cite the above as a general illustration of the extended amplitude and universal reach of principles and their correspondent relationship through all the spheres.

THE GALVANIC CELL.

Now let us specifically examine the laws of materialization and co-ordinate sublimation or dematerialization, two factors of reality one complete operation, each being perfect only as it progresses symmetrically side by side with its counterpart. Your friends have said to you who have already accepted the manifestation of materialization as a genuine verity, those friends whose skepticism has maintained them in an attitude of incredulity,—"Go slow. This is a humbug. Let it alone. No good can come from any investigation of it. Even if it be true, what good can come of it anyway?" Now, do you in turn, when another conception appears, the very mate, the counterpart thought of the one you entertain say,—"Go slow? This idea is a cranky one! Let it alone. What good is it anyway?" My experience tells me you do. Many of you are just as unwilling to examine this new thought as your friends have been, and are, to investigate the materialization exhibit. When a law is discovered in one domain, even the lowest, through the knowledge we possess of the amplitude and universality of law, we may know of the operation of the principle in the sublimer spheres, by the analogical or correspondent application of reason. In the light, then, of this concept, examine critically the galvanic cell, and from it learn the lesson of that phase of biologic chemistry which so far seems to have been beyond the reach of the acumen of the statistic physicist and pneumo-psychist. We will employ for our experiment and observation the simple cell formed from the platinum and zinc plates. These two articles are placed in a solution of sulphuric acid and water. Counter-currents are instituted, one originating through the disintegration of the zinc, the other in the transformation of the molecules of the solution. As the product of the polaric changes through the platinum plate, which stands between the two as the mediator or medium, we get two things: the salt called sulphate of zinc, and the generation and liberation of two forces diametrically opposite. These two forces move through the same conductor in opposite directions and possess two distinct reactions, one alkaline the other acetic.

The tendency of this operation is to convert the zinc to spirit or force (acetic electricity) to replenish the waste taking place in the molecules of the solution, and per contra, to convert the molecules of the solution to the alkaline force to re-supply the waste progressing at the zinc extremity or pole of the galvanic circuit. These two qualities of force called generally positive and negative electricity, occupy in their relations to each other two dimensions in space, and they determine in two opposite directions, and to the two ex-

remes of state or quality, namely, the status of force and the status of matter.

By the action of the acid upon the zinc molecules the base (zincum) is transformed to an actual invisible and imponderable acetic fluid, and the liquid acid solution is transformed not only to an alkaline imponderable and invisible solution, but further, to a basic salt. This is a simple cell, therefore the electric fluids are simple. If the cell was complex, combining at the negative pole a number of metallic substances which could be acted upon by the solution, then the force would be complex. The very generation and maintenance of this electric circuit depends upon the material cell, the continent and basis, the groundwork of its perpetuity. Without the cell the electric circuit could in no wise exist, and it ceases so soon as the groundwork is impaired sufficiently to interrupt the generation of the force.

At either extremity or pole of the circuit, the metamorphosis is accomplished, which transforms the acid to a base and the base to an acid, and the transformation cannot obtain short of these extremities. In this simple illustration I have presented you the law of materialization, and more than this, its co-ordinate or counterpart law upon which its mate depends.

I have shown you the process by which, through the attraction of molecular affinity, material elements are decomposed, disintegrated and resolved to force, and again how the force or spirit of the zinc is re-transformed to a soluble salt. Thus far what are the steps in the course of this argument? First, I have upheld to you the importance of intellection; yea, more, its absolute imperation to insure sound judgment. In this connection I have exhibited—not, perhaps, as a new thought, but with, I hope, an increased impression upon your mind, the fact that phenomena residing in obscurity without a scientific formula as a foundation, are unsatisfactory and alluring. I have clearly exhibited in the second step the law of materialization as an absolute and unquestionable verity, at least in the domain of physics. Is it essential now that I urge the question of the universality of law, the universal unity of being, the fixidity of the aggregate activities of spirit and nature in a universal center of motive power?

Does it become necessary for me now to argue the point, that a law discovered to obtain in one domain of the universal economy may constitute the basic outline and substrata of a superstructure, whose upper stories may extend beyond, even into the domains of spiritual and heavenly spheres?

I regard as axiomatic the statement that law is so universally uniform that through correspondent relationship we can and may accurately study the qualities of the superior spheres in their orderly arrangement, from a correct knowledge of the laws of nature, or from scientific. Scientific alone, as developed through natural intellection, or intellection of the natural region of the mind (the higher power consciously actuating that intellection) is the door to all genuine and confirmed knowledge. Scientifics constitute the continent and firmament of all well grounded conviction concerning every domain and sphere of activity, and concerning every question of phenomena. Let us apply, then, the scientific principle of the transformation of the solid zinc comprising the negative extremity of the galvanic cell, and the transformation of the liquid solution constituting the positive extremity of the cell, and the transformation of the two forces generated at these extremities; I say, let us apply the science of the transformations through the medium, namely, the platinum plate, as a law, to the corresponding operation in biology. Let us apply it to the sphere or domain of the phenomenon, spirit-materialization. The process so far has not attained to a satisfactory stage of development. It is still under the experimental hand of psycho-pneumo-chemical manipulation, and its elaborations through the subjection of mediums are still in the infancy of their progress.

The promises made for the last fifteen years by the psycho-pneumo-chemists on the other side, to the effect that your spirit friends should stand forth in their material forms, and thus commingle in the festivities, joys, and righteous performance of mutual, spiritual and material uses, are hopes aroused which still tremble in the balance of unrealized anticipations. We cannot, therefore, linger longer upon the border of unfulfilled promises, violated pledges and unformulated phenomena, imperfectly developed, for the settlement of so vital an issue as the one we now contemplate.

RE-INCARNATION OF THE SPIRIT.

Suppose, my friends, that the effort to reduce to material form and organism, the spiritual entities who have passed beyond the limitations and confines of physical sense, should move onward to a successful issue? Admitting the possible culmination of effort in the actual realization of the spirit's return to a tangible materiality, what, I ask, could such a consummation be but the re-creation or re-incarnation? If such a consummation be possible (and this hope is actuating and quickening the aspirations of thousands) why should we reject the recorded prophecies of past ages concerning this glorious event so pointedly predicted by ancient prophets and seers, by Jesus, by the apostles and by Paul?

Now for the application of the higher chemical law, bio-chemical science. As the material galvanic cell is the continent and

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ANSWERS TO QUESTIONS.

By Mrs. Helen J. T. Brigham, Before the First Society of Spiritualists of New York.

(Reported for the Religio-Philosophical Journal by Geo. H. Mallish.)

QUESTION. "Who or what is the intelligence that is speaking to us this morning?"

ANSWER. It has never been our plan to speak of ourselves. We have always felt that it was far better to speak of principles than to speak of persons. The world has been crowded with names of persons while principles have been kept back. The tendency of the people has been to hero worship. Certain words spoken by certain persons might seem to you to be quite insignificant, but let them be uttered by other persons and they would take on a peculiar significance and dignity. You should never forget that the principle is greater than the person uttering it. Truth is more sublime than any person who may have the opportunity to give it utterance. We do not know of any one nature deep enough, high enough and broad enough to be able to embody perfectly one sublime truth, as, for instance, the principle of divine harmony. Whenever we have spoken to you we have endeavored to interest and instruct you in other matters than persons or individuals; and we have never given you the names of persons speaking through this medium; yet, as the question has been asked, and as you have been very patient with us so long, we feel that, perhaps, an exception may be made to the rule at this time. We will consider you all personal friends and speak to you as though it was at a little private assembly, talking to you in a somewhat confidential manner.

We find that there are in this world a great many persons who are mediumistic, but we find that it is not always advisable to develop them as mediums; and further that it is not always possible for us to do so. Mediumship implies a very sensitive condition, and if it were developed under some circumstances it would be most unfortunate. Long ago we found a child whose nature had not been crystallized into certain superstitious beliefs, whose mind was not fully formed, but yet was sufficiently sensitive to present to us the idea that this medium might be a suitable instrument for us to use in doing a particular work; not that we aspired to any greatness, but we felt that by developing this form of mediumship we might reach far and wide, and break the chains of superstition which were binding many mortals. We formed, as you might say, an organization; we organized a band of workers and we felt that it was best to include in the number a variety of minds and experiences, for in this way we could reach the greatest number, and so there are in the Association those whose experiences have differed as widely as it is possible; one among our number having been a recognized preacher in the church and a person of large information in regard to that particular branch, representing theology. Another was a materialist, whose mind was dark in religious matters, and no ray of light from the better world shone into his mind to show him the clear way which leads up from the valley of death to the Spirit-world. One of our number was a naturalist, one whose love for nature was intense, so that it was like a revelation, and the hills, valleys, forests, meadows, the flowing of the majestic river, the swelling of the mighty ocean, these, all these ministered to that nature, and the teacher of this mind was leaves, flowers, stones, sand, waters, sunbeams, and a nature expanding under such influences, keeps its old love for the past and its old interest in all things noble and elevating. Another was when on earth, what you might call poetic; one who had a love for rhythmical expressions, and whose thought was in this form of silent music. Not that when coming back to earth he expects or promises to give you great illustrations of poetical genius, but he does give you instances of true improvised rhythmical thoughts, as he has shown you over and over again. And though it may be easy for some to improvise the rhymes which are given to you from time to time, if you want to test it a little, let some friend give you a subject and you try the experiment yourselves.

In this Association there is order, and, in fact, the most perfect laws; if it were not so we should not be able to influence the medium. There is one in the Association whose will is stronger than any of the others, more intense, who controls as a mesmerist would control his subject; and if in the mind of the person whom we influence, we discover anything suitable for us, we feel we have a right to it, since she does not object, and so we weave it in a web of these experiences. When we control the medium we simply psychologize the subject. This condition is brought about by passiveness on the side of the medium and the activity of the will on the spirit side of life, and as soon as that control is perfect, then whatever is to be given is made manifest. When the medium goes into some place where the audience is mostly composed of materialists, then the effort is particularly directed to the dark warp of human thought that is present. When in another place she stands before an audience of those who are inquiring after truth, who have never seen this bright light that shines, then we come close to them in sympathy, draw near, and assume the control of the medium. As the single threads make up the web of cloth, so these experiences come to you one by one until finally you have the fabric in all its beauty and perfection. But we need not explain it further; if we were to tell our names there are few in the audience who would think more of what we say than they now do; there are a few who would think less of what we say. Therefore we strike a happy medium and do not tell. Let whatever we say stand on its merits; accept that which is reasonable and true, and if there is aught that is not reasonable or true you cannot help but reject it, and that you have a right to do.

The formation of this Association or band of controlling spirits, was not of instant growth, but it was gradual. We would say to mediums, Be on your guard against selfishness, grasping avarice and envy. While we know that life in this world cannot be perfect, yet we say to you, Try for the best, aim at perfection. It is true you will not hit the mark, but it is true you will hit very much higher than if you aimed low. Let your aspirations and aims ever be the highest.

QUESTION. What about spiritual life?

ANSWER. This subject may be taken in two ways. It may be taken with reference to the life in the spirit land, and it may also be taken with reference to the spiritual life on this earth. We will speak of it in both aspects. It is always a pleasure to look upon the spiritual life in the other world. "What is that?" some may ask. It is not vague, unsubstantial and unreal. We tell you that whatever you see in the spirit land is real, and it is so because there is something in your nature in sympathy with it and you are

...in your life. In the spirit land, that you spread your wings, which your eyes will soon see, you will find hills and valleys somewhat as you find them here on earth. Let us recite to you a part of that beautiful composition entitled, "The Dream of Heaven"—It expresses the thought we would give to you better than we can:—

"I would sing you a song of heaven, If my soul could but chant the hymn, Of its radiant skies, Whose gorgeous dyes Would make our own grow dim.

"I would sing of its mountains bathed in light That can never fade away; Of the murmuring breeze Through the whispering trees That never can know decay.

"I would sing of the birds, That trill strange words, With a melody in their flow, Till the scented airs Grow holy with prayers, That only they can know.

"I would sing of its lakes, For its lilies' sake, The whitest that God has given, Of all the flowers, That we call ours, How white they must be in heaven!

"I would sing to you Of the violets blue, As blue as its own deep sky— That drop their heads, When they hear the tread Of an angel's footstep nigh."

Friends, these things are true. You have noticed, it may be, when you have been called to the side of dear ones who were about to pass over to the heavenly land, that they seemed to dream for a little, with eyes nearly closed, and suddenly they would turn to you with a look of sweet delight in their eyes, and you would know that they had seen something; and what is it that they had seen? It does not come back to you, for the pale lips are still; but the departed soul looks for one moment through the windows of the eyes and seems to give you a knowledge of something it has seen. "Some have looked into that land and said: 'Oh! what beautiful flowers, what green fields, and oh! the sweet voices, how near they are to me; and what beautiful hands are outstretched to welcome me. Listen! there is music; oh! how sweet!' But those that listened as they bent over the loved form could hear nothing. To the soul that is passing over, the sweet sound of the angel voices are comforting indeed. Now, in that fair land where there is room for eternal growth you will meet the dear ones that have gone before; and in that land you will find that there is something for you to do; there will not be a single idle day for you. Every one will find the true sphere of action and will find something to do. Friends, we would say, strive to live a spiritual life on earth, a life that will commend itself to the great overruling spirit of all life.

QUESTION. Is not suicide under certain circumstances justifiable?

ANSWER. We answer and say, no, it is never justifiable. It is never to be advised nor recommended. Wait and be patient and the time will come when you will see this, and understand it as we do. We believe that no person ever came to the spirit land through suicide who was in a normal condition on earth. We believe that there is a strange condition of mind, despairing, despondent, making mountains out of small things, blind to the light, and this condition which is called insanity, comes in such a way that its burden bears very heavily; but remember that the burdens which are not borne on earth, are to be borne hereafter. It is true that a self-murderer cannot at first enter the kingdom of heaven. The self-murderer will enter the sphere prepared for him. Again we say that suicide is never justifiable, and if there be any one that has a thought to commit so terrible a crime, we say, banish the thought at once and forever.

