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

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

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# Materialization an Established Fact.

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

Reported for the Religio-Philosophical 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 preferences, but will endeavor to give my best thought concerning this, to many, interesting question, and, so far, imperfectly consummated and developed

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 state-ment 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 impulsed 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 presentments.

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 the sense, guided by reason, is accepted as

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 ob-stacles to further investigation and progress. All judgment must be founded upon rational and intellectual inquiry, impulsed by a love for the truth without the bias of preconceived conceptions. I believe most men and wo-men 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 reas-oner, he must necessarily reach a false con-

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 peculators of the people's credility. Because of this doubt in the mind of inquirers, I assume nothing in regard to the this subject, it either means to transform a truth or falsity of the proposition,—but am spirit to a tangible and visible structure, called upon to proceed argumentatively from an axiomatic statement conceded at once by 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 raaggressive in their annunciations, are incapable of correct ratiocination. Let me illustrate: A few weeks since it came in my way consideration whatsoever, it demands the to argue the question of the absolute verity most radically scientific methods of analysis of truth. I contended that truth was absolute and synthesis, and I hope, therefore, you will lute, 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 presentment 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 presentment 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 unob

tructed 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 though 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 con-scious 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 re-

conclusive evidence that the bridge is there. We would pronounce that man an ignora-mus, 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 proenal verties are the more unitent to pro-nounce upon, because the science of phenom-enal exhibits is with greater difficulty ac-quired, and not till the science is propound-ed 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 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 raonal and intellectual processes to the question at issue? Then we will consider as the second advance the signification of the formula as implied in the term materialization. This analysis should forever establish its genuine signification and use. The word materialize literally means to reduce to matthe one who propounded the question, or ter something existing previously in some which he supposes to exist in the minds of other state. As employed in connected with ter something existing previously in some

The word materialize would not express correctly the simple clothing of invisible beings with visible matter, but it would extional thinkers, who, though pronounced and | press 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 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 evable 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. It 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 con-fess to the possible transformation of spirit to matter. To acknowledge this thought is to entertain the conviction of the interchangability 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 en-

It is not unreasonable to suppose that if there be a law through the comprehension and application of which the spirit may reinstate itself in the habiliment 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 enforce ment of the effort, be destructive without its complementary knowledge, the law of spirit materialization, and its orderly and counterpartal use as a correlated 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 counterpartal 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 do-main within the common cognition of the mind, and when we go beyond the reach of the common sensuous 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 flight 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 leavest of metable operation. The many of spirit and nature in a universal and the devil and his angels, mentioned in leaves of metable operation. 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 gennine scientifies 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 correspondental relationship through all the

# THE GALVANIC CELL

Now let us specifically examine the laws of materialization and co-ordinate sublimation or dematerialization, two factors of really 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 inves-tigation 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 counterpartal 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 correspondental 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 astatist physicist and pneumo-p-ychist. 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. Countercurrents 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 po-laric 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

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-

distinct reactions, one alkaline the other

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

By the action of the acid upon the zine 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 metalic 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 out the cell the electric circuit could in no

out 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 of materialization, and more than this, its co-ordinate or counterpartal law upon which its mate depends.

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 store in the govern of this argument? When steps in the course of this argument? First, I have upheld to you the importance of intel-I have uppen to you the importance of intellection; yea, more, its absolute importance 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 unsuifactory and alluring. I have charte as satisfactory 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.

for mo 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 spir-

itual and heavenly spheres?
I regard as axiomatic the statement that law is so universally uniform that through correspondental 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 scientifies. Scientifies 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 zine 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 plat-inum plate, as a law, to the corresponding operation in biology. Let us apply it to the sphere or domain of the phenomenon, spiritmaterialization. The process so far has not attained to a satisfactory stage of develop-ment. It is still under the experimental hand of psycho-pneumo-chemical manipula-tion, 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-pneumic 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 entitles who have pas-ed 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 resurrection or re-incarnation? If such a consummation be possible (and this hope is actuating and quickening the aspirations of thou-sands) why should we reject the recorded prophecies of past ages concerning this glor-ious event so pointedly predicted by another prophets and seers, by Jesus, by the apostles and by Paul?

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

LINVING TO QUESTIONS.

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

(Reported for the Religio-Philosophical Journal by Geo.

H. Mellish.) QUESTION. "Who or what is the intelligence that

is epeaking to us this morning?" ANSWER. It has never been our plan to eak 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

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. 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 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 rythmical 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

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 any thing 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 perfectness. 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 gnard 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 aspecis. 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, unabstantial and unreal. We tell you that hatever you see in the spirit land is real,

in your life. It she mire land, that water spread land which your eyes will some day 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 expresees 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 mystery in their flow, Till the scented airs Grow holy with prayers, That only they can know.

"I would sing of its lakee, For its lilles' sakes. The whitest that God has given. Of all the flowers, How white they must be in heaven!

"I would sing to you Of its violets blue, As blue as its own deep sky-That droop their heads When they heard 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 near-ly 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 over ruling spirit of all life.

QUESTION. Is not suicide under certain circum stances justifiable?

Answer: We answer and say, no, it is nev er 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 selfmurderer cannot at first enter the kingdom of heaven. The self-murderer will enter the sphere prepared for him. Again we say that sulcide 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 Seances, by Herman Snow.

### No. 8. AN ARRESTED TRANSITION.

In these experiences new and almost incredulous 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 ar rested point in the formation of the spiritbody which may keep the individual in what may be called a vacuum of existence for an indefinite period; also, that the time for de-liverance 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

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

At the opening of the scance, 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 seemto 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 toand it is so because there is something in ward the nearest point of escape, a strong your nature in sympathy with it and you are fence separating the field from the public

section is to be the control of section of the bird, the vision of our seer is stances of the kind, the vision of our seer is veiled just in time to save her from a sight of the actual tragedy.

Now the ratting 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 shricks 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 ani-

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 mu-tilated form of his brother. The hurt has been a terrible one—though owing to the brass balls upon the animal's horns the skin seems 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 wellknown 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 ber. 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 be

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 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

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 illustrat ng mental effects are mentioned by James Kitchen, M. D., in an article of his published not long since in the Hahnemannian Month-

ly, 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 car 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 worr and anxieties of business and every-day-life troubles, and the picture is unmistakable. Fear and care are also noticeable in their ac-tions 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

nerve centres.

age is connected with certain changes in the

Secret of George IV of Section death of three up a lucrative 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 hodily 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 hav-ing availed nothing for their removal. For eighteen months they remained intractable, until a gentleman, noticing the disfigure ment, 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 incantationf os 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 impres-

"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 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 Spir-

itualism, 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 udvisedly) 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 magnet-

isms 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 "Dr. Tuke relates the case of an old gen- extent lose their individuality or identity.