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 Séances, by Herman Snow.

NO. 8. AN ARRESTED TRANSITION.

In these experiences new and almost incredible developments have been constantly taking place, and it is often with much hesitation that I decide to make a public use of the records I have made. Such is the case in the present instance, for in this is involved the claim that, in certain violent and unnatural deaths, there is something like an arrested point in the formation of the spirit-body which may keep the individual in what may be called a vacuum of existence for an indefinite period; also, that the time for deliverance from such a condition may be greatly hastened by efforts like those of our Band of Spirit Workers. However, as my work is mainly to give these experiences simply as they come to me, I waive all doubts and speculations of my own; and proceed to give a condensation of what was received at this time.

It appeared that not far from one hundred years ago, in an early New England settlement, upon a substantial home-like farm, there lived a family consisting of twin sons and a youthful daughter who, with the parents and an aged grand-parent, made up the entire household. One of these sons was the central object of our present effort, he having been for all this while kept in a state of arrested transition in the passage to the spirit life, from which he was now to be delivered through the methods employed by our Band.

At the opening of the séance, Mrs. W. saw a very singular appearance at which she seemed greatly puzzled. She described it as being about the size of a human body, but without the usual belongings of such a form,—this being apparently encased, as it were, in a yellowish bronze-like shell. This seemed to be the opening, text-like presentation of our subject. And now came a minute graphic vision of events which led to a fatal tragedy of early times, the vision being given through the psychological en rapport control of some of the original actors, all of whom were now of the Spirit-world.

A first was seen a pasture extending partly through a level surface, and then upwards to a higher elevation. In this were seen the usual variety of farm cattle, among them being a large and vicious bull which is pawing the earth and bellowing in a characteristically threatening style. A young man with a bridle in his hand is seen passing through the pasture, who seems to be going further on to another enclosure where horses are kept. The attention of the unruly animal is turned toward the young man with such fury that, in extreme fright, he runs toward the nearest point of escape, a strong fence separating the field from the public

...and engaged animal... the fence is reached... as in some former instances of the kind, the vision of our seer is realized just in time to save her from a sight of the actual tragedy.

Now the rattling sounds of a hay-cart are heard, which is soon seen approaching upon the road. This is drawn by a somewhat leisurely-going farm horse and driven by an elderly-looking man who is the father of the victim, and the owner of the vicious bull. The shrieks of terror had been heard from a distance, and the father has hastened with all possible speed to the relief of his son. Great self-command is exercised, through which, with the help of a chain fortunately in his possession, he finally succeeds in subduing and confining to a post the raging animal.

And now the twin brother is seen approaching from the opposite direction; the father hails him with an alarmed call, and soon with natural agility, stimulated by fright, he is over the fence and clinging to the mutilated form of his brother. The hurt has been a terrible one—though owing to the brass balls not to have been broken. They do not stop to investigate, but tenderly gathering up the seemingly lifeless form, they put it on the cart, the brother riding and carefully holding the wounded head so as to protect it from the jolting of the wagon whilst the father slowly and sorrowfully leads forward the horse in a homeward direction. As they approach the fine old farm buildings, which were minutely described by the controlling influence, they decided to take their burden first to the barn that the household may not be too suddenly and severely shocked; but all is soon known, and gradually there is a large gathering of excited farm-hands and neighbors. The twin brother, in great haste, takes the fastest horse and, without stopping for a saddle, rides at the utmost speed for the doctor. The still apparently lifeless body is taken into the house and laid upon a cot-bed where it awaits the coming of the doctor. The young man returns first, but is soon followed by the doctor riding upon his well-known white-faced horse and ancient-looking saddle-bags, from which he hurriedly takes something and goes into the house. He is a wise and experienced man, and soon finds out that the case is a hopeless one though some signs of life still linger in the body. The decision is soon made known, and the excited neighbors gradually depart leaving those only who may be needed for the care and preparation of the body for burial. During this season of excitement, a singular and touching interruption came to the consciousness of the medium. All at once she heard the happy voice of a young girl singing a familiar air; it is from the only daughter returning from school with as yet no knowledge of the terrible news awaiting her. Considerate neighbors go out to meet her, and take her in by a side door that she may not be too suddenly and severely shocked into a knowledge of the sad loss.

Before leaving the locality, and seemingly while the body was being prepared for burial, the seer was made to observe and describe in minute particularity what was taking place in and around this old home, all of which seemed as real to her as if she herself had then been a member of the family. She was even made to frighten away the chickens and the geese; also a pet lamb that came boldly into the ample kitchen, with its broad, open fire-place, and high-ovened cooking-stove before it.

Here was supposed to end the transferred scenes of old time-events whilst the present both as to time and locality, was once more open to the consciousness and vision of the seer. A large gathering of spirits was described as being now around us, among whom were recognized those who had been present on former occasions of the kind; also one of my former Band, of rather a marked individuality, from whom I had not heard since leaving our former work in San Francisco, and of whom the present medium knew nothing. He was a skilled, but somewhat eccentric physician, who had done much to aid in our former work.

The special crisis of our effort was now at hand, and all seemed deeply interested in the result. That same singular looking bronze-shape, described at the outset, was again seen, it being now manifestly the central object of our earnest spirit workers. Some of the means made use of were minutely described by Mrs. W., but I will not attempt to give the details of what was done. I will only briefly add the results of the action. Under the skilled manipulations employed, the hardened surface of the form gradually softens and gives way, and first one arm, then the other, and finally the entire spirit body of the young man, the tragic manner of whose death we have seen, stands revealed to the vision of the seer, and joyfully mingles with a crowd of waiting friends, from whom breaks forth a song of gratitude for the grand and happy deliverance.

INFLUENCE OF MIND ON BODY.

Some interesting historical facts illustrating mental effects are mentioned by James Kitchen, M. D., in an article of his published not long since in the *Hahnemannian Monthly*, from which we quote:

"When worried and vexed the common saying of the people is that they are out of sorts, and John Hunter said there is not a natural action in the body, voluntary or involuntary, that may not be influenced by the peculiar state of the mind at the time. It is well known that he, in an excited controversy with one of his hospital colleagues, fell dead in one of the wards. "Jaundice has been brought on by care and anxiety. Cases have been recorded of students suffering by this affliction, arising from anxiety and fear before an examination before the Censors Board of the Royal College of Physicians. If care will kill a cat, though it have nine lives, and if too much care will make a young man gray and turn an old man to clay, it may be certain the violent emotions and passions will affect the system more lastingly and disastrously. John Hunter noted that the hen in the raising of her offspring kept her body lean and meagre, but if her chickens were taken from her she soon got fat. Substitute in these cases the worry and anxieties of business and every-day-life troubles, and the picture is unmistakable. Fear and care are also noticeable in their actions on the skin and hair. Medical histories can show many a Prisoner of Chillon, so well described by Byron, which is no fanciful case. In times of peril and threats of invasion, numerous cases of a sudden change of the color of the hair have been recorded. Dr. Laycock mentions a case of severe neuralgia occurring at night from a fright, and found in the morning that the inner portion of the eyebrow and eyelashes had become white; he also asserts that the natural grayness of old age is connected with certain changes in the nerve centers. "Dr. Tuke, relates the case of an old gen-

...George IV. of England... narrow up a... situation under the Government... made his son do the same, and with him and his wife departed for America. Six or seven years afterward, a friend living in New York gave an excellent account of them. They were very prosperous; the old lady had cut a new set of teeth (?), and a new growth of dark brown hair covered her head.

An English physician says that lectures delivered to medical students frequently produce unusual mental stimuli upon their bodily feelings, and in some cases specific diseases have not only been stimulated, but actually induced diseased symptoms. A fellow-student, after hearing a description of what is usually called the Scotch fiddle (itch), was so influenced that a persistent itching was felt between his fingers, the result of the morbid mental influences to which he had been subjected. Students often fancy they have the very diseases which they hear described by their teachers, and the heart generally comes in for its full share, and it is almost impossible to persuade them otherwise. If it is found that the influence of the mind and its imaginings may induce diseases, it is no less certain that a like action may in some cases cure disease. Fright especially has made its cures in gouty and rheumatic invalids. We all know the effects of going to have a tooth extracted, the pain ceasing on entering the operating-room. The faith cure may come in here in chronic cases, the mind exercising its will power. Luther taught that if a man had faith, he could accomplish anything, even commit any kind of sin without guilt.

The charming away of chills and fevers and of warts seems to come under this category. I have come across several cases of this kind. Old women often possess this faculty. Even in the time of Lucian, such female practitioners were successful in such cases. A surgeon's daughter had about a dozen on her hands, the usual modes of treatment having availed nothing for their removal. For eighteen months they remained intractable, until a gentleman, noticing the disfigurement, asked to count them. Carefully and solemnly noting down their number, he said: "You will not be troubled with your warts after next Sunday." At the time named they had disappeared. Now, here the connection between the imagination of some occult or mysterious power and the cure, was too close to leave a doubt that, as in other cases of bodily ailment, the mind, which so frequently affects the body to its hurt, had in turn favorably influenced the physical organization. No less a personage than Lord Bacon himself had a similar cure performed upon his hands by the English Ambassador's lady at Paris, who, he adds, was a woman far from superstitious. The lady's procedure certainly betokened a belief in some influences, for Bacon tells us that, taking a piece of lard with the skin on, she rubbed the warts all over the fat side, and among the growths so treated was one he had had since childhood. Then she nailed the piece of lard with the fat side toward the sun upon a post of her chamber window, which overlooked the south. In the course of five weeks all the warts disappeared, and 'that great wart which he had so long endured for company.' The miscellaneous substances used in wart charms and incantations of like nature, at once reveal the fact of the real cure lying in some direction other than that of the nostrum; beneath the material substance unconsciously used as a mere bait for the imagination, the forces of mind operate through the medium of the nervous impression.

Some ten or twelve years ago there appeared in Philadelphia a Dr. Newton, a celebrated animal magnetist; he made the blind to see and the deaf to hear; the rheumatic and the gouty came on crutches and walked away without them. I went with a young man whose hands were full of warts, and unrelieved by medicine; Newton blew on them and made several passes with his hands, and told him that in three weeks there would not be a solitary one left; this proved so; for within that time they had all disappeared. In the above eye, ear, and rheumatic cases there were frequent, and many say, almost constant relapses; but the relief afforded by Newton's magnetic influence over many of his patients was very wonderful."

Mediumship.

To the Editor of the Religio-Philosophical Journal:

While I am convinced of the truth of Spiritualism, and recognize its great importance to beings yet on our side of life I cannot but entertain grave doubts as to the extent to which we should give up to spirit control, which, of course, is governed largely by circumstances. Comparatively few have the requisite qualities for becoming first-class mediums, and what those qualities are no one probably is able to determine. No one can say just why A is a medium and B is not, but I believe it is pretty well conceded that one great pre-requisite is extreme sensitiveness. They must be as sensitive as the needle of a mariner's compass, and as susceptible to as subtle an influence; consequently a medium is constantly experiencing good and pleasant, or evil and disagreeable influences, and while the pleasant ones create almost a state of ecstasy the opposite have a correspondingly depressing effect; and since our lives here are so ordered that unhallowed influences so greatly predominate, it is a question whether mediumship is a blessing. It is claimed that to become controlled by attendant spirits there are certain "states" which the medium must enter. These are passive, harmonious and negative; and also that surrounding every human body is an emanation or "aura," which must be of the proper quality, extent, density or something else in order that the best results may be attained. This "aura" seems to be closely allied to magnetism or electricity, and is said to produce an affinity between two persons, or the opposite, attracts or repulses,—produces the likes and dislikes for which we cannot otherwise account. One can readily conceive how irksome and unpleasant it must be for a sensitive to come in contact with others whose aura or magnetism is not congenial to their own; and to this cause, I think, is traceable the discord usual in families where the husband or wife is a sensitive or medium. Perhaps it is beyond the power of one so afflicted (I use this word advisedly) to shake it off; if so, their case is certainly lamentable. A prominent medium now before the public has, I understand, tried no less than seven husbands before she found one whose "aura" was suited to her own. If this theory of compatibility is correct, what a boon some spirit or person well versed in these occult laws would confer on the human family by disclosing to mortals a method determining outside of wedlock what "aura" or magnetisms will harmonize. From the above it follows that the persons who are the most sensitive or mediumistic are most under the influence and control of outside forces, and consequently to a greater extent lose their individuality or identity.

From experience every investigator of Spiritualism knows that there is a deal of human nature "over there" and it is but natural that it should have its influence here, and that controls are not always just what they should be to insure the greatest possible good to the sensitive; in fact it is rather the reverse, as the inharmonious to be met with in the families of nearly all prominent mediums amply demonstrates. Perhaps it would be unjust to charge them with being at fault in this matter; it is rather the result of occult forces, rendering them uncompanionable except with persons in whom the most nicely adjusted conditions obtain. In view of the fact that the chances that a medium will find in his wife or her husband, as the case may be, one in whom the conditions are harmonious, are so slight, it is extremely doubtful whether they should enter the marriage relation or not; and to my mind it is absolutely certain that husbands or wives should develop the sensibilities to the point of good mediumship unless they are positive it will not breed discord in the home circles, rendering them unfit to properly discharge their duties to their families; therefore I do not believe it advisable to carry development in private circles beyond a certain point, unless the sifter intends to become a professional medium, in which case, in my judgment, he should enter the profession just as a person enters a convent, renouncing family, home and the world, and consecrating himself to the work.

Some may ask, "Who, then, shall be our mediums?" To this I will answer:

First—Those who cannot avoid it if any such there be.

Second—Those so situated in life that mediumship or extreme sensitiveness will not interfere with the proper discharge of all duties already incumbent upon them, or will not interfere with the rights of others.

A person has no right to put himself or herself under the influence of any celestial or ardent spirits when it unfits him or her for the proper discharge of the duties of the present life. If spirit control is an unmixed good it will make the husband a better husband, and the wife a better wife; therefore I would say, let us attend to our earthly duties first—discharge our duties to our families with mediumship if we can, if not, without it.

Kansas City, Mo. W. W. GELATT.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of mental power, experiments in thought-transference, and manifestations of supernormal mental action. The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood. Questions not requiring lengthy answers, and bearing upon accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

An Experience.

To the Editor of the Religio-Philosophical Journal:

Sometime during the month of May, 1884, I was awakened early in the morning by hearing some one talking. It was light, I slept, a bed room eight feet square containing a bed on which myself, husband, and child slept, and adjacent to a room fourteen feet square. My first thought was, who is here? I supposed some one had come, and that my husband was in the room engaged in conversation; but on glancing to the front side of the bed, I beheld him sleeping soundly, as his breathing indicated. He was lying with his back to me, his face out or in front, the child sleeping between us. All this time I heard talking, plain and distinct. I knew and understood every word. The voice sounded like that of my husband, and appeared to proceed from beside the bed. I thought he must be talking in his sleep, so I listened, thinking that when he awoke, I would tell him what he had said, and so have some fun with him. When the talking ceased I saw a person or spirit about the size of my husband pass through the bed room door, going into the other room. Suddenly I became very drowsy, and went to sleep. When I awoke again, my husband was up, but I had forgotten what had been said to me, nor could I recall a single word. The rest I remember, plain and real as life. My husband said he had dreamed of seeing and being with two of his brothers long dead, and talking with them.

MRS. H. E. BLACK.

The Electric Shock.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of a late date, is an inquiry by a party at Ida Grove, this state. He desires some information with reference to the communication by the electric shock. I have one medium through whom intelligence can be received, from certain controls by the raps; from other controls only by the electric shocks. I have another medium through whom a communication first came by the electric shock, and in both of these cases with the electric shock, there was developed the power to heal. Judging from analogy I would say that the lady in question will be developed as a healer. I would suggest that an alphabet be made as follows: A to G, 1st line; H to N, 2nd line; O to U, 3rd line; and V to Z, 4th line. The mode of operation is to first learn from the medium, if the control is present. If present, explain that you have prepared an alphabet in four sections, so that you need not pass over the whole to find the letter he may wish to spell the word. Now point your pen before "A"; if the letter he wants is in that section, he will shock; then point to the letters from A to G, until he stops you by a shock; that is the first letter to your communication, and so pass through other sections.

C. L. LOBBELL.

Good Results.

To the Editor of the Religio-Philosophical Journal:

Many respectable people here are becoming interested in psychic phenomena. We have plenty of mediums. Our greatest want, however, is a knowledge of forming and governing circles so as to get good results. We have had rapping, tipping, writing, playing on the piano; also writing in German by one who does not know a word of German.

CHARLES S. BLACK.

Horsford's Acid Phosphate.

VERY SATISFACTORY IN PROSTRATION. Dr. P. P. GILMARTIN, Detroit, Mich., says: "I have found it very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

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CHICAGO, ILL., Saturday, July 18, 1885.

"A Plea for Candid Inquiry."

Such is the title of an excellent editorial in Light. We fully agree with our London contemporary that the prominence of Spiritualism for the larger part of a half century, and the wide prevalence of its striking facts make it reasonable to demand a candid inquiry and investigation of the whole matter from the ablest and best persons.

All this must change. The scientist must learn that bigoted contempt of what he will not examine fairly, is unscientific and absurd; and the religious man must learn the absurdity of floating at this complete confirmation of immortality and of a spiritual genesis of things.

Spiritualism in this country has made more popular progress than in England, because we have a larger middle class capable of thought and investigation; and the deferent waiting and ready following of the conclusions of the learned of which Light speaks is less marked here than in England.

"The great mass of mankind, as a matter of course, accepted the dicta of the learned, and the seeming truths of Ptolemy in relation to cosmical arrangements were, by the masses, accepted as thoroughly in the Middle Ages as are the real phenomena and philosophy of cosmic classification now accepted in accordance with the more accurate physical teachings of the present day."

"Take for example spectrum analysis as an illustration. Are there 10,000 persons in Great Britain who understand analysis by the spectroscope, and are there one-fourth of that number who have a thoroughly practical acquaintance with spectroscopic research? We may reply in the negative to each of these queries, and yet there are few educated adults who do not accept the teachings of spectroscopists, and feel confident that sun, stars and nebulae have been successfully analyzed by them."

"In relation to remote, occult, and abstruse phenomena, the mass of mankind must, as a matter of necessity, accept the teachings of the learned when there is among them a consensus of opinion."

And these statements give ample reason for our asking of these leading thinkers a candid inquiry into our facts and philosophy. The common people have heard this gospel gladly, even as they heard the words of Jesus on Judean hillsides while priest and Pharisee were deaf and the learned Sadducee only scoffed.

All that we can do shall be done to spread this popular hearing still wider, but the hour has fully come when those now recognized as leading authorities should be reached also. This is no easy task. The "Scientific" world has always sneered first, and then accepted and taught what it had sneered at, and Light well says:

"The scientific world is precisely in the same position in relation to what have been termed spiritual phenomena, as was the learned world in relation to cosmic laws prior to the advent of Galileo; and as were the theologians and astronomers in relation to the structure and dynamic laws of the universe prior to the advents of Kepler, Copernicus, Galileo, and our own immortal Newton."

Kepler and Galileo are honored and appreciated to-day because their cosmic and dynamic laws are accepted. So must, and will in due time, the spiritual laws that bind life and immortality together, and unite the two worlds by scientific and sacred ties be understood, and science must then enlarge its range, demonstrate a future existence and the psycho-physical laws that make communication real and natural, and so teach all superstitious fear, and all ghosts and hobgoblins.

There is certainly something encouraging in this, when leading secular papers are ready to admit so much for psychic force. It

er in the sacred work, for its doing will reconcile the two as nothing else can. When science recognizes spiritual laws and eternal mind behind the force and law which are its means of action, and religion recognizes the reign of eternal law as grander than all miracles, then will come the reconciliation and unity of the spiritual and the natural.

A new spirit, more truly scientific than the scoff of the pseudo-scientist of to-day, must inspire and animate the investigator.

That spirit we would evoke. Its need we would emphasize, the present attitude of many scientists toward Spiritualism we are bound in duty to treat as simply absurd.

In speaking of psychographic investigations,—slate-writing and the like,—we are well told by Light how true and false research differ and their statement will apply to the whole range of phenomena:

"In these facts, which the writer and thousands of other cautious and critical observers have witnessed under various test conditions, we have a physical phenomena awaiting the candid and capable of critical investigation. Critical investigation is one thing; dogmatic, blatant, supercilious, hypocritical investigation is quite another. The man who, in his conceit, approaches a psychic with an inflexible foregone conclusion that he is an impostor, may possibly not obtain that which he professes to seek; but any candid inquirer who seeks for evidence of an alleged occult fact in the presence of a psychic, and does not assume (because it is mere assumption) that he knows all the physical and psychological laws of the universe, will probably, during the first experiment, but certainly after due investigation, receive what would be to him absolute evidence of a psychographic power which, prior to his investigation, he thought outside the range of the possible."

Mind in Medical Science.

The Boston "mind" and "faith" cures have caused an uncommon sensation in England of late. Even the stately London Times has devoted one of its long and dignified leaders to the subject, and the London press generally has delivered a sort of verdict. What puzzles our transatlantic cousins most is the apparent reality of many of the cures recorded, and they manifest a surprise over this which justifies the inference that few graduates in medicine find their way into journalism in England. Yet it is true that even medical men often talk as though in their special education they had never been taught to understand the co-ordination of mental with physical processes. In criticizing such movements as the Boston mind cure they too commonly revert to the theories of our grandmothers, forgetting the new light which modern science has shed upon all such problems.

Every successful doctor as a matter of course avails himself of the influence of the mind over the body in his practice. He does it habitually with all his nervous and hypochondriacal patients. He soothes them, he produces marked physical effects through the medium of mental agents, he knows that he can rely confidently upon the operation of such subtleties; and yet he can think of nothing but folly to explain the mind cure. It shows how backward the study of practical psychology is when so much wonder is exhibited at the phenomena of mind and faith cures. Not only has psychology been neglected, indeed, but the history of medical science must also have been studied to little purpose when such general unfamiliarity with what ought to be considered fundamental principles is shown. It is perhaps in no way surprising that impressionable and flighty people on rediscovering these venerable truths should jump to all kinds of odd and fantastic conclusions; but medical men ought to know better, and it is not a little singular that so far as we are aware none of them have taken the trouble to put the entire subject of phenomena which are just now being trotted into all manner of transcendental and metaphysical shapes, to the perplexity of the public and to the mischievous increase of the modern and too fashionable malady, middle-headedness. There is really nothing new in the proposition that under certain circumstances the body will obey the will even to the extent of undergoing molecular changes. The possibility of this has been proved in too many instances for any doubt to remain. But the fact is not correlated with any supernatural hypotheses, and this is it important to demonstrate.—New York Tribune.

Psychic-force, which underlies or produces all the phenomena of mind, is compelling recognition at the hands of scientists who have so long obstinately refused to recognize any thing outside the domain of objective realities. The avenues of mind have been closed against all investigations of the interior processes and the exterior influences of its own operations. From the time when the prophet Elisha healed the leper; when, later, Jesus opened the eyes of the blind and healed the sick, through the exercise of the same power, and since the advent of modern Spiritualism to the present hour, healing by the laying on of hands has been an established fact. It has seemingly been demonstrated that soul-power can be used to heal at a distance where the conditions exist to complete the circuit through which the unseen force operates. In telegraphy a battery is required and an instrument through which the will of the operator acts, a closed circuit, and a receiving instrument through which the current passes at the other end of the line. Let the wires be down, or a ground wire thrown on, and the circuit is broken; the message will not be received. The conditions where mind can act on mind at a distance are analogous.

Even the daily press, staid journals and periodicals, usually a great way behind even the prejudiced scientists, who like Dr. Beard declared it was "unscientific to investigate" psychic and spiritual phenomena, are now beginning to see. They are opening their long-closed eyes in dazed wonder at the realities, now so generally manifested in the mental or psychic realm, and are commencing to discuss the subject somewhat in the spirit of candor.

The receptive state or passive condition of mediumship is what Dr. Carpenter has called "expectant attention," and on that hypothesis he has attempted to explain all the phenomena produced by psychic force, directed either by the will of the person or by an outside mind upon the subject. On this point the Tribune well says:

"Expectant attention will do a great deal, but I often happens that physical changes are set in motion by the operation of an external will. What this shows is that mind is a force to be reckoned with in all curative processes."

And then adds:

"The Protien force which in different periods has posed as magic, mesmerism, hypnosis, electro-biology, the psychic force and a score of other metamorphoses, is really mind-force, which plays so important a part in every phase of existence."

There is certainly something encouraging in this, when leading secular papers are ready to admit so much for psychic force. It

the coming dawn, when the night of brute force will be dispelled by the rising sun of mental illumination, whose brightening rays shall soon blaze forth with an effulgence and power that will penetrate all the dark recesses of the human soul, and light with Divine wisdom the pathway to the abode of the blessed.

The Chicago Herald on Beecher.

Without commenting on the logic, consistency or loyalty to profession of Rev. Henry Ward Beecher as noted in his sermon of June 14th, by the Chicago Herald, we will notice a few objections to his conclusions brought out by that paper. It first takes the ground that in casting aside important parts of the Mosaic record as fables, and in denying that "in Adam's fall we sinned all," Mr. Beecher "has sought to knock the props out of Christianity as it has existed from the first, and as he himself taught for more than a generation." It objects to the belief that God is too merciful and forgiving to condemn billions to torment for their own sins or those of another. It objects to a new creed which would be so simple that no one need refuse to accept it. It objects to the elimination of faith from religion; that it leads to infidelity; that evolution is opposed to Christianity. It says that Christianity as taught by Peter and Paul was something tangible that man as a religious animal grasped tenaciously. He will be a Christian or he will be nothing.

In regard to God's mercy, we would ask if the belief in it is not sustained in our day by a large majority of orthodox churches, and if the absence of sermons on hell, and affirmation of belief in it, is not to be taken as evidence of the same? If not, it is the Evangelical Church that is on trial. Not only our civilization, but the "Christian" age in which we live, gives growing evidence of a tendency to forgive the sinner, and to save him, not through faith, but through mercy and love, through the preaching that divine love is a part of his nature, and dwelling in him. And if historians as well as editors insist that Christianity has made our civilization what it is, it must include a multitude of minds and forces outside the pale of any theological system, as well as the dissenting and heterodox churches, which are yet to some extent under the ban. Such religions emphatically "invite millions who adhere to no faith," as well, too, as the thousands or millions, who in the church, are inquiring in regard to the facts as well as the philosophy of a future life, which is to be a continuation of this. The desire for, and expectation of, this continued existence has been testified by every race and nation. It is simply impossible to "eliminate faith from religion," and impossible to eliminate religion from the human constitution. As it was expressed by a Harvard graduate the other day in regard to the "mystic," the divine dwells in man, but man is not absorbed into the divine; man is to look for a distinct as well as a continuous life.

If evolution is a universal principle, it cannot be opposed to the best teachings of Peter and Paul, if the latter are posited on eternal truth; neither is it necessary to "renounce" these precepts and "set up as philosophers." Plato and Socrates had the same birthright as men of the modern world, and the time will come when they will not be cast out as "Pagans." But it signifies nothing that they and modern thinkers who make a departure from old dogmas, are atheumatized, for all this changes not a hair's breadth the great law that holds and governs us, including in its mighty plan the salvation (if we choose to call it such) of all God's children ever born into the world. What need of "systems" of religion or of any "scheme" within the great universal system of mind and matter? All beneath it or external to it are as one breathing creature, creeping on this revolving globe. It must creep, and man must grope, misjudge and strive, till he sees as a complete whole what seems fragmentary and partial to-day.

The JOURNAL does not deprecate this criticism of Brother Beecher, but is often amused at it and similar strictures from the pens of those that take no living interest in religion, orthodox or heterodox, nor, indeed, in any earnest questions of our time, or of the problems which have ever stirred the thinkers of the world.