From experience every investigator of Spir-itualism 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 inharmony 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 sitter 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.

Control of the Secretary of the Secretar

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. W. W. GELATT.

Kansas City, Mo.

### THE HOME CIRCLE.

In this column will be published original accounts of splitt 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 medial 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 jet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing

Questions not requiring lengthy answers, and bearing upon the 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 could see everything in the room in which 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 ded. I denoid him sleeding sound ly, 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.

Wellsville, Kan.

# 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 raps, but has passed from that phase to 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 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 hestops you by a shock; that is the first letter to your communication, and so pass through other C. L. LOBDELL.

Parkersburg, Butler Co. Iowa.

# 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 govern-ing 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.

Ione, Amador Co., Cal.

# 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 prestration attendant. upon alcoholism.

# Woman and the Household.

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

# OPEN SECRETS.

The truth lies round about us, all Too closely to be sought, So open to our vision, that Tis hidden to our thought.

We know not what the glories Of the grass, the flower, may be; We needs must struggle for the sight Of what we always see.

Waiting for storms and whirlwinds, And to have a sign appear, We deem not God is speaking, in The still, small voice we hear.

In reasoning proud, blind leaders of The blind, through life we go, And do not know the things we see Nor see the things we know.

Single and indivisible, We pass from change to change, Familiar with the strangest things, And with familiar, strange.

We make the light through which we see The light, and make the dark; To hear the lark sing, we must be At heaven's gate, with the lark!

-Alice Caren.

The open secrets of life are, indeed, unguessed by the world at large. Only a few read the riddle of the sphinx, though it stands forever where all may see who will. Men travel long and far to find what they leave beside their own doors; they study lan-guages to seek what they could learn in their own vernacular. Restless, unsatisfied, groping, they leave the still waters of peace which flow near every human soul, to seek some fabled fountain in a far-off country.

Probably the reason of this is through the desire to attain the ideal. In so doing, the real is underrated and set aside. A man may long for a new and profound affection which shall satisfy the yearnings of his deepest nature. So he neglects the true and tried love of long years for a will o' the wisp, and goes on to wallow a send bogs until he loses the plain pathway of duty and tried affection, and becomes a moral tramp, a social Bedouin. A woman turns away from the plain John who won her love when she was in her teens, to yield to a glamour, which endures, at the longest, but a little while. She awakens to the fact that flesh and blood are com-pounded of faults and follies, mingled with nobler qualities, and all her after life is shadowed by one bitter experience. In both cases, the standard of duty is lowered, the moral sense blurred, and the tone of the individual changed for the worse. All that is finest and highest and purest and best is obscured, and the seeker after the ideal loses the very possibility of appreciating the real. He has gone the wrong way to work to know it when it is before him.

One of the troubles of life is, to give too

little while we ask too much. We do not see the mote in our own eye, while instantly noticing the beam in that of our brother. We

This is one of the disciplines of life,-to careers. The best work in the world for us all. is that which lies nearest to us, and is directly before us. Have we parents? There are filial duties which it is a sin and shame to neglect. Have we brothers and sisters? There are family cares and solicitudes which only kindred can enter into. A husband? John may be very trying and sadly below our ideal; but who beside the wife can or should, sacredly cherish whatever is good and help him overcome whatever is imperfect? Is not this most important and sacred of all relation-ships, entered into with good faith, "for better, for worse," a partnership which is calculated to build up and strengthen characters that will endure trial, suffering and change? And the wife? Did not John take Sarah in the flush of her fresh youth, when her affections went out to him as the flower turns to the sun? In the familiarity of daily life, which all too soon desecrates the fair ideal of marriage, John learns that Sallie is sometimes fretful or forgetful; she does not keep house as well as she ought, or she does not appreciate him as well as Jemima, who looks up so admiringly into his face as he utters his words of wisdom. What a pity he could not have met Jemima first! She would have made life so different! In nine cases out of ten he and Jemima would have detested each other in less than six months.

It may be, though more seldom, that Sarah finds her affinity first. She has been unappreciated; she is too fine-grained for his coarse nature. He "draws" from her; she has hours of great depression, and finally life becomes unbearable. Oh! if she had not married John!

Far be it from any third person to say that any two parties shall be kept together when either finds an unbearable increase of misery with increasing years. Society has no right to say that they shall be compelled to hold a semblance of amity, when in reality each poisons the air that the other breathes. The right of the individual is here supreme (it seems to me every one admits this) over all other rights.

But this is seldom the case, compared with the whole number of marriages. A desire to do right, patience, gentleness, forbearance, united with firmness where principles are concerned,-these will often conquer differences that seem insurmountable. As for perfection,—well, when we ourselves are perfect, then, and not before, should we be able to demand perfection in others. In any event, there is some thing better than happiness, and that is, the Right. To faithfully do our duty is the best blessedness. And we cannot doubt that all comforting and uplifting influences will attend the man or woman who is loval to the trust undertaken by him or her, and that degeneration will follow a trust betrayed. The sense of justice lays down this law, and observation will only confirm its

# MARGARET FULLER AND EMERSON.

Margaret Fuller, in a letter to an intimate friend says: "Domestic life is trying to every one; it requires a great deal of love and faith and nerve to dignify it." She might have explained what will occur to every one,—that this comes from the closeness with which margaret ruiter, in a letter to all littiliate friend says: "Domestic life is trying to every one; it requires a great deal of love and faith and nerve to dignify it." She might have explained what will occur to every one, that this comes from the closeness with which individuals are brought together, and separated from others. Each person is like a glass vass, with numerous corners and angles, which require a good deal of grinding before it is amnoth shough not to rub another. I make a lakes years before the fit is in interest. I make a lakes years before the fit is in the history of The What To Do Club is another, called "The Busy Bodies," written by Mrs. Hester M. Pools, some of whose contributions to Remark the fit is in the history of the what To Do Club is another, called "The Busy Bodies," written by Mrs. Hester M. Pools, some of whose contributions to Remark the fit is in the history of the what To Do Club is another, called "The Busy Bodies," written by Mrs. Hester M. Pools, some of whose contributions to Remark the fit is in the history of the what To Do Club is another, called "The Busy Bodies," written by Mrs. Hester M. Pools, some of whose contributions to Remark the fit is the missing in the same through the contributions of the possibilities of a pound of the possibilities of the possibilities of a pound o individuals are brought together, and separated from others. Each person is like a glass

persons attracted together by tender sym pathy, similar tastes and deep spiritual love do not have hours, if not days, when conditions of mind and body or trying circumstances, bring sadness, depression and irritability. The best and truest are but human and need forbearance as well as to forbear.

Then, with a deep desire for a true, growing, happy union with another whom heart and soul have selected, there ought to be a marriage cemented by years of sunshine and shadow, by communion of aim and work, by similar hopes of a future life, by mutual concessions and tenderness. Romance belongs to youth; it is like the first flush of spring, never to return. But the full glow of summer, the mellow ripeness of autumn, are also beautiful. They are symbols of the advancing years when experiences have wrought that serenity of mind, that staid wisdom in which husband and wife draw closer and closer together, and go down toward the sunset in the narrowing pathway hand in hand.
Little by little the affections are withdrawn
from this world and fixed on that toward
which all are tending. The life of the spirit
unfolds as the life of the senses decays, and when the old wife or the old husband slips off the encompassing garment of the body, and enters upon heavenly joys, the other soon follows. What may be the secrets of that renewed youth upon the other shore, who can tell? We may be sure that where "we shall see as we are seen," all false relations will cease, all true attractions followed. But there and there alone can all hindrances, all obstructions be fully removed. There can we see eye to eye, soul to soul.

see eye to eye, soul to soul.

Emerson has wisely said: "This dream of love, though beautiful, is only one scene in our play. In the procession of the soul from within outward, it enlarges its circle ever, like the pebble thrown into the pond, or the light proceeding from an orb. The rays of the soul alight first on things nearest....

But things are ever grouping themselves according to higher and more interior laws. Cause and effect, real affinities, the longing Cause and effect, real affinities, the longing for harmony between the soul and the circumstance, the progressive idealizing in-stinct. predominate later, and the step backward from the higher to the lower relations is impossible. Thus even love, which is the deification of persons, must become more impersonal every day. Of this, at first, it gives no hint...But the lot of humanity is on these children. Not always can flowers, pearls, poetry, protestations, nor even home in another heart, content the awful soul that dwells in clay. It arouses itself at last from these endearments, as toys, and puts on the harness and aspires to vast and universal aims....Thus we are put in training for a love that knows not sex, nor person, nor par-tiality, but which seeks virtue and wisdom everywhere, to the end of increasing virtue and wisdom."

### Precocity.

A journeyman baker named Gallé entered, a year ago, as a student of Hebrew, at the Ecole du Louvre. With no special preparation, in six months he passed seventeen others who, on entering, were advanced students. reverse the adage, and imagine the bird in the bush to be worth two in the hand, though in truth the former may prove to be a crow while the latter is a thrush. It may be an "open secret" to every one else—to ourselves it is "so open to our vision, that 'tis hidden to our thought."

Who, on entering, were advanced students. Every Friday he came to the Louvre and then returned to his kneadingtrough. He is regarded now as an accomplished master of the Hebrew Bible. This case reminds us of that of Elihu Burrit. His father, a shoemaker, apprenticed him to a smith. Elihu had a passion for the study of languages. Here is the record by himself of one week of his This is one of the disciplines of life,—to the recor, by himself, of one week of his learn our true relationships and proportions. The majority of mankind have no wonderful missions, and are capable of no exceptional sixty-four pages of Cuvier and French; eleven extensive than the disciplines of life,—to the recor, by himself, of one week of his presents in a concise form the history and teachings of the Buddhists. The ample notes which are more extensive than the text, in many parts of the volume. hours at the forge. Tuesday: Sixty-five lines of Hebrew; eight lines of Syriac; thirty pages of French; ten of Cuvier; ten of Danish; ten of Bohemian; nine of Polish; fifteen names of stars; ten hours of forge. Wednesday: Twenty-five lines of Hebrew; fifty pages of astronomy; eleven hours of forge. Thursday: fifty lines of Hebrew; eight of Syriac; eleven hours of forge. Friday: Not well; twelve hours of force. Saturday: Not well; fifty pages of natural philosophy; ten hours of forge. Elihu Burrit founded a League of Universal Brotherhood, and advocated an Interocean Penny Post. At his demise, at sixty-eight, in 1879, he was a Consul of the United States in England. Such cases of so-called prococity are explicable only according to us, by the spiritist doctrine of re-incarnation. -Le Messager.

# Trance and Somnambulism.

Reigner says: "We define trance as a state resulting from a temporary relaxation of the bonds uniting soul and body. In it the countenance of the subject reveals emotions of joy, but sometimes of sorrow, as if it were contemplating some scene of the other world, which gives it happiness or grief according to its sympathies."

"Natural or spontaneous somnambulism is recognized by the following symptoms: While sleeping the subject hears, speaks, and acts as if awake, and when he comes out of the sleep he remembers nothing; most frequently he answers when spoken to, he walks about, busies himself, and often shows intel-ligence above that of his ordinary state. Many physicians have recognized the intelligence of somnambules—when the somnambulic state has been induced by magnetization-in diagnosing obscure disorder and disease: among them we have to name the renowned Hufeland, who in his "Manual of Practical Medicine," the fruit of half-a-cen-tury's experience, recommends when other means fail, in paralysis, the treatment by animal magnetism. But, on this point we hold that if it is employed in the incipiency of paralytic affections, it will prove curative in the majority of cases, perhaps in all except those due to organic alterations of structure."

# BOOK REVIEWS.

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

THE WHAT TO DO CLUB. A story for girls. By Helen Campbell, Boston: Roberts Bros., Chicago: The Colegrove Co. Price \$1.50.