Boyhood Reminiscences.

Henry Ward Beecher indulged recently in reminiscences of church-going when a boy. He said: "I used to have to go to church, because I did enjoy walking down the half-mile of street, and hearing birds, and hearing the winds in the trees; and, when I got into church, I didn't dare stir, and so I went to sleep largely, with an occasional rap of grace on my head. But the church was always cold and unsympathetic to my young nature,—the old Litchfield church, mounted on that high hill standing in the middle of the green, a hill on which all the winds—wept, and swept always from every direction, apparently,—that great, old, shackling building whose pulpit is now in the Brooklyn Historical Society, and in which my father used to preach. I can't remember one single thing in my young history inside of that church that ever touched either my imagination or my heart, except the flying in of swallows once in a while, that would come in of a summer when the windows were open, that was a means of grace to me."

Horace Greeley once asked Mrs. Elizabeth Cady Stanton, "What would you do in time of war, if you had the suffrage?" "Just what you have done, Mr. Greeley," was the quick reply: "stay at home, and urge others to go."

A Lost Opportunity.

An excellent opportunity was presented to the devout worshippers at Fairfield, Ct., one Sunday not long ago, to test the efficacy of prayer in an extraordinary case. Bees, actuated by no reverent spirit whatever, had taken possession of the unoccupied space between the ceiling and roof of the church, and in the course of time multiplied exceedingly, rendering it necessary for that peculiar process designated as "swarming," to take place. That memorable event occurred in a most irreverent manner on the Sabbath, when the devout members were intent on worshipping God in accordance with the stipulations of their creed. The choir and organ had just performed their respective duties in an admirable manner, and The Tribune says "that settled it with the bees. They poured in millions from the roof and half filled the church. They began to gather on the preacher's head, and when he slapped at them, as the small boy would put it, they plugged him. Here was a chance for the prayer test; here was a preacher, a congregation, and an awful trouble. Did that preacher and congregation stop to pray for deliverance? Not much. They just foregathered themselves into the street and abandoned the sacred edifice to the pagan insects. They were good people, no doubt, but they lacked presence of mind, and another chance for an unequivocal prayer test slipped into the irredeemable past."

As the Tribune is owned and managed by strictly orthodox Presbyterians, the JOURNAL regards its opinions as authoritative on this point.

The Prayer Cure From a Northwestern Standpoint.

The religious press is paying considerable attention to the question of "faith-healing," or the curing of disease by prayer. The Northwestern Christian Advocate, in treating the subject, holds that "there need be no hesitancy in admitting that God heals the sick in answer to prayer," and says:

"To deny that he does would discredit a large class of scripture promises, reduce the domain of prayer to very narrow limits, and stop all praying for temporal blessings. Every Christian goes to God for help in trouble, and in sickness of loved ones prays that he will direct in the treatment of the disease, and that, if it be his will, they may recover. He derives unspeakable consolation from prayer, and the more in proportion as his petitions have that indispensable quality of all true prayer, entire submission to the will of God. It would be a sort of *felix de se*, a self-slaughtering of his dearest privilege and comfort in trial, for him to deny the efficacy of prayer for the sick. He would either stop praying entirely, or practically repudiate his denial in the first case of serious illness in his family." Continuing, it is argued that the connection between mind and body is so intimate that whatever powerfully affects the one affects the other, and that the prayer of faith brings to the mind gracious influences of the spirit, which lifts it from a state of despondency to a state of exhilaration and hope that has a most salutary effect upon the body. "In a multitude of nervous diseases (and most of the faith cures are in this class of diseases) it is aided, since no one thinks of healing flesh wounds or restoring an amputated limb by prayer, which are produced or continued by mental depression, weakening the will and preventing effort to exercise the bodily functions, the influence of the spirit in invigorating the mind would, by removing the cause of the disease or the hindrance to its cure, be very likely to result in the restoration of the body to health. Such cures are as really wrought by divine power as any miracle, and fully vindicate the efficacy of prayer for the sick."

Our Friends Unseen.

Under the above caption the current number of The Advance, Chicago, has a labored article. It starts out with the proposition "that angels have an interest and do actually interfere in the affairs of men on this earth is a doctrine clearly taught both in the Old and New Testaments," and proceeds to substantiate the position by liberal citations, and to maintain that "so far from there being anything in science to disprove the doctrine of revelation, there is much to suggest it as a high probability." Following this the questions are asked and answered:

"But are our departed friends among the number of those engaged in this ministry?" "Do those who have once lived in the flesh, and on this earth, form a part of this great host?" The answer is: "A fair inference from the scriptures will, it seems to us, give an affirmative answer to this question. We do not say that this is an authorized doctrine, but such inference is a fair one. No one has authority either from nature or revelation for the assertion that when the good die they cease to have any interest in the affairs of this world. The assumption that they never return to this earth is wholly unwarranted. Indeed, no one can be sure that they ever leave its busy scenes. They may simply pass beyond the range of our few senses. That 'undiscovered country' from whose bourne no traveler returns' is good Shakespeare, but it is not scripture. Two men, at least, who had been numbered with the dead for centuries, were seen again on this earth and recognized. The time was night, and the place on some solitary mountain of flowery Galilee."

The Spiritualists of New Hampshire will hold their eighth annual camp meeting at Blodgett's Landing, Newbury, N. H., on the line of the Concord and Claremont R. R., commencing Tuesday, July 25th, and closing Wednesday, Sept. 5th. The grove is situated on the eastern shore of Lake Sunapee, in the town of Newbury, five miles from the railroad station. A steamer makes connections with all trains at Newbury. Hotel Sunapee will be under good management and efficient help in all departments is promised by the manager. Good speakers and mediums will be in attendance. An excellent orchestra will be furnished, and the camp will be open to all.

GENERAL ITEMS.

Miss Florence Holbrook is enjoying a well earned vacation at Saratoga.

Mrs. Kate Fox-Jencken has returned to America. It is not expected that she will again visit England.

The Management of the Cassadaga camp has the JOURNAL's thanks for a complimentary season ticket of admission.

Old Pan Cottage will be headquarters for the RELIGIO-PHILOSOPHICAL JOURNAL during the present camp-meeting at Onset Bay Grove, Mass.

Mr. Beecher at seventy has different conceptions of Omnipotence than he had at thirty, but Mr. Beecher does not know any more about God to-day than he did in 1840.

W. A. Mansfield is the medium for independent slate-writing advertised in the Cassadaga camp circular as J. W. Mansfield. This correction is made at the request of the Secretary.

Mrs. Sarah Graves, of Grand Rapids, is expected to be at Nemoka, Mich., camp meeting. She is an earnest woman, of large experience and devoted spirit, an able speaker who feels deeply what she says.

A Montana woman, who had a pet snake about the house, became so fond of its caressing ways, as it learned to like her, that she thought of nothing else, and her child, lately born, has a flattened head, and no mouth in the proper place.

Mr. and Mrs. O. A. Bishop have returned from a visit to Wisconsin. A number of investigators from distant parts have been disappointed at not meeting Mrs. Bishop during the past two weeks. She is now refreshed and able to resume her work.

In 1849 the cholera raged in Paris, Ky., with great violence. A family of thirty whites and blacks had not a single case of sickness among its members, yet no precautions were taken except to cook the food and boil the drinking water.

The Spiritualists and Liberalists of Van Buren Co., and South-western Michigan will hold a camp meeting in the grove on the boating grounds at Four Mile Lake, near Paw Paw, Mich., from July 30th to Aug. 3rd. O. P. Kellogg, of Ohio, and Mrs. E. C. Woodruff, of Michigan, are engaged as speakers. Other good speakers are expected.

Prof. Riley, the locust eater of the Agricultural Department, is described as a tall, thin, dreamy-eyed person, with long black hair which drops in curls from under his broad-brimmed white hat, touching his collar. He was formerly State Entomologist of Missouri, where he did good work in his field, but the Legislature of that queer State finally concluded that a "bug-hunter" was of no service and let him go.

A woman calling herself Mrs. Dunning, has for some weeks been begging from Spiritualists in this city. She has an incumbrance in the shape of a husband, and is evidently a professional sponge. There are organized charities in the city for the relief of the deserving poor. When Mrs. D. applies to individuals for help, let them refer her to the Relief and Aid Society, where the case will be investigated.

Light, of London, says: "We regret to announce the death of the young Prince of Thirm and Taxis. The deceased, who was a nephew of the Empress, had for many years past been a devoted Spiritualist and the Austrian Court and society in general have been much grieved by the sad event. We hear that the Empress, on learning his hopeless state, hastened to his bedside and remained with him to the last."

The Chicago daily News of last Monday contained a two-column account of a reporter's visit to alleged mediums in the city. The verdant reporter only visited those who advertise in the daily papers and have no standing among Spiritualists. His report is as near correct, so far as genuine mediums are concerned, as would be one purporting to give an account of the press of Chicago, written by a callow youth who had visited a bill-poster or patent medicine vendor.

A correspondent of the JOURNAL recently inquired about Mollie Fancher, the invalid girl in Brooklyn, of whose trance condition and abstinence from food such wonderful accounts were published a few years ago, but of whom little, if any thing, has recently been written. A gentleman in Brooklyn writes to the JOURNAL, that Miss Fancher was still living in that city at a recent date, her condition not being materially different from that formerly described, except that her vitality is, if possible, still more attenuated. Her spiritual perceptions are about the same. The family are reluctant to furnish any facts for public use and it is not easy to secure them. It is not believed that Miss Fancher subsists without nourishment, but that its quantity is insignificant.

The French seem resolved not to be behind the English in the matter of scriptural revision. A revised version of the Bible is now in course of publication at Neuchatel. It is said to be more literal than Prof. Segoud's version and more readable than that of Lausanne. The prophetic books have been taken in hand first, and it is expected that all prophetic writings will be published within a few weeks. The work is under the direction of a committee presided over by Prof. Guder, one of the finest biblical scholars in Europe, and high hopes are entertained regarding the completed work. The example which has been set is already proving contagious and we are likely to have German, Danish, Swedish, and other revisions. The work is made somewhat more complete than the

Prof. Elliot Cones of Washington, spent a day in Chicago last week, visiting his sister Mrs. J. W. Flower.

Mrs. L. M. Spencer has closed her meetings in Milwaukee, Wis., for a few weeks, and contemplates making a visit among her friends in the East.

Dr. J. H. Rhodes, of Philadelphia, will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL and have copies for sale at Neshaminy Camp during the entire session.

T. v. Watty Dunlop, the humorous minister of Dumfries, Scotland, had frequent practical jokes played on him; but the jokers rarely got the better of him. On one occasion, some idle and mischievous youths waited for him as he passed through a churchyard, and one of them came to him as a ghost, in hopes of frightening him. But Watty's cool accost speedily upset the plan. "Weel, Maister Ghost," said he, "Is this a general rising, or are ye just taking a saunter frae yer owne grave by yersel'?"

The Rev. Dr. Newton of New York, is greatly pleased that the Bible revisers have removed one of the proof texts upon which the dogma of physical resurrection rested. To his mind this is a signal service to the cause of religion. It is impossible for most people, he says, to believe that they will have any use for the body after the vital spark has departed. It has always been a disagreeable subject to think about. A silent protest has arisen against it by large and increasing numbers of thinking people. They are greatly relieved, therefore, by the radical change that has been made.

A very curious sight was witnessed the other day at the Buddhist College, Colombo, where Miss Mary Flynn was admitted into the Buddhist communion and accepted the five precepts. Taking her seat among a circle of yellow-capped priests she was examined and questioned as to her reasons for accepting the faith. The novice replied that after a study of the various religious systems of the world she found Buddhism alone in accordance with her reason and common sense. Miss Flynn's conversion had been preceded a few weeks before by that of the Rev. C. W. Leadbeater.

It appears from the London, Eng., Daily Telegraph, that a railway company in India has declined to carry 10,000 monkeys. That such an undertaking, however, should ever have been suggested to a board of directors is a curious incident in railway history, yet it is a fact. The Bramans of Benares, being anxious to get rid of several thousand superfluous monkeys, asked the company to carry them away for them to a distant spot, but the railway authorities showed no enthusiasm in closing with the offer of such a multitude of singular passengers. It is a matter of common knowledge that in Benares, the "City of the Gods," there is a very large and very sacred colony of monkeys. Not only have they a temple, properly furnished with shrines and priests, specially dedicated to them, but they are free of all the others besides.

General News.

A tiny boat, roughly but stanchly made, the handiwork of an Indian lad fourteen years of age, a pupil at the Carlisle School, is exhibited on one of the secretaries' desks in Washington. Mr. Evans graphically indorses it as "an outward and visible sign of the inward spiritual grace of civilization in the red man out of reach of the cowboy."—The king, the court, and 11,000 adherents of the Wesleyan Methodist Church in the Friendly Islands have withdrawn from the New South Wales conference, to which they officially belonged, and have organized themselves into the Free Church of Tonga. Their grievance was that the conference refused to allow them to join the New Zealand conference.—The longest British Parliament since the union (1706) was six years and two months, from May 31, 1859, to July 6, 1865; the next longest was six years one month and nine days, from April 23, 1820, to June 2, 1826; and the third in point of duration was six years and twenty days, from March 4, 1874, to March 24, 1880. The shortest Parliament was that of 1806, which lasted only four months.—The exports of glassware from the small country of Belgium are equal in value to half the total product of the glass factories of the United States, which in 1880 aggregated \$21,154,000. There are at least seventy establishments in Belgium, employing 12,000 hands, who receive annually in wages 15,000,000 francs (\$3,000,000), being an average of 3 francs 45 centimes (about 70 cents) per day. The salaries in this industry are regarded in Belgium as excellent.—The republic of San Marino, in Italy, the smallest in the world, owes its foundation to a hermit, whose name it bears. He went to Italy to work as a mason at the rebuilding of the walls of Rimini. Its territory covers about twenty two square miles. The population numbers 8,500 souls, and the capital, San Marino, has 1,200. It is perched on the summit of a mountain called Mount Titan, or the Giants, which sometimes leads to this little state being termed the Titanic Republic.—General McClellan and family will pass the summer in Colorado.—Ex Senator Chaffee predicts that Grant will end his life at Mount McGregor.—Fred Archer, the English jockey, claims to have won \$400,000 on the turf this year.—Mr. Lowell is criticized for not going to Washington to pay the President an official visit.—Walt Whitman will issue a new volume of poems this year entitled, "Sands at Sixty-Seven."—Joseph Tulvar, the chief clerk of the New York Custom House, has been in office thirty-two years.—Lieutenant T. H. Baker, of General Hancock's staff, the richest officer in the army, has resigned.—Friends of the family say that ex-President Arthur's son has no ambition, but he makes a good fisherman.—Governor Bate, of Tennessee, does all his own writing and saves the State the \$1,000 allowed for his private secretary.