No more valuable contribution to literature espe-No more valuable contribution to literature especially fitted for young women, has yet appeared than this story. It is no prosy statement of facts and compilation of statistics; it is a description of how real flesh and blood girls lived and loved, suffered, toiled and conquered. The hand that wrote The Problems of the Poor," is guided by a warm heart, and a clear brain, and some of her best work is in this book. The story itself is a work of art; a charming idyl in which the interest is fully sustained from the first page to the last. The two characters of Sybil Waite and Miss Dunbar are nositive creations, and will con-

munerative employment, such as the care of poultry; the raising of strawberries and other small fruits; fruit canning and jelly-making; flower-growing; the rearing of silk-worms; bee-culture, etc., etc. The directions herein given are from no glowing theories; they are the result of square fruit or consisting in directions herein given are from no glowing theories; they are the result of actual trial or conscientious investigation. More than one young woman has begun to work in some one of these avocations, under the instruction condensed in these pages. The separate stories of the individual members of the two clubs, as described by Mrs. Campbell and Mrs. Poole have been skillfully woven together, making a handsome volume of 405 pages, with clear open type, fine paper and ornamented covers.

MENTAL GYMNASTICS, or Lessons on Memory. By Adam Miller, M. D., author of "Life in other Worlds"; "Plain Talk to the Sick"; "Mistakes of Doctors"; "Laconagraphy," etc. For sale by the author, No. 45 Elizabeth St., Chicago.

Dr. Adam Miller, the author of the above pamphlet of 48 neatly printed pages, is now nearly eighty years of age, yet possesses a vigorous mind and body, and is ever on the alert for new truths. He is comprehensive in intellect, is highly intuitive, and no sooner does he complete his investigations in one branch of thought, than he is off to another, which he never leaves until he has thoroughly mastered it. His "Mental Gymnastics" is a system whereby the memory is greatly aided in retaining events of every character which may come under the observation. His method is founded on the law of association, hence it is in harmony with the natural action of the mind, and seems to strengthen its retaining powers, the same as braces in a frame building strengthen the whole structure. The author claims that no one should say, "I am too old to commence building a store-house to treasure up my mental wares," To controvert that assertion he says: "You need not build a new house. The old one is good enough, if you will only go to work and make some repairs; and when you begin this repairing process, you will be surprised to find how easy the task will be. A sweep-ing out of a few dark corners of the old building will soon throw light over the other parts,"

THE DAEMON OF DARWIN. By the author of "Biogen." Boston: Estes and Lauriat.

This is No. 2 of "The Biogen Series," which under the distriction of Dr. Coues promises to present us in a compact form some of the finest essays of the day on Religion, Science and Philosophy. Part first of this volume is one of the most beautiful prose-poems we have seen; a eulogy of the great scientist woven throughout with the chaplets of the silverticus dead by the side of which all that we have illustrious dead by the side of which all that was perishable of Darwin was deposited. Part second leads through the "underworld" where "Darwin descends into hades and witnesses the many transformations of matter" and there discovers his own "Daemon" in the mirror of his soul. In part third he reaches "The Overworld" and enters into "A Dialogue testing the Darwinian Theory of Evolution by the Socratic Method." No one investigating the science of life should omit to read this little volume.

VOLTAIRE'S ROMANCES. Translated from the French, Complete in one volume. With numerous illustrations. Including three authenticated por-traits of the author. New York: Peter Eckler. A duodecimo volume of 418 pages. Bound in cloth, \$2.00; half-calf library style, \$4.00.

Voltaire's place in history as a writer and sage is everywhere recognized; and yet comparatively few are acquainted with his exquisite romances. They are acquainted with his exquisite romances. They are a timely offering to the present generation of readers, and will prove doubly refreshing after the surfeit of modern novels. Their quaintness, piquancy and simplicity are altogether delightful. They have beside great power and purpose, their keen satire and trenchant wit. Lovers of intellectual liberty, and defenders of the weak, will read these romances with unaffected delight. Great care and expense have been bestowed by the publisher on this work to make it worthy of the author and the American reading public. reading public.

A BUDDHIST CATECHISM, according to the Canon of the Southern Church. By Henry S. Olcott, Pres-ident of the Theosophical Society, etc. First American from the Sinhalese Fourteenth Thousand, edited, with Notes by Elliott Cones. Boston: Estes and Lauriat.

convey at once to the mind of the intelligent reader a clear conception of doctrines and cardinal ideas of a clear conception of doctrines and cardinal ideas of Buddhism. It forms an interesting link in "The Biogen Seriee," and takes us back to the original conception of the necessity for "re-incarnation" which has so singularly pervaded the teachings of many writers in the old world, and has gained some-thing of a footing in this Western world, through the writings of Allen Kardec, Mrs. Emma Hardinge-Britten and Medama Blavatsky. Britten, and Madame Blavatsky.

ALLISTO. By John Emersie. New York: John D

The material of this romance combines the realis-The material of this romance combines the realistic with the mystical, and they are woven into a singular and fascinating plot. The struggle of an ambitious and highly organized mind after the realization of the unknown is painted with the hand of a master. Both as a study of character and as the expression of a grand and lofty idea, "Allisto" must rank among the books of the year.

Literary Notes.

Miss Elizabeth Stuart Phelps has in the press of Houghton, Mifflin & Co., a new book describing sum-mer life in a seaside town of Massachusetts. It is to be entitled "An Old Maid's Paradise."



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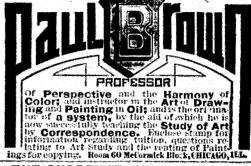
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elers gathered within the walls of the Michigan Central Passenger Station, at the foot of Lake street, in Chicago, as the hour approaches for one of the finely appointed express trains of this favorite line to pull out on its rapid journey to the rising sun. All classes of the population are found there, and representatives of every nation and every people of the globe; but, in the summer time, from the first appearance of civic dust and heat, the predominating element is the summer tourists-quiet, well dressed, intelligent, knowing the best places to go to, and the best means of getting there. For the American, man or woman, is a traveler and knows how to travel, and finding himself or herself at that wonderful center of teeming life and industry, the Garden City of the Lakes, goes eastward by the Michigan Central, "The Niagara Falls Route," to the thousand places of natural beauty and sublimity, of fashion, of health and of trade, that crowd the castern and northern pertions of our country. The pyramid of or neath and or trade, that crowd the eastern and northern portions of our country. The pyramid of baggage rapidly disappears in the portals of the capacious baggage car; the uniformed conductor shouts "All aboard!" the iron horse snorts as he forward toward the Mountains and the Sea,

shouls form and toward the Mountains and the Sea, and Off we go.

Where to? Almost anywhere, For as of old all roads led to Rome, now the Michigan Central leads to about all the places worth going to. First and foremost, to Niagara, for there is but one Niagara Falls on earth, and but one direct great railway to it. But also to Machinac Island, the northern paradise; to the Thousand Islands and St. Lawrence river; to the Muskola Lakes, Ottawa and Montreal; to the White Mountains, Saratoga, Lake George, the Hudson and the Catskills, and a and Monrees; to the Winte Mountains, Stratoga, Lake George, the Hudson and the Catskills, and a thousand other lake, mountain and seashore resorts, regarding which Mr. O. W. Ruggies, the G. P. and T. A. at Chicago, willsend you illustrated informa-ation upon application.

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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. Millions of people have seen and thought and been convinced, and these millions include a goodly number eminent in scientific circles, in social life and in the religious world. But these are what Matthew Arnold calls "the saving remnant," while the majority of the heedless multitude, and of the scientific and religious leaders, are either thoughtless or think only in a spirit of blind bigotry, or of contemptuous pity of Spiritualism and its

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 flouting 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. Yet there is much truth, applicable at home with usas well as abroad, in these words:

"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 phi losophy of cosmic classification now accepted in ac-cordance with the more accurate physical teachings

"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 re We may reply in the negative to each o these queries, and yet there are few educated adults who do not accept the teachings of spectroscopists, and feel confident that sun, stars and nebulæ 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. | ditions where mind can act on mind at a The common people have heard this gospel gladly, even as they heard the words of Jesus on Judean hillsides while priest and Pharisee 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 mmunication real and natural, and so wish all superstitions foar, and all ghosts

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 witness ed under various teet conditions, we have physical phenomena appealing to the caudid 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 fore gone 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 file ire. 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 phys-ical processes. In criticising 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 bypochondriacal patients He soothes them, he produces marked physical efects through the medium of negative medicaments he knows that he can rely confidently upon the operation of such subterfuges; 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 his tory 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 traths should jump to all kinds of odd and fantastic conclusions; but medcal 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 point out the entire sim-plicity of phenomena which are just now being tortured into all manner of transcendental and metaphysical shapes, to the perplexity of the public and the mischievous increase of the modern and too fashionable malady, muddle-headedness. There is really nothing new in the proposition that unde 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 it is important to demonstrate.—New York:

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 condistance are analogous.

Even the daily press, staid journals and periodicals, usually a great way behind even were deaf, and the learned Sadducee only | 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:

"Expeciant attention will do a great deal, but i often happens that physical changes are set in mo tion by the operation of an external will. What this shows is that mind is a force to be reckoned with in

And then adds:

"The Protean force which in different periods has posed as magic, mesmerism, hypnotism, 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 tendy to admit so much for paychie tores. 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

### 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 religious 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 asimpossible 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 auathematized, 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 Deecher, 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 Soclety, 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 guick roply: " stay of bosts, and styp of

### A Lost Opportunity.

An excellent opportunity was presented to the devout worshipers 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 worshiping 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 Secretary. him. Here was a chance for the prayer test; here were 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

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

### 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. Ev ery 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 felo de se, a self-slaughtering of his dearest privilege and omfort in trial, for him to deay 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 ences of the spirit, which lifts it from a state of despondency to a state of exhibaration and hope that has a most salutary effect upon the "In a multitude of nervous diseases (and most of the faith cures are in this class of diseases," it is added, "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.

Uunder 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. 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 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 

### 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 head-quarters for the RELIGIO-PHILOSOPHICAL JOURNAL during the present camp-meeting at Onset Bay Grove,

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 Mrs. Sarah Graves, of Grand Rapids, is ex-

pected 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 month 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 broadbrimmed 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 aunounce 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 gennine 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 prophetical books have been taken in hand first, and it is expected that all prophetical 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 axample which has been set is already proving contaglous and we are likely to have German, Danish, Swedish, and other revisions. The work 

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-PHILO-SOPHICAL JOURNAL and have copies for sale at Neshaminy Camp during the entire session.

T av. 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 own 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 disagreeble 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 multitude of singular passengers. It is a multitude of singular passengers are earnest advocations. multitude of singular passengers. It is a method and prominent persons are earnest averaged and patrons of Dr. Peiro's oxygen treatment is in itself suggestive.

Wm. Penn Nixon, editor of The Inter Ocean; Gen. C. H. Howard, F. H. Tubbs, Esq., of Chicago, 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 lade fourteen years of age, a pupil at the Carlisle School, is exhibited on one of the secretaries' desks in Washington. Mr. Evans graphically indorses the craft as "an outward and visible sign of the inward spiritual grace of civilization in the red man out of reach of the cowbov." 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 (1796) 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 Mario, has 1,200. It is perched on the sum-mit of a model and 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. Lewell is criticised for not going to Washington to pay the President an offi-cial 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. Bak-r, of General Hancock's staff, the richest officer in the army, has reeigned.— 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 sec-

Paris has undertaken to drive the swarms of beggars from her streets. It is estimated of poggars from her street. It is estimated that 18,000 transfent guests lodge in New York every night. The natural bridge in Renthridge County, Virginia, is 215 feet high, and one a space of 90 feet. Her.

Prof. Elliot Coues of Washington, spent a | paid \$1.50 spiece 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 col-lected 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 be cause 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 phi-losophy unlike all other philosophies reaches out through the material and the physical and penetrates the Soul-realm of being, re-vealing 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 Wondertul

What remarkable results have followed the inhalation of Dr. Peiro's oxygen treatment. The consumptive, the asthmatic, or persons afflicted with any dis-

are a few of the gentlemen we gladly refer to. Hundreds of others might be named did space permit.

Inclose 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.

# Clairvoyant Healer.

D. P. KAYNER, M. D., the well-known Clairvoyant 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 Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 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 illhealth. 1252 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.

Clairvoyant Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address F. F. But-terfield, 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 correcting such derangements which often develop into settled disease.