Paris has undertaken to drive the swarms of beggars from her streets. It is estimated that 15,000 transient guests lodge in New York every night. The natural bridge in Rockbridge County, Virginia, is 215 feet high, 100 feet wide, and has a span of 90 feet. It is the only one of the kind in the world.

paid \$1.50 apiece for them by the City Council. Edward Judson (Ned Buntline) has written between 300 and 400 serial stories, and once wrote a 610 page book in sixty-two hours. He is now sixty-three years old, and lives on his fine stock farm on the upper Delaware. In Japan successful experiments have been made in collecting human ammonia from the crematories. Hydrochloric acid is suspended inside the chimneys, where it combines with the ammonia of the evaporating substances. The product is then collected and purified for the market. A curious historical document concerning a Panama canal exists in the archives of Venezuela, bearing the date of 1780. It records that a canal project was broached in the reign of Philip II, and Flemish engineers surveyed the territory and declared the obstacles to be not insurmountable.

North Dakota now has a population of over 180,000.—Wiesbaden, the famous Continental watering-place, is deserted this season because of the prevalence of typhus. The Niagara Falls public park will be handed over to the representatives of New York State next Wednesday. Bookkeeping in the Navy Department is hereafter to be patterned after the system in use by the British Admiralty.—Two more Mormons have been sentenced under the Edmunds law to fine and imprisonment for polygamous practices.—It is now charged that a pine-land ring exists in Minnesota, which has created a monopoly detrimental to the interests of settlers.—Seventeen persons who took part in the church riot of June 28th, at Toledo, O., have been held on a charge of murder in the first degree.—Gov. Martin of Kansas has written a letter to the Secretary of the Interior protesting against the transfer of the Apaches from Arizona to the borders of Kansas.

Spiritualists and Mediums Meeting.

The meetings which have been held regularly every Sunday afternoon at 3 o'clock at 104 E. 22nd St., will hereafter be held at the same hour in the Hall just around the corner on Indiana Ave. Last Sunday there was quite a large gathering at the new Hall, and speeches were made by the president, Dr. Warren, Dr. D. P. Kayner, Dr. Bishop, and by several mediums, who also gave a number of tests to persons in the audience. One lady medium, whose name I did not learn, was entranced and gave one of the best discourses I have listened to in a long time. Dr. Kayner commenced by saying, "The spiritual philosophy unlike all other philosophies reaches out through the material and the physical and penetrates the Soul-Realm of being, revealing the realities of life." He then showed the necessity of opening the receptivities of our inner being to the influx of light from the supernal spheres and of working here in this world to become fully spiritualized, while here, that we might be welcomed home by the angels, our spirits robed in garments of white woven out of good deeds which are characteristic of our life-growth. The music was excellent, and altogether it was a very enjoyable meeting.

It is Wonderful

What remarkable results have followed the inhalation of Dr. Peiro's oxygen treatment. The consumptive, the asthmatic, or persons afflicted with any disease of the throat and lungs and great nervous prostration may now take courage and feel hopeful of permanent relief and cure. The fact that the most intelligent and prominent persons are earnest advocates and patrons of Dr. Peiro's oxygen treatment is in itself suggestive.

Wm. Penn Nixon, editor of The Interior; Gen. C. H. Howard, F. H. Tubbs, Esq., of Chicago, are a few of the gentlemen we gladly refer to. Hundreds of others might be named if space permitted. Enclose stamp and address Dr. Peiro, Chicago Opera House, for an interesting book, 120 pages, illustrated, with four colored plates and engravings—complete history and action of this oxygen treatment, with many testimonials.

Mr. Cable's reply to the critics of his article, "The Freedman's Case in Equity," was finished last May, but owing to its length it cannot appear in The Century till the September number of that magazine. Mr. Cable's new essay on the Freedman will be entitled "The Silent South."

Messrs. Dillon Bros., Normal, Ill., have just received their first importation for first season of eighteen choice Norman Stallions. They are blacks and grays from 3 to 6 years old, all in fine condition. They were selected by J. C. Duncan, and are the best he could find in France.

Claïroyant Healer.

D. P. KAYNER, M. D., the well-known Claïroyant Physician, has again resumed practice and is located at 95 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.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Race 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 Freighter, June 14, 1885.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 123 pages royal octavo, leather. See advertisement in another column.

Ladies who value a refined complexion must use Pozzoni's Powder. For sale by all druggists.

Business Notices.

Claïroyant Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. E. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

When the organs of secretion become inactive by reason of a cold or other cause, the inflammatory material should be removed and healthy action restored. Ayer's Pills accomplish this quickly, safely, and surely. Much serious sickness and suffering might be prevented by promptly ordering such derangements which often develop into settled disease.

Passed to Spirit-Lite.

Judge Westcott, aged eighty-eight, an old and respected Spiritualist, passed to spirit-lite from Sturgis, Mich., on the night of the 17th instant. Funeral services were conducted by Mr. Abram Smith of Sturgis, July 5th.

Mr. Westcott was the uncle of Mrs. C. B. Peck and leaving a wife and about the same age. I think I am safe in saying that the old gentleman was universally beloved.

Hon. William Lawrence, of Ann Arbor, Mich., passed away suddenly of apoplexy the morning of June 26th, aged 77 years.

A native of Vermont, a pioneer in Michigan, an able editor of the Michigan State Journal, a leading lawyer, and for twelve years Chief Justice of the District Court.—A strong and able man, devoted and outspoken in his opinions, commanding respect by his honesty and ability, he left a useful and enviable life. He was an early student and adherent of the doctrine of Spiritualism, and his knowledge strong to the last.

ADVERTISE JUDICIOUSLY.

COPYRIGHT 1885 BY LORD & THOMAS. The well-known Parody, Excellent, by Longfellow. A panic dire was spreading fast, As through a western city passed A merchant, grasping in his hand A banner with this legend grand: Advertise Judiciously! His brow was bald; his eye beneath Flashed like a fathom from its sheath, And like a silver clacker rung The accents of that merchant's tongue: Advertise Judiciously! His rivals said that "trade was tight, The market falling, money tight; 'Twould be to issue to advertise." But still that keen-eyed merchant cried: Advertise Judiciously! "Don't waste your cash," an "old con" said; "An awful panic's just ahead, Retrench! or you'll be busted wide." And loud that earnest voice replied: Advertise Judiciously! "O stay!" the maiden said, "and rest Thy weary head upon my breast." One wink he wakened her with his eye, Then onward strode, and loud did cry: Advertise Judiciously! Hours were falling that seemed staunch; The crash came like an avalanche, But still the buyers thronged his store, While he aloft the banner bore: Advertise Judiciously! The panic past, this merchant bold Had made about a ton of gold. He gave his business to his son, But this one thing insisted on: Advertise Judiciously! The merchant and his loving wife, Are leading us a quiet life, With happiness and riches great; Their coat of arms on 'buzard crest: Advertise Judiciously! In field of blue, a globe doth rest, While light doth shine from pole to pole From torch, upheld by Titan hand, Above, beneath, this legend grand: Advertise Judiciously!

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MARSHALL FIELD & CO. State and Washington Sts. Plush Cloak Sale, 2d Floor. We have placed on sale A complete assortment of PLUSH CLOAKS, Correct styles and lengths, for Fall and Winter Wear. We offer these Goods in advance of the Season at Exceptionally Low Prices.

OPIMUM Morphine Habit Cured in 10 Days by the Cure of Dr. J. S. PHILLIPS, Lebanon, Ohio.

UNION COLLEGE OF LAW. CHICAGO, ILL. The Fall Term will begin Sept. 22nd. For circular address H. BOOTH, Chicago, Ill.

FANCY WORK Profitable and Permanent Employment furnished to 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, 163 W. 14th Street, New York.

CALIFORNIA. Pamphlets, descriptive of California and the way to get there SENT FREE. Address A. J. PHILLIPS & CO., 80 Clark St., Chicago, Ill.

PSYCHOMETRY. THE MANUAL OF PSYCHOMETRY. Will be issued in the fourth week of June. Price \$3.00. Postage 12 cents. Send to the author, DR. J. R. BUCHANAN, 29 Fort Avenue, Boston, Mass.

AMERICAN INSTITUTE OF PSYCHOMETRY. Nineteenth Annual Session opens first Tuesday in October. Terms greatly reduced. For full particulars send for "Institute Circular." Address FOWLER & WELLS CO., 723 Broadway, New York.

New England Spiritualists' CAMP-MEETING ASSOCIATION. 12TH ANNUAL CONVOCATION AT Lake Pleasant, Montague, Mass. August 1st to August 31st, 1885, Inclusive.

Speakers: Sunday, August 2d, Hon. A. H. Bailey, Brooklyn, N. Y.; Mr. J. H. Kew, Leominster, Mass.; Tuesday, August 4th, Mr. Chas. Bowers, New York, N. Y.; Wednesday, Aug. 5th, Dr. J. R. Buchanan, Boston, Mass.; Thursday, Aug. 6th, Mrs. R. S. Little, Brooklyn, N. Y.; Friday, Aug. 7th, Mrs. W. H. Brown, New York, N. Y.; Saturday, Aug. 8th, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Sunday, Aug. 9th, Mr. J. Clegg Wright, Philadelphia, Pa.; Mrs. R. S. Little, Brooklyn, N. Y.; Tuesday, Aug. 11th, Mrs. R. S. Little, Brooklyn, N. Y.; Wednesday, Aug. 12th, Mr. J. Clegg Wright, Philadelphia, Pa.; Thursday, Aug. 13th, Mrs. R. S. Little, Brooklyn, N. Y.; Friday, Aug. 14th, Mrs. Sarah A. Byrnes, Boston, Mass.; Saturday, Aug. 15th, Mr. Walter Brown, Philadelphia, Pa.; Sunday, Aug. 16th, Mrs. Sarah A. Byrnes, Boston, Mass.; Rev. George Chalmey, Boston, Mass.; Tuesday, Aug. 18th, Rev. George Chalmey, Boston, Mass.; Wednesday, Aug. 19th, Mrs. Fannie Davis Smith, Brandon, Vt.; Thursday, Aug. 20th, Rev. George Chalmey, Boston, Mass.; Friday, Aug. 21st, Miss A. M. Beecher, Newtonville, Mass.; Saturday, Aug. 22d, Mr. J. Frank Baxter, Chelsea, Mass.; Sunday, Aug. 23d, Mr. J. Powell, Clinton, N. Y.; Mrs. F. O. Eyster, Baltimore, Md.; Tuesday, Aug. 25th, Rev. E. P. Powell, Clinton, N. Y.; Wednesday, Aug. 26th, Mrs. E. O. Eyster, Baltimore, Md.; Thursday, Aug. 27th, Hon. A. H. Bailey, Brooklyn, N. Y.; Friday, Aug. 28th, Mrs. A. M. Beecher, Newtonville, Mass.; Saturday, Aug. 29th, Mrs. S. B. Fales, Boston, Mass.; Sunday, Aug. 30th, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Mr. J. Frank Baxter, Chelsea, Mass.

PUBLIC TEST MEDIUMS. Dr. Herby Slade, Mr. Edgar W. Emerson, Mrs. Maud E. Lord.

MUSIC. The Elmhurst Military Band, of twenty four pieces, will arrive Saturday, Aug. 1st, and remain until Monday, August 31st, giving two concerts daily—at 8:30 A. M. and 1 P. M. This well known band will fully sustain its reputation this summer of being one of the best organizations of its kind in the State. Mr. Frazz, the leader, has made several changes for the best in its make-up, and the ladies of Lake Pleasant may confidently anticipate the pleasure of listening to some of the best concerts ever given by this band.

The Russell Orchestra will furnish music for the dancing assemblies at the Pavilion afternoon and evening. We take pleasure in announcing the engagement of Mr. Little of Brooklyn, N. Y., to lead the singing by the audience, with music by the Band. Mr. Little will be assisted by his wife and other eminent vocalists. Mr. J. Frank Baxter will also be present the last two weeks of the meeting, and will frequently entertain the audience with some of his choice songs.

THE HOTEL. Under the management of H. L. Barnard, of Greenfield, will be open for guests July 15th. Address Greenfield, Mass.

For particulars concerning transportation of camp-equipment and baggage, leaving tents and beds, engaging lodgings and board, schedule of railroad fares, etc., see annual circular, which will be sent post free to any address by N. S. HENRY, Clerk, Lake Pleasant, Montague, Mass.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE. By ANNE W. JACKSON DAVIS.

In this volume the reader will find a comprehensive and thorough exposition of the various diseases of the Brain and Nerves, in which the author develops the origin and philosophy of Mania, Insanity and Crime, and presents full directions for their treatment each case. No subject on the roll of medical literature is treated with more vivid force to the general student, 25 cents. It is in some ways which the public might expect a more satisfactory treatment from a clairvoyant like Mrs. Davis.

Price, cloth, \$1.50; paper, 75 cents. Paper, 50 cents. For sale, wholesale and retail, by the BOSTON-PUBLISHERS, 222 NASSAU ST., N. Y. City.

Sanitary Instructions regarding the uses and application for all articles for disinfection and Deodorization of Houses, Premises, and even Towns, to prevent disease and contagion, and Secure Health, is alone worth 50 times the price of the book in these times, when CHOLERA is expected.