# Bassed to Spirit-Life.

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

Mr. Westcott was the uncle of Mrs. C. B. Peck and leaves a wild w about the same age. I think I am safe in saying that the old gentleman was universally beloved. THOS. HARDING

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

A native of Vermont, a pioneer in Michigan, an able editor of the Michigan Sints Journal, a leading lawyer, and for twelve sears through Jades of the District Court.—a strong and able man, decided and outspoken in his opinions, commanding respect by his honesty and shiftly, he lived a useful and bonored life. He was an early Spiritualist, clear and decided as such, and his faith and knowledge strong to the

At a meeting of the Bar of the County, Judge Joslyn said:

"I have not a friend. Not age, sing in politice or religion, constituent that him he made his likes and disliket too strong. I admited him because he direct to any wint be believed, and the what his conventions distincted, and because he loved interior and when he have than."

This is the most opening than if the first too.

# ADVERTISE JUDICIOUSLY.

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The well-known Parody, Excelsion, by Longfellow.

A nanic 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 faichlon from its sheath, And like a silver clarion rung The accents of that merchant's tengue: Advertise Judiciously!

His rivals said that "trade was light, The market falling, money tight; "Twould be insane to advertise." But still that keen eyed merchant cries: Advertise Judiclously

"Don't waste your cash," an "old coon" said; "An awful panic's just ahead. Retrench! or you'll be busted wide." And loud that clarion voice replied: Advertiso Judiciously!

"O stay!" the maiden said, "and rest Thy weary head upon my breast." One wink he wanked her with his eye, Then onward strate, and loud did ery: Advertise Judiciously!

Houses were falling that seemed staunch; The crash came like an avalanche. But still the buyers thronged his store. While he aleft 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 Judicionsly!

The merchant and his loving wife, Are leading new a quiet life. With happiness and riches blest. Their coat of arms on 'blazoned creat: Advertise Judiciously!

In field of blue, a globe doth roll, While light doth shine from pole to polo From torch, uphold by Titan hand, Above, beneath, this legend grand:



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# Sixth Annual Camp Meeting, on their camp grounds, at

CASSADAGA LAKE, CHAUTAUQUA CO.,

Commencing Saturday, August 1st, and Closing

Monday, August 31st. SPEAKERS' LIST.

Saturday, August 1-Samuel Watson, of Memphis, Tenn.

and Jennie B. Hagan, Mass. Sunday, August 2-Samuel Watson and Elizabeth L. Wat

on, of Cal. Monday, August 3.-Conference and volunteer speaking. Tuesday, August 4-Jennie B. Hagan.

Wednesday, August 5-Elizabeth L. Watson. Thursday, August 6—Jennie B. Hagan. Friday, August 7-J. Frank Baxter, of Chelsea, Mass.

Saturday, August 8-Mrs. H. S. Lake, of Wis., and J. Frank Sunday, August 9-Mrs. H. S. Lake and J. Frank Baxter. Monday, August 10-Conference.

Tuesday, August 11-Mrs. H. S. Lake. Wednesday, August 12-Lyman C. Howe, of Fredonia, N.Y. Thursday, August 18-Mrs. H. S. Lake. Friday, August 14-W. J. Colville, of Boston, Mass. Saturday, August 15-R. S. McCormick, of Franklin, Pa. and Mrs. R. Shephard Lillie, of Philadelphia, Sunday, August 18-Mrs. R. S. Lillie and W. J. Colville. Monday, August 17-Conference.

Tuesday, August 18-Mrs. Nellie J. T. Brigham, of Mass. Wednesday, August 19-W. J. Colville. Thursday, August 20-Mrs. Nellie J. T. Brigham. Friday, August 21-Mrs. Nellie J. T. Brigham. Saturday, August 22-Mrs. R.S. Lillio and O. P. Kellogg, of

Sunday, August 28-0. P. Kellogg and Mrs. R. S. Lillie.

Monday, August 24-Volunteer speaking. Tuesday, August 25-Mrs. R. S. Lillie. Wednesday, August 28-A. B. French, of Ohlo. Thursday, August 27-A. B. French. Friday, August 28-Mrs. Sophronia E. Bishop, of Indiana Saturday, August 29-Mrs. R. S. Lillie and A. B. Freuch. Sunday, August 30-A. B. French and Mrs. B. S. Lillie. Monday, August B1-"Home Sweet Home."

ANY ONE WISHING FURTHER INFORMATION CAN OBTAIN THE SAME BY WRITING TO THE SECRETARY,

Miss Ida M. Lang, Fredonia, N. Y.

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AN EXPOSITION OF VITAL MAGNETISM

and its application to the treatment of

MENTAL AND PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN.

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Lake Pleasant, Montague, Mass.

(On the Hoosac Tunnel Route, midway between Boston and Troy.)

August 1st to August 31st, 1885,

Inclusive.

SPEAKERS. Suplay, August 2d, Hen. A. H. Dailey, Breeklyn, N. Y.; Mr. Juliette Yeaw, Leoninster, Mass.
Thesday, Aug. 4th; Mr. Chas. Dawbarn, New York, N. Y. Wednerdsy, Aug. 5th, Dr. J. R. Buchanan, Boston, Mass. Thursday, Aug. 6th, Mrs. R. S. Lille, Broeklyn, N. Y. Friday, Aug. 7th, Mr. Chas. Dawbarn, New York, N. Y. Saturday, Aug. 8th, Mrs. N. J. T. Brigham, Eim Grove, Mass.

sunday, Aug. 9th, Mr. J. Clegg Wright, Philadelphia, Pa.; Mrs. R. S. Lillie, Brooklyn, N. Y.
Tuesday, Aug. 11th, Mrs. R. S. Lillie, Brooklyn, N. Y.
Wednesday, Aug. 12th Mr. J. Clegg Wright, Priladelphia,

Pa.
Thursday, Aug. 13th Mrs. R. S. Lillie Brooklyn, N. Y.
Friday, Aug. 14th, Mrs. Sarah A. Byrnes, Boston, Mass.
Saturday, Aug. 15th, Mr. Waiter Howell, Philadelphia Pa.
Sunday Aug. 16th, Mrs. Sarah A. Byrnes, Boston, Mass.;
Rev. George Chainey, Boston Mass.
Tuesday, Aug. 18th, Rev. George Chainey, Boston Mass.
Wednesday, Aug. 19th, Mrs. Fannie Davis Smith, Braudon, Vt.

VI.
Thursday, Aug. 20th, Rev. George Chainey, Eoston Mass.
Friday, Aug. 21st. Miss A. M. Beecher, Newtonvide, Mass.
Saturday, Aug. 22d, Mr. J. Fram Baxter, Chelsea, Mass.
Sunday, Aug. 22d, Rev. E. P. Powell, Clinton, N. Y.; Mrs.
F. O. Byzer, Bailimore, Md.
Tuesday, Aug. 25th, Rev. E. P. Powell, Clinton, N. Y.
Wednesday, Aug. 25th, Mrs. F. O. Byzer, Bailimore, Md.
Fhursday, Aug. 27th, Hon. A. H. Datley, Brooklyn, N. Y.
Friday, Aug. 28th, Miss'A. M. Beecher, Newtonville, Mass.
Saturday, Aug. 26th, Mrs. Sue B. Fales Boston, Mass.
Sunday, Aug. 3:th, Mrs. N. J. Willis, Cambridge, Mass.;
Mr. J. Frank Baxter, Chelsea, Mass.

PUBLIC TEST MEDIUMS.

J. Frank Baxter. Dr. W. B. Mills Dr. J. V. Mansfield.

Dr. Herry Slade, Mr. Edgar W. Emerson, Mrs. Maud E. Lord. MUSIC.

The Fitchburg Military Band, of twenty four pieces, will arrive Saturday, Aug. 1st, and remain until Monday, Aug. 31st, giving two concerts daily—st 9:30 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. Patz, the leader, has made several changes for the better in its make-up, and the habitures of Lake Pleasaut may confidently auticipate 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. Lillie of Brookiyn, N. Y., to lead the singleg by the audience, with music by the Band. Mr. Lallie will be assisted by his wife and other eminent vocatists. 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-equipage and baggage, leasing tents and lots, engaging lodgings and board, schedule of raticoal fare, etc., etc., see annual circular, which will be sent post-paid to any address by N. S. HENRY, Clerk, Lake Pleasant, Montague, Mass.

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# Spiritualist Meeting in Oregon.

The second Annual Grove Meeting of Spiritualists will be held at New Era, Clockamas County Oregon, beginning Thursday, September 3rd, and holding until the 14th Travelling speakers and mediums, and those living at a distance who may choose to visit the meeting, will find a hearty web-

ome. The Beard of Managers will use reasonable efforts to make The Heard of Managers will use reasonable efforts to make the meeting both attractive and instructive.

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WM, PHILLIPS, Pres. C. C. R. S. S. Clackar as, Oregon, June 28rd.

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# CAMP MEETING.

The Solomon Valley Spiritualist Camp Meeting will be held at helphos, butawa County. Ha sar, commencing on Friday, August 21st, and closing Sunday evening, August 10th. We expect to organize a permanent camp, purchase grounds, and locate the camp. All Spiritualists in the Sitte are requested to be present, if possible. All person are invited, dond test mediums or singers who can be present are requested to correspond with us at once. This is to be the most important meeting ever held in Central Kansas.

J. N. BLANCHAID, Committee.

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# MIND-READING AND BEYOND.

BY WILLIAM A. ROVEY.

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# Voices from the Zeople, 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
Can root, and grow, and work as best they may.
Born in the realm of Psychic Force
With power for either good or ill,
Their growth will better make, or worse,
The one led captive by their will.

Thus thoughts are living things, and move i Through mental atmospheres, as flies the dove In air; alighting where its kind
Do hover, of one feather and one mind.
Onward they fly until they find
A brain prepared for their reception,
Then settle down within that mind
To hatch the brood of their conception.

The living germs of love or hate they sow; Which with their kind assume control. To rule and guide the action of that soul. Whate'er of good or ill they bring. As Time forever onward flows, Will cause results from them to spring, For future zons to disclose.

Thoughts cannot die, they're germs of mind, And will, when sown, a certain lodgement find Where they will work the mission out Which Nature fitted them to bring about. One thing we know, when set affeat, They will flow on forever more; Like paddle-stroke beside a boat Their wavelets reach to ev'ry shore.

Each drep 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.
Such in the mental ocean are
Thought-waves, flashing with phosphor' light
As they roll on, moved by life's care
With pow'r to either bless or blight.

Be careful then your thoughts arise. From motives pure as cloudless ether skies, That they may like a genial friend, Where'er they go to all rich comfort lend. For mental tides and waves are hurled Outward, to ebb and flow, and roll, peat the shores of the Soul-world Until they move each human soul.

### The Gifts of Healing and Psychometry.

Healing power has been associated with my mediemship from the first, one of the earliest instances of cure being that of Mrs. Eagar of a "Goitre," from which she had suffered for years. It had grown to unsightly proportions, and was constantly painful.

My guides said they thought they could cure it, and after magnetizing it twice a week for several weeks, and at intervals afterwards, it was so much reduced that she was able to take in the neck-bands of her draws able to take in the neck-lands of her draws nearly three inches; it continued to decrease until her neck became of normal proportions. Since residing in Glasgow, I have been able to give more attention to this gift, and I am frequently called upon to sit with people requiring diagnosis of disease and advice. "Lightheart" is invariably successful in discovering the difficulty, tracing it to its cause, often dating back many years, and generally herefits the sifter by his healing nowers. benefits the sitter by his healing powers.

Thave been very much struck and interested by "Ilghtheart's" power to read the past, when giving perchometric readings. Speaking to a lady recently, after telling her many things, he said, "Six years ago you passed through a bitter trial, experienced much frouble and pain, and have never been the more since: again, three years after you had similar trouble, but not so heavy." She stated afterwards that just six years before, she had gone through a painful trial, the first trouble of her life, and it near heart had been constituted by her heavy hear the ly killed her. She admitted she had never been the same since; and three years since she had been in deep waters again. Turning to the next lady, "Lightheart" traced her life from girlhood, and spoke so correctly of her sad past experiences, that she and the first lady both shed tears. A few weeks since, "Lightheart" had a gentleman come to him to be perchometrically read, and to him, too, he told the story of his life, which had been an eventful one. To me, it is a constant cause of wonder how it is done: I tremble sometimes at the thought of it. A gentleman asked me to go and see a little girl who appeared to be idiotic from birth; she was almost speech-less, and yet could hear slightly. "Lightheart" controiled, and after examining her stated that her condition was due to pre-natal conditions, a severe nervganized and partially paralyzed some of the nerves in the brain. The mother distinctly remembered the occurrence referred to by "Lightheart," but had never thought of connecting the two as cause and

Very much has been said about "conditions," and yet we disregard the teachings of experience. One of the worst things that can happen in a scance is to dicturb conditions, when once harmony has been established. Persons should never pass behind a medium when under control, and on no account should even friends sit behind a medium. Mixed mental states and influences, or a demanding frame of mind, will often occasion remarkable complica-tions. "Lightheart" in trying to give psychometric delineations, becomes sometimes subject to confused impressions owing to cross magnetisms. One day he read quite another person than the one to whom he was speaking, viz., the sister of the sitter, owing to changes and mixed influences; both were com plete strangers. Another time he completely failed to tell a gentleman anything: said he, "you are a closed book to me; I cannot enter your sphere at all;" because, as it afterwards transpired, the sitter had previously made up his mind that he would not be able to tell him anything except under certain conditions. Failures are often as educational as succosses. I have sometimes had impressions not to go to certain places, and as the results have proved, that when such impressions are disregarded, failure invariably follows, I have determined to be guided by my impressions in future.