Dr. Jordan's remedy for the cholera has proved one of the best ever tried. His experience during the fearful epidemic of 1849 placed him foremost in the ranks of sanitarians for the treatment of that terrible disease. His prescription is given so that it can be prepared by any drugist.

This work is published in 1 vol. royal octavo, 125 pages, and will be sent where orders are not solicited, orders charged paid, to any address, on receipt of the subscription price, \$6.50.

DANIEL AMBROSE, Pub'r, 69 Dearborn St., Chicago, Ill.

MIND-READING AND BEYOND. BY WILLIAM A. ROYBY. This work contains, besides other matter, a complete course in the "Reading of the Past," and the "London Lecture on Spiritualism," with illustrations. Cloth bound, price \$1.25.

For sale, wholesale and retail, by the BOSTON-PUBLISHERS, 222 NASSAU ST., N. Y. City.

Spiritualist Meeting in Oregon. The second Annual Grove Meeting of Spiritualists will be held at New Eva, Clackamas County, Oregon, beginning Thursday, September 3rd, and ending with the 14th. Traveling speakers and mediums, and those living at a distance who may choose to visit the meeting, will find a hearty welcome.

The Board of Managers will use reasonable efforts to make the meeting both attractive and instructive. Lillian of Hunter of Portland on offered by many to be the best organist on the Pacific Coast, will be in attendance to entertain the people with sweet music.

New Eva is located on the vast bank of the Willamette River, twenty miles above Portland, and on the line of the G. & C. P. R. Hotels, convalescent and other accommodations. WM. PHILLIPS, Pres. C. C. R. S. S. Clackamas, Oregon, June 23rd.

CLERGYMEN and others desirous of adding to their incomes should handle our specialties and novelties. Highest references and testimonials from all parts of the U. S.

Good Agents Wanted everywhere. Promptly no postal cards answered. No stamp required for answer. Send for literature, catalogue and price list. SPEICE TRIMMERS AT COOP. EDWARDS, MORGAN, Secretary and Treasurer Morgan Lumber Co. Sign Co. Key Per. N. J. Correspondence solicited in English, German, French, Spanish, Swedish and Norwegian.

CAMP MEETING. The Solomon Valley Spiritualist Camp Meeting will be held at Hupples, Ottawa County, Ia., 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 invited to be present, if possible. All persons are invited, and mediums or clairvoyants 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.

SEVENTH ANNUAL SUMMER SCHOOL OF ELOCUTION, Oratory and Dramatic Art. H. M. DICKSON, Principal. (Author of the Science and Art of Elocution, and Principal of the Dickson School of Elocution.) Term 4 Weeks—July 6 to August 1.

Definite system applied to voice and action. Lectures and readings by distinguished specialists. Many testimonials. Send for circular. Pupils can enter late as July 14th and complete the course.

170 STATE STREET, CHICAGO.

GUNN'S Newest Family Physician; OR, HOME-BOOK OF HEALTH.

By JOHN C. GUNN, M. D., Author of "Gunn's Domestic Medicine," ASSISTED BY JOHNSON H. JORDAN, M. D., And several scientific writers of the highest eminence.

210th Edition, Revised, 1885. Giving later Remedies and Helpful Suggestions for Emergencies and Health.

Every Family Should Have It.

It is an Approved Medical Guide for the family—a Doctor in the House—ready to be consulted at any moment when sudden sickness and unforeseen accidents render immediate relief the one thing sought for above all else.

It is written in the plain language of the people. Any reader of common intelligence can understand it. It contains the result of the life time study, practice and labor of one of the most noted medical writers of the country. It can hardly be said that any one could write such a book better than he, and as has been seen, his labors have been largely supplemented by the best writers.

The chapter giving the latest Scientific SANITARY INSTRUCTIONS regarding the uses and application for all articles for disinfection and Deodorization of Houses, Premises, and even Towns, to prevent disease and contagion, and Secure Health, is alone worth 50 times the price of the book in these times, when CHOLERA is expected.

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Thoughts.

AN INSPIRATIONAL POEM, BY D. P. KAYNER, M. D.

Thoughts are winged seeds; the germs of mind thrown on the air, to float away and find some soil congenial, wherein they may...

Thoughts are living things, and move through mental atmospheres, as flies the dove in air; alighting where its kind do hover, of one feather and one mind.

Thoughts here they propagate, and grow the living germs of love or hate they sow; which with their kind assume control, to rule and guide the action of that soul.

Thoughts cannot die, they're germs of mind, and will, when sown, a certain lodgement find where they will work the mission out...

Each drop of water in the sea joins in the impulse when a swell there be; for each drop moved to form that crest, acts with a motive force on all the rest.

Be careful then your thoughts arise from motives pure as cloudless ether skies, that they may like a genial friend, wherever they go to all rich comfort lend.

The Gifts of Healing and Psychometry.

Healing power has been associated with my mediumship from the first, one of the earliest instances of cure being that of Mrs. Eagar of a "Cancer," which she had suffered for years, and was constantly painful.

"Lightheart's" power to read the past, when giving psychometric readings. Speaking to a lady recently, after telling her many things, he said, "Six years ago you passed through a bitter trial, experienced much trouble and pain, and have never been the same since."

"One asked who is Jehovih? (Ans. The Great Spirit. He who is over all and within all. The Potent and Unseen. He it is whose Presence quickeneth into life all that live."

"A pure man is as a glass; he can see out of himself, and so perceive My Angels and Me. Because thou seest not, nor hearest angels, only proverbs they speak, but not the words of angels."

"The Three Giants. There are three giants that we are waiting for today—the giants of intellect, of morals, and of money; but the giants we want are not those who tower aloft for themselves alone, but those who like St. Christopher, who was represented in Christian art as a gigantic statue because he had borne upon his shoulders the child Jesus—are made great by the burdens they bear."

"The Cholera. In the JOURNAL of July 4th, under 'General News,' you say a curious feature of the outbreak of cholera in 1849 was, that no workmen engaged in copper mines or in manufacturing or handling copper or copper ore were afflicted with cholera."

"Mrs. C. A. Bateson writes: I have no words but those of praise and commendation for the course of the JOURNAL. The result of your labors is certainly apparent in the rapid advancement of the belief in Spiritualism in all localities."

"The palace which the city of Marseilles presented to Napoleon III. is now used as a cholera hospital."

For the Religio-Philosophical Journal. Striking Hands.

BY DR. C. D. GRIMES.

How many have directed their thoughts to the bottom of the following significant phenomenon in nature. When friend and kindred meet, they seem to involuntarily grasp hands with each other, and we understand that the apparent energy of the embrace is the measure of the force of the heart and the strength of that bond that binds them as one.

When we meet a warm friend, and sit down together, and are lost in earnest conversation, spirit answering spirit, we strike hands. When we sit for an hour, spellbound, in rapport with a speaker, and he carries us along unconscious of time in the mighty tide of his thought, spirit answering spirit, we strike hands.

Beautiful and comprehensive are the words of our gifted Bro. Selden J. Finney: "Man is an instrument of myriad strings, facing every point of an infinite radius, and capable of receiving and repeating all the harmonies of the universe."

These thoughts were awakened by reading the lecture of Mrs. Dyar in the RELIGIO-PHILOSOPHICAL JOURNAL of June 27th, under the control of a spirit from the higher spheres of organized labor. There is such a harmony of the truths voiced in this lecture and those given previous, and some others coming from exalted angels through one of earth's mediums, that I cannot refrain from calling upon all to read and re-read these lectures, and then note carefully their harmony with Mrs. Dyar's lecture.

Each drop of water in the sea joins in the impulse when a swell there be; for each drop moved to form that crest, acts with a motive force on all the rest.

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Witches and Witchcraft. Curious Practices now Prevalent in Pennsylvania.

The bringing of a law suit in a Justice's court in one of the back regions of Columbia Co., Penn., by a young man against his mother to recover damages for the loss of a dog which she claims she bewitched so that it ran in a circle until it died of exhaustion.

By far the most interesting feature of this backwoods healing art is that part which pretends to track down the evil spirits, and heres, or good luck, or objects of hate or love. The most of these women live alone. Each has a "mystery book," an ancient volume, printed in the German language, which is consulted when charms are to be worked.

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Letter from Dr. Babbitt. Oahpe and the Faithfuls—The Medium and Daybreak—Dr. Tanner—Mr. Bowman—Is Nature Despotism?

To the Editor of the Religio-Philosophical Journal. My moderate and on the whole gentle expressions concerning Oahpe and the Faithfuls have awakened something of a fierce excitement. I find that every advocate of Oahpe excepting Mr. W. C. Bowman, with whom I have come in contact, has become very much excited at the least criticism of what they are fond of calling the new Bible.

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Notes and Extracts on Miscellaneous Subjects.

Beans are the "staff of life" in Mexico. It is said that 25,000 physicians are needed in European Russia alone.

It is said there are only about a dozen wooden houses in London. Alexander Pope was humpbacked and had a crippled leg; so did Cowper.

Thirty-six persons are reported to have starved to death in London last year. The Chicago Library is eleven years old, and contains nearly 112,000 volumes.

Geologists say that the coal beds of the earth will be exhausted in 10,875 years. Women are paid 40 cents a day and their board as farm laborers, in South Carolina.

The total number of passengers landed at Castle Garden last week was 11,711. Oil thrown into ponds and standing water will prevent mosquitoes from hatching.

The baby blanket of Samuel Adams, the Nestor of the revolution is on exhibition in a Boston store window. There are at present in the United States 116 medical schools, and there is one physician to every 535 inhabitants.

The only olive grove in this country where oil is manufactured is at Canon's Point, St. Simon's Island, South Carolina. A colored man is steward of the White House at a salary of \$1,300 per annum, and the cook is paid a similar amount.

Plutarch says that Alexander's left leg was badly out of plumb; Hannibal had notoriously big heels and was knock-kneed. The number of cats in Washington is said to be smaller in proportion to the population than in any other American city.

Two daughters of John Bell, once a candidate for the Presidency, are keeping a young ladies' seminary at Chestnut Hill, Boston. English naval chaplains are exercised at the small number of men-of-war's men and marines who receive the holy communion on board ships of war.

An Oregon man has hollowed out the stump of a huge tree in the fashion of a room, cut a door and window in it, and has there taken up his abode. The authorities of Charleston, S. C., are trying to drive away the clouds of swallows from the battery with a steam fire engine and a one-inch nozzle.

A Vermont woman comes boldly out and applies for a divorce on the ground that she wants a richer husband, in order that she may spend the summers at Long Branch. The crows are reported as doing an unusual amount of damage this year in New Hampshire, and yet this is one of the regions where bounties are paid for crows' heads.

Doctors say that people who left off drinking beer and took to tea, have, in many instances, abused the latter, and are troubled with what is known as "tea dyspepsia." Forty Moors sent out by their government to study the manufacture of breech-loading guns, are coming to the United States, and will enter the employ of various arms-manufacturing concerns.

Mr. Young, the colt of the Princess of Wales, begins dressing hair at 7 o'clock in the morning of a dressing-room day. So great is the anxiety to receive his services that he is engaged weeks beforehand. The well at White Plains, Nev., is down over 2,300 feet and can go no further until the water, which is 17 per cent salt and so heavy that the rope and tools float on it and the drill does not penetrate the rock, is shut out.

The pyramid of Cholula, not far from the City of Mexico, is the most massive monument ever raised in America. Its base covers forty-five acres, it is 150 feet high, in terraces composed of stone, brick and natural soil. The treeless condition of parts of the South American pampas is attributed to the work of an omnipotent ant, which feeds upon leaves and quickly destroys tree seedlings and other tender plants as soon as the leaves appear above ground.

In 1862, during the war of the rebellion, Mr. Charles H. Hooper, of Castine, Me., sent a letter home which his wife never received until last Friday. The letter was written three years before, and was in coming from Washington to Castine. One of the two free circulating libraries in Philadelphia, that of the Friends in Germantown, permits no work of fiction upon its shelves, yet it loans nearly 15,000 volumes a year and about 25,000 people come annually to read in its rooms.

An author whose book has just been published in England states that the subject of kissing is mentioned no fewer than fifty times in the Bible, and sets himself to prove that kissing, to be scriptural, must be between members of the same sex. The microscope reveals that there are more than 4,000 muscles in a caterpillar, and that the eye of the drone contains 1,000 mirrors. There are spiders as small as a grain of sand, and they spin a thread so fine that it would require 400 of them to equal the size of a single hair.

Remains of gigantic birds lately discovered in the Thames Valley show, according to Mr. G. E. T. Newson, of the London Zoological Society, that England was once inhabited by birds as large as the famous Moa, of New Zealand, or much larger than the ostriches now existing. During the last forty-five years Massachusetts has held the English mission nearly half the time. She has held this office under ten of the thirteen Presidents of that time. The line of eminent men she has furnished in this capacity is truly remarkable. In the list are included the three Adamses, Everett, Bancroft, Motley and Lowell.

There are twenty large glucose establishments located in seven different states, with an invested capital of over \$10,000,000 and a capacity to consume 61,000 bushels of corn a day, giving employment to 4,375 workmen, paying annually \$2,083,750 in wages, consuming \$18,708,000 worth of materials, and yielding a product worth \$18,270,000. That so apparently slight a change in fashions as the abolishment of feathers as an ornamentation for hats and bonnets may lead to distress and suffering among the poor is illustrated by the fact that within the past few weeks over four thousand women, hitherto employed in the feather business in New York, have been thrown out of employment.

A local naturalist in Brookfield, Conn., has discovered that the stone which village boys have been playing with for some time, and which they called "The Bird's Wash Stone," is an Indian stone mill and a relic of the stone age. It is two feet long and one foot and a half wide and deep. It has been for many years in the Episcopal Church wall as part of its foundation. A white man named Hemming, who lives in Dale County, Kansas, is turning black. At England, in the month of March, a young man, who had been shown signs of discoloration in spots. At first the patches were of a pale, brownish yellow color, but they gradually grew darker and the hue seemed to spread. Then his arms and back gradually began to be similarly affected, and subsequently his legs became discolored. Recently small spots have been noticed on his chest, forehead and neck. This gradual discoloration, it is believed, will continue until the man's skin becomes wholly black, or rather, very dark brown. The physician who has been consulted says the case presents the appearance of one of which there is no record in medical literature. A singular feature about the case is that the discoloration is not confined to the skin, but extends to the hair.

The New England Conservatory of Music, Boston, is the oldest in America. It attracted to its halls last year 1,970 students from fifty-five states, territories, provinces and foreign countries.

The New England Conservatory of Music, Boston, is the oldest in America. It attracted to its halls last year 1,970 students from fifty-five states, territories, provinces and foreign countries.

Levitation.

British and other foreign residents in India, have often been astonished at witnessing the suspension in the air of the bodies of the jugglers of that country, without visible means of support.

There is no mystery in these performances as a Spiritualist, for he knows that spirits can do such things, and mortals cannot, so he rationally concludes that it is the work of spirits, and as India for ages has teemed with mediums of great power, and as these become in spirit life, upon their low planes, the best mediums on their side for the exercise of power through earthly medium there is no difficulty in accounting for such proficiency in producing levitations, and various other spirit manifestations.

At one of the meetings of the Committee of the London Theosophical Society—appointed to investigate Spiritualism—a paper was read by Mr. Jencken, a London barrister, and published in the report of the Committee, from which I extract the following:

"These levitations you will find recorded as having occurred as far back as the year 1317, and another instance took place in the year 1807. Goethe refers to this wonderful phenomenon in his 'Life of Philip von Hain.' The levitations of Mr. Home are so well known that I need not more than allude to them. Upwards of one hundred levitations have taken place during his lifetime, of which the most remarkable are the carrying his body out of one window of the third floor at Ashley House into an adjoining window, and the lifting his body, raised three or four feet off the ground, at Ashby House, for two or three days."

"I have seen an accordion suspended in space for ten or twenty minutes, and played by an invisible agency."

"Loss of Flesh and Strength, with poor appetite, and perhaps slight cough in morning, or on first lying down at night, should be looked to in time. Persons afflicted with consumption are proverbially unconscious of their real state. Most cases commence with disordered liver, leading to bad digestion and imperfect assimilation of food—hence the emaciation, or wasting of the flesh. It is a form of scrofulous disease, and is curable by the use of that greatest of all blood-cleansing, anti-bilious and invigorating compounds, known as Dr. Pierce's 'Golden Medical Discovery.'"

Evolution.

"Evolution," Dr. Thomas argued in a late sermon, "finds man here, gifted with moral attributes; it cannot drop him here. A necessary outcome of the theory is that the present life is a stepping-stone to immortality; that the physical body of man is but the dress that clothes his immortal spirit; that evolution cannot drop man at any point, but must carry him onward and upward in the realms of immortality far outside the range of human conception."

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THE BEST remedy for sick headache, arising from an impure state of the stomach, and are the mildest and best purgative in the world. They were first recommended to me, by my mother, thirty years ago. Mrs. J. G. Smith, Campbelltown, Ga., says: "I have been cured of Rheumatism, and am now enjoying good health, through the use of Ayer's Pills. I am nearly seventy years of age." Mark Johnson, Monterey, Mexico, says: "I have used Ayer's Pills for the past thirty years, and am satisfied that I should not now be alive had it not been for these Pills. By using them I have been enabled to avoid the bilious diseases peculiar to this climate."

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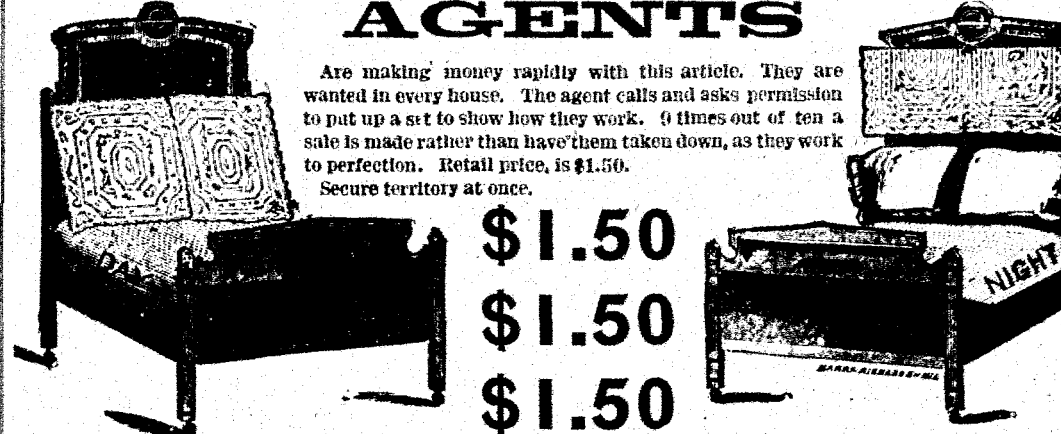
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2. The forms on this side with the complementary desire.

3. The mediator or medium for the transmutation, transfiguration and union of the two forces, the *psyche* and *pneuma*, or soul force and spirit force, the one generated through human desire, the other through spirit desire.

4. The circle or circuit forming the connection of these complementary desires in and through the mediator or medium. This circuit prepares the way for vito-chemical affinities to disintegrate and resolve to essential force the various solidities (not of the medium) of those who comprise the negative pole of the battery, who desire, through the medium, the spirit's return. Also the extraction of the subtle and sublimate potencies of spirits' desire to come out into tangibility, to renew their tangible fellowship with their friends on the mortal side of life as it is defined.

The medium is related to the vito-chemical cell, as is the platinum plate to the zinc and acid solution. The generation of the two forces, the *psyche* and *pneuma*, corresponds to the generation of the alkaline and acetic electric currents. The materialized form corresponds to the sulphate of zinc, the substance formulated by the union of the two forces through the medium, namely, the platinum plate. This is the simple scientific formula of materialization, the knowledge of which is acquired through actual physical experiment and research, and the law correspondingly applied.

Now, while I contend that the solution of this problem has come through the rational processes of the natural mind, I disavow the possibility of the natural mind to attain to the solution independently of either direct or indirect influx from the higher sphere.

I, therefore, like every medium acknowledge the overshadowing power of God. It may be by direct influx or through various degrees of angelic and spirit descent. This is a point I am not now discussing. But I do aver that while I admit the influx of the spirit, he so conjoins himself to my own consciousness that I cannot distinguish between the higher power and my own conscious mentality and mental effort; and I further aver that the solution of the problem could never have been attained except through so complete-conscious mediatorial power. That is, by the co-operation of the natural reasoning powers of the natural mind with the spiritual effort. Time would not admit of more than the outline of the formula of the vito-chemical process.

I have shown you clearly, it seems to me, that the effort so far at materialization has not attained to the satisfactory results desired by the masses who seek for the perfect attainment of this object. This attainment can only be secured through more perfect conditions and adaptations on the material side, and these conditions and adaptations can only come through a conscious scientific growth on the material side, commensurate with the higher development of the superior realms.

LAW OF MEDIUMSHIP.

The law of mediumship or mediatorial development and adaptation to spheres is this: The degrees of spheres come down to earth in proportion to the exaltation and quality of organic state in the medium, the highest only descending through the organism lifted wholly above the sensual plane of life. The majority of our mediums apply the craft for gain, and the consequence is the spheres are mixed, and the results imperfect in proportion to the adulteration of psycho-pneumatic force. I believe you will agree with me when I say that to insure more complete results than have yet been attained, some improvements in method must be suggested and acted upon. The law of such improvements must unfold to your minds through critical observation and analysis of remote as well as proximate factors of phenomena.

For instance, observe the variation in quality of the different mediums for materialization. Note the quality of manifestation at different sittings and observe the influence upon these sittings as affected by the quality of mind in the circle. You will frequently observe that where manifestations are especially favorable, that some particular person in the circle finds himself or herself greatly and unaccountably exhausted. This peculiarity is usually confined to very sensitive females because they are dominant in psychic force, while the male dominates in pneumatic force. You will not only find this condition and manifestation to obtain among Spiritualists, but you will often find it obtaining in the ordinary revival services of the orthodox church. It is caused by the inordinate extraction of psychic force of one quality, and the influx of another psychic degree. For the term force I can with equal propriety employ the term soul-entities. Now all minds are related to all other minds proximately or remotely, even though persons may be separated from one another by great distances. Long distances diminish the strength of the influence, yet the relation of mind to mind remains.

You will have noticed that spiritual phenomena move in waves or undulations; that at times there is an increase of desire generally manifest, and a proportionate exaltation of physical presentment throughout the world. These undulations are dependent upon the development of new special mediums who unfold to superior spheres under the influence of select circles. These mediums increase in power so long as they confine themselves to the select few, and sometimes for a longer period, but the power wanes and the forces reach other spheres, unite in new combinations and seek new mediums.

RETURN OF SUBSTANCE.

Through the operation of these laws the power of the medium's elaboration extends beyond the immediate circle, mediately to persons who are not in any way externally connected or associated. Hundreds of people are being gradually exhausted of their vital forces through the concentrated effort to elaborate physical manifestations, persons who, except through psychic control are remote from spiritualistic influences. The efforts to materialize have been thus far abortive attempts to fix a tangible degree of re-embodiment procedure; and so far as these efforts fall short of the desired object through ignorance of the perfect law, so far are these efforts productive of waste. But you are told that the substances extracted by these elaborations, are, when resolved, carried back to the medium and to those having yielded them.

If the sulphate of zinc formed by the disintegration of the zinc plates and acid solution by the action of the galvanic cell, returns to the sine and sulphuric acid, so the form of its previous existence when it is resolved, then the substance of materialization returns to the medium and persons yielding the *psyche* and *pneuma*, in the same form that it existed before its extraction. In neither case is there such a return as the dissipation of the materialized molecules or atoms.

In the resolution of the materialized form there is a reabsorption by metamorphosis, transposition and reappropriation. There are two laws operative in the process of materialization, involving the principle of disintegration and affinity of atoms, and segregation and aggregation of molecules. In such changes there is an actual transposition of mind force from organisms of one class to organisms of another, and during the progress of these efforts changes are being wrought in the organism of the mass, resulting in radical social evolution, hastening the organic change essential to the classification of society, and its arrangement into specific genera or groupings, the perfection of social order.

Different minds possess different qualities of thought. These thoughts are constantly subject to, and are undergoing, change. A man to-day who is halting or hesitating between two opinions, to-morrow may be confirmed and settled in a conviction. A man to-day who is almost inclined to be a Spiritualist, to-morrow may be a rank materialist. The cause for these changes resides in the organic law of the transposition and metamorphosis of mental forces uniting with organic bases, and producing deposits of solid matter, though chemically and microscopically similar, yet psychically dissimilar. The material and spiritual realms are discrete as to their respective degrees, but they are continuous as related one to the other. The material continues by transformation into the spiritual, and the spiritual continues by transformation into the material.

Those mind substances that render the spirit less spiritual and more earthly, are carried over, transposed to the mind with or possessing dominantly the material base, and that mind becomes confirmed in its materialism. The mind substances which render the material less material, are extracted and transposed to the mind determining toward the spiritual, and that mind is confirmed in its Spiritualism. These changes are both progressive and retrogressive, and the law herein presented is the law of mental deviation.

In presenting the science of phenomena I have given you the law of the correlation of spirit and matter. I have demonstrated not simply the possibility of a spirit's material metamorphosis, but the fact that such is actually the law of activities governing the progressions and retrogressions of formative existence. If in the partially understood and applied principles of materialization, as elaborated through a dissipative, segregative, uncentralized and disorderly mediumship, there is reached wondrous physical manifestations, what may we not expect to realize through the operation of mind when directed toward, and centered in a universal medium or mediator capable of so supreme a resistance, regulation and transformation of potencies as to comprise the seal of unity of all the spheres? If you will admit the application of the binity of action as exemplified in the disintegration (dematerialization) of the zinc and acid solution, and the co-ordinate transformation or materialization of the forces to sulphate of zinc or soluble salt, to the higher domain, through analogy or correspondence you enter into the science of the interchangeability of the two spheres.

We have now reached a point in the argument where we may relate law to historical record. You all admit that thus far spirit materialization, if true, has not attained to satisfactory results. It stops short of human expectation and desire. The finale of the effort may be a solution of the problem, spiritually and materially differing from what now, to many, appears to be the end aimed at. Human desire may be so transformed through the progress of the movement, that new hope may be engendered, which will radically transform and modify the results. Examine the single phase of mediumship in which it is claimed that a mind in the physical form while in the conscious state is so controlled by a spirit, that the control uses the conscious faculties of the medium in a manner so wonderful, that though the spirit speaks through the mind and organs of speech, the medium is scarcely conscious of any distinction between himself and the control. This is an actual temporary blending of the spirit with the natural mind. Spiritualists admit this fact though they do not generally, perhaps, admit it as thus specifically stated. If it be possible for a spirit to so unite itself with a personality in the body for one or two hours, under favorable conditions and with the conjoined effort of the personality in the form, it may be accomplished indefinitely. A perfect union of this kind could only be accomplished through a highly developed state both in the spirit and medium. Such a condition would be a re-embodiment.

If a partial uniting of a spirit with the mind of a medium be possible under the application of a partially understood and applied law, then if there be a universal center of psychic and pneumatic power, a central and all-presiding mind called God, or whatsoever name may be given Him, that center can and may unite itself with a visible human personality whenever such a medium or mediator is developed for the manifestation of that potential center. Such mediators have appeared at intervals along through all the ages.

At the culmination of every cycle when the climax of agitation is reached and old systems become obsolete and are overthrown, and time renews itself, and a new dispensation opens with radical changes in the organization of society, a central mind arises which proves to be the pivot of progress and revolution, the all-presiding center and genius of the age. In Jesus of Nazareth we have such an historic personage. Some have tried to disprove his existence, but the fact remains that the chronology of to-day by which civilized nations of the world are governed, and which compels us to fix the date of the present year as 1885, depends upon the birth, life and mental potency of such a man. This change in chronological data being accomplished only three hundred years remote from the reputed birth of Jesus, and only a little more than two hundred years from living witnesses to his life and departure, conclusively demonstrates his existence. If Jesus was a good medium and a good man, as many Spiritualists maintain, then according to his own statements and claims as testified to by many witnesses, he was the incarnation of the Great Over-soul or Father of spirits and men in the flesh.

Show us some man in all the history of three thousand years, including all the ancient mediums with the great men of the

and modern worlds which that period, including the Roman Caesars, Kepler and Newton, whose centralizations have been sufficient great to control the destinies of the civilized world, with such a change of chronological reckoning that the dates of all civilized nations point to his birth as the one central figure-head of men. I refer to nations of modern civilization. No man can be named with his degree of centralized and vital power. Why, then, attempt to deny his existence, and the potency of his genius.

Movements of political and religious significance do not originate with mythological characters. Our knowledge of political, social, and religious movements, and revolutions gives the lie to such preposterous claims. Shakerism had its Ann Lee, Mormonism its Joe Smith, Spiritualism its present form of development had something more than its raps upon which to fix its datum; it had its Fox family with whom those raps originated. Regarding Jesus as the central and special medium (mediator) of his age, we behold the law of complements verified as involving materialization and dematerialization. We find in Jesus, by virtue of inherited potency, the embodiment of the higher spheres, and a progressed amplitude into perfect unity with the supreme immortality. We find him according to his own testimony, as recorded by many witnesses, characteristically distinct from others in organic force and life. He had an incorruptible body. According to the record, he came from the tomb, with his restored material form, thereby showing his power over death so far at least as his own life was influenced. He subsequently passed away by the dissolution of his body, through dematerialization.

Present efforts to materialize will not culminate as they are expected to do. I have already shown that the substances of materialization are the products of the disintegrations of organo-chemical elements. I have shown that these substances are not returned to their sources without change of quality. You see for yourselves that the materialized forms are dissipated; that they do not remain intact. I have further shown that while this process is in the progress of its elaborations, and the substances dissipated, that there is a continual transposition of psychic and pneumatic force. This *psyche* and *pneuma* comprise soul and spirit entities that are constantly changing relations. Those in the ascending degree merge into the pivot where is centered the mediatorial power of this present age. If it were possible for the millions of spirits who have passed over to rehabilitate themselves in material garb and become fixed in such an incarnate state, in a way to perpetuate the state, inasmuch the substance is absorbed and appropriated from the forms in the flesh, the result would be the final exhaustion of these forms, hence the destruction of the race. Hence the prophecy, "Except these days be shortened, no flesh can be saved."

The final result of all efforts to materialize will be the union of the higher spiritual sphere with the natural structure, by the law of conjunctive unity. This will result in the union of the spirit with the mind in the form; the final victory over corruptible dissolution, and the transposition of the material form by *theocrosis* or dematerialization of those who are prepared for the higher life.

NOTES OF TRAVEL.

Hon. Giles B. Stebbins Takes a Trip East, and Writes to the Journal.

Prediction of Death—A Mother Appears to her Two Children—Mrs. Shelhamer and Mrs. Leah Underhill—A Curious Experience in Teaching Latin, etc.

To the Editor of the Religio-Philosophical Journal:

This lovely afternoon—one of the perfect days, blue sky, soft air and a balmy breeze—is our independence day, justly of historic renown. We are a long way yet from being a perfect nation, but our forefathers gave us a good start; they "hitched our wagon to a star," in Emerson's quaint language; they put immortal ideas into the noble Declaration of Independence and so left us something lofty and sure to aim at, even man's freedom and equality of rights, sacred and inalienable. Man is a generic term, and includes woman of course, hence she must be a citizen, equal to man as such. But I did not sit down to discuss these great topics, but to say a word of what two months of travel from the lakes to the seaboard have brought me.

Early in May we left Detroit on a sharp, cold morning, and night found us under the hospitable roof of the farm house of George W. and Anna Taylor, twenty-five miles south of Buffalo. Next day a ride of a few miles in a carriage gave us a taste of a sharp snow squall. On Sunday I met a choice company of valued friends in a small hall at North Collins, and the old days of the great Hemlock Hall yearly meetings came fresh to mind.

At the Taylor home we had some good talk on the spiritual movement, and some valuable experiences were discussed, rationally and with clear insight on the part of the family. I was told how, twenty-five years ago or more, Humphrey Smith of Shirley (but a few miles distant and the former home of the Taylors) met George Taylor one day at the post-office and said: "I have a letter from brother Cornelius at Rock Island, Illinois. His wife is dead," and he then started home a short distance to tell his wife. George at once went across the road to his brother Joseph and found him and his wife Mary—Humphrey Smith's daughter—sitting by their open door, it being warm weather. He said to Mary: "Get your slate and have your spirit brother Giles write through your hand. I want he should." She reluctantly did so, having decided that she did not wish to write in this way, and George asked Giles if he could tell anything of his uncle's family. At once Mary wrote: "Charles's letter has come. Aunt Lucretia is dead." She had no outward knowledge of the letter, as they thought. While Mary was writing her mother came in sight with the letter in her hand, and George motioned her to wait silently, which she did. Then, after the writing on Mary's slate, which purported to come from her spirit brother Giles through her hand, had been read, her mother showed the letter from Rock Island, and it was seen that the letter was from Charles Smith, a nephew, not from Cornelius as George had thought. Plainly enough his mind had no effect on that of the writing medium Mary. All these were of superior intelligence and undoubted truthfulness.

Another fact was given me which was told to George W. Taylor by Mr. Smith of Buffalo, a well known wholesale merchant in that city of the former firm of Smith, Lapham & Sawyer, and a nephew of Humphrey Smith. Mr. Smith is not a Spiritualist, but is a man of eminent integrity. An elderly man in Buffalo told Mr. Smith of his son and family going to the oil region in Pennsylvania, near Titusville, and the wife being very sick. He was sent for, went at once and brought home

the two children, little girls about ten years old. They were put in a room near his, and were soon asleep, but at eleven o'clock he heard them talking and went to their room. They were both wide awake sitting up in their bed and called out: "Grandfather, mother was here just now. We were so glad to see her and she said she would take good care of us." They were not surprised or alarmed, but insisted they had seen their mother, and were joyful after her visit, which seemed to them real and natural. He was so impressed by all this as to note the hour, and the next morning before they were up, a telegram came saying that the mother passed away at eleven o'clock the night before—the same hour at which the dear daughters saw her! The home of her father was not then in Buffalo, but some twenty miles from where this daughter and mother passed away.

Mr. Smith said to Taylor: "You can go and find this man, and ask him." When found he denied it all, and on Mr. Smith being told of this denial was much annoyed and said: "George, I want you to go right back to the old man, and tell him he must tell you the truth. If he does not I can prove it by other persons." This message being given him, he laid his hand on Taylor's shoulder and said: "It is all true, but I don't want any trouble about it in our church," and they never told the brethren the truth which this poor old deacon did not dare to have known.

Leaving Collins we next stopped at Friendship, a pleasant town among the Allegheny hills, for a week's visit and a Sunday meeting in the Universalist Church—excellent in quality, but moderate in numbers. Next a stop at Rochester, and then a Sunday at Saratoga, with an excellent audience and a very pleasant stay in the hospitable home of Henry J. Horn and his accomplished wife. From Saratoga our route led through Springfield, my birth place on the blue Connecticut, to this city. Here I devoted a Sunday to spiritual meetings, visiting four places to find life in them all. One afternoon I made one of a company of some thirty who listened with interest to the messages of Mrs. Shelhamer in the circle room of the *Banner of Light*. The spiritual temple I am yet to see, and will then give some idea of it. Much time has been spent here in going to meetings of different societies, and in pleasant visits with old and valued friends. The Harvard Divinity School Alumni meeting, I attended and heard the sermon to its members, about a hundred Unitarian ministers being present. One good word from Rev. Mr. Normandle's discourse is truly noteworthy: "Religion is always hurt by shrinking from investigation; always helped by fair investigation."

We visited New York for a week, and I enjoyed going to the conference meeting in Brooklyn with my friend S. B. Nichols, and meeting a hundred persons on a pleasant Sunday afternoon more than I expected to see, and living men and women too.

We spent a part of the time at the pleasant home of Daniel and Leah Underhill, very enjoyably, talking over old times and new. The manifestations—by table-moving, touches, raps and messages by the alphabet—were full of interest, clear, decided and valuable, and they came easily and mostly uncalled for at first. For the sake of quiet she avoids publicity, and only as a kindness to friends is her time ever given in this way. Of course it is interesting to her, and she seems to appreciate it more deeply than ever.

I must go back and give another fact. At George W. Taylor's I met Russell Train, a surveyor, whose home is at North Collins. He was formerly a teacher and is a reliable man. He told me of being, years ago, in charge of an Academy at Smethport, Pa., and that the Latin teacher being sick one day he went to the class room to dismiss his pupils, took up a Latin grammar, seemed to lose himself and came to his senses, book in hand and the class sitting before him, just as the clock told the ending of an hour. He was perplexed and said nothing about it, and the next morning on opening the school found a letter on his desk which he put aside to read at the close of the school hours. He then found it signed, on behalf of all the Latin class, by a few of the members, and it was their request that he should be their future teacher, as they had gained a better insight of the language during the hour he taught them than they ever had before. This was a still greater surprise. He replied to them that he could not do so, but that they must wait for the restored health of their present teacher. For years he never told the strange truth that he did not understand Latin at all, yet had taught it in that strange hour with great success!

He also told of once having a perplexing task in surveying a piece of land. At night he dreamed out the boundaries, and in the morning went over his dream in every particular of stake and chain, of stone and land. All through the day, he only seemed to follow the path of the night before, felt sure all would be right—said so confidently—and so it proved.

At Stafford, Ct., I spent a Sunday at the home of M. T. Dwight, and Mrs. Dwight gave me something of her experience. Over thirty years ago, she told me, as she was making pictures by the table to amuse her child in her arms, she wrote her grandfather's name, without thought or effort, and this strange thing was repeated several times. She put the paper aside, said nothing, but thought much, and in a few days took it over to her brothers, and the town clerk, and while looking over some writing with him, laid it where he saw it. He started back and said: "Grandfather's handwriting! Where did you get it?" and she told her story. He said: "Don't tell of this. You are a medium. In old Salem you would have swung for a witch." Her husband feared for her health, but she wrote

more and spoke in a trance, and in such cases and known to very few. She was told by these intelligences to choose some kind of mediumship and they would help her, as it was better to concentrate in some chosen path. She decided on clairvoyance and healing. She never advertises, but has quite a practice from far and near. She does not know of my making public this much of our friendly talk. A curious incident of her practice may be of interest. She once received a letter from Hillsboro, Ohio, from a stranger, simply inquiring her terms, and saying nothing as to why or for whom. She felt impressed to send back a prescription of sour milk and powdered chalk for a sore foot. A letter soon came, saying it was all right, as his daughter had run a splinter into her toe, was very lame, the foot badly swollen and dangerous. A week after came a second letter beginning: "Hurrah for bonny-clabber and powdered chalk! You hit the nail on the head. My daughter is gaining fast," and she afterward wrote gratefully herself and sent her photograph. Mrs. Dwight is a woman whose veracity is unquestioned at her home.

One more narration of this kind must suffice. On Cape Cod one Sunday I was sent to the house of an elderly widow lady, who cared for my wants very kindly. She was an orthodox church member and nothing was said of Spiritualism. She attending her own meeting in the morning. At tea table she said to me: "You are a Spiritualist. Well, I don't know much about it, but there's something in it." She then sat a moment thoughtfully, and said: "I know there is, for I have had my own proof. I once went to visit a young married woman whose husband had gone to sea. As we slept together the feeling came to me that the wife was a widow. I could not shake it off, and the news of her husband's shipwreck came in a few days. I have had these raps in this house at night. I once knew a beautiful girl who died somewhat suddenly. A registered coupon bond of some value belonging to her disappeared, probably stolen by a strange woman, but a young woman in the neighborhood, who had occupied the room where it was kept in a locked drawer, was suspected, and she it keenly. She came to see me, talked it all over with me, and, in a sort of dream or trance, I saw the departed girl Eliza. She was radiantly beautiful, and held in her hand a coupon bond. She said to me: 'I want you to notice and remember the number of this coupon,' and then soon vanished. I noted the number, told how I got it, and it was found to be bright and agreed with the memorandum, which afterwards led to the discovery of the lost bond. So all trouble was ended."

These facts need no comment; they are food for thought. Can the learned nonsense of "unconscious cerebration" make them all plain? Do they not tell of the gates ajar?

But my epistle is long and should end. I hope to be at Nemoka camp-meeting by the middle of August, at Onset Camp, Sunday July 19th, being about the close of our pleasant stay in my native State.

G. B. STEBBINS.

Mrs. E. L. Watson Among Her Relatives.

To the Editor of the Religio-Philosophical Journal:

Thus far Mrs. Watson's Eastern trip has been attended with favorable circumstances, and she seems to be enjoying herself well. Last week she was with her kindred in Ohio, near Chagrin Falls, where she delivered several lectures to large and enthusiastic audiences. She returned to the bedside of her sick mother near Meadville, Pa., on the 2nd inst., and on the 5th delivered a lecture in the grove in the forenoon—subject: "Whence come we and whither are we going; or the Battle of Life." In the afternoon she answered about twenty questions from the audience. The attendance was large at both meetings, many being relatives of Mrs. Watson, and for once the rule that no prophet bath honor in his own country and his own house gives way to an exception. All agreed that nothing could have been added for the better.

Mrs. Watson informed the writer that she had engagements to speak in ten more places within the next thirty days, among which are Troy, N. Y.; Philadelphia, Pa., and Casadaga, N. Y. At the latter place she expects to conclude her visit East, and on the 7th of August she will start upon her journey to her home in California. God speed her in her mission of spreading the light.

A. H. Low.

Duke Centre, Pa., July 7, 1885.



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