When lecturing recently in North Shields, I in-

tended returning home on Tuesday at mid-day: but about noon on Monday I experienced an irresistible impression to go home by the night train, after the lecture, as Mrs. Wallis was ill. I had nothing to guide me to that conclusion, as she had spoken of being well in the last letter I had received from her. On my arrival home. I found her ill and unable to rise, thoroughly prostrated by a severe cold which she had contracted on the Sunday. Her letter, telling me of her illness, was delivered in Shields on the mane morning that I arrived home.—E. W. Wallts Medium and Daybreak.

# The Cholera.

to the Editor of the Religio Philosophical Journal:

In the Journal of July 4th, under "General Rems," you say a curious feature of the outbreak of chelera in 1849 was, that no workmen engaged in copper mines or in manufacturing or handling copper er copper ore was afflicted with cholers. Not wishing to criticise any one, but merely to state facts, I would say that in 1849, I was at the copper mines. The location was one mass of rocks, all more or less imbued with copper. Shafts were sunk, and ore was brought up and smelted through seven furnaces. The cholera broke out and raged fearfully; was very that and did not subside until cool weather. I think see-half on the location died from cholers. My ex-perience for the same year will not sustain the truth of this item. WM. C. CLAXTON. Detroit, Mich.

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 cerining apparent in the rapid advancement of the be-lief in Spiritualism in all localities. In a few years more, at the rate we are going, it will be difficult to find a person but what always believed in Spiritualisms. Its proof of immortality, supplies, at it were, "a long felt want." It is, indeed, the basis of a contented life here, and thousands are finding it so.

Thanks to the JOURNAL, and the kindle "interest. is to the Journal and the kindly "interfer-

The palms which the city of Marseilles presented Mappines III. Is now used as a choice 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 warmth of the heart and the strength of that bond that binds them as one. All sentient beings manifest attachment and pleasure upon recognition, indicating a bond of union that is universal.

When we meet a warm friend, and sit down to gether, and are lost in earnest conversation, spirit answering spirit, we strike hands. When we sit for an hour, spellbound, en 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. Should this same speaker throw off Paul's natural body, and be reclothed with his spiritual body, and find himself in the first sphere (or condition after this) after a new birth, unchanged with the exception of being cut loose from material clears he will be able in suigit to some into the terial clogs, he will be able in spirit to come into the same relations with those he left behind, when out of the earthly tabernacle, as he did when in. Then finding the same inclinations existing on both sides

of the Mystic River, they strike hands as usual. Beautiful and comprehensive are the words of our gitted 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." We strike hands with all phases and conditions of life.

These thoughts were awakened by reading the learning the party of the learning and the party of the learning the l

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 Mr. Tyar's lecture. I have reference to that part of here in relation to the great law of nature—one law of communion running through all spheres, and in order to approach spirits this embers these above ere winder the present in this sphere, those above are under the necessity of working down through the intervening conditions of matter, as we in spirit must expand and work up through the same conditions before the vibrations of our thoughts are recognized by them. The spirit through Mrs. Dyar said: "My children, you have but to sit face to face with us—you have but to touch our hands as we come to you,"-(i. e.) in spirit. This law of communion, then, runs from sphere to sphere, until we reach the Father—the infinite Spirit that speaketh to the inner sense of all.

I extract the following, given through the mediumship of J. W. Newbrough, in New York City, formerly of Lausing, Mich.:
"It is not the plan of my heavens, saith Jehovih,

for the spirits of the dead to remain on earth for ever, engaged in mortal servitude and practices. The way of my kingdom is upward: rather shall man on the earth rise upward, than that the angels of heaven go downward. One asked, how long a spirit lingered about? [i. e., in the outer world—earth sphere.] Zarathrusta answered—some for three days, some for a year, some for a hundred years, and some for a thousand years—until they have wisdom and strength to get away. But after three days, thou shalt no longer desire the spirit of the dead to remain with you; rather shall ye say to Ormuzd, deal with him and with us in thine Own way, O Father. Better is it for the spirit that ye call them not back from the higher heavens down to earth; better is it that ye remember them high up in Paradise, for your thought will help them to rise, and you to rise

after you are dead. "For the affairs of earth consult the drujas (low, dark and daugerous spirits); for the affairs of ever-lasting resurrection, consult thy Creator, and His Holy Spirit will answer thee in His name; and to whichever thou hast made thyself companion, there will be thy abiding place after death. Seek to know thyself; thou art not thy brother's keeper. Search thine own soul an hundred times every day, to know that thou dost practice the all highest according to their own light. Each self must learn to build up itself in love and wisdom; and in regard to the heaven whence thou wouldst ascend after death, magnify it with all thy ingenuity, unto the All Highest Per-fection. People it with thy highest ideals for thy companions. Then see that thou makest thyself a fit companion for them also. If man or angel say, visit the sick and administer to the distressed, fol-low his advice, for it is of the Father. Whose consulteth the spirits as to earthly things; for profit, or great undertakings, or marriage, or war, or riches, is already in the hands of drujas; believe them not save they teach you to sacrifice self for the good of others. Whose hath witnessed and knoweth of a truth tha he hath seen the spirits, that knowledge is impregnable, but whose hath found the All Person, his knowledge is higher than all, and none below him

"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 quick eneth into life all that live. Thou art as the end of a ray of light from My Person, and thou art focalized in thy corporeal body. The ray of light that goeth out of Me, taketh root in mortality, and thou art the product—the tree. Out of Myself groweth thy Spirit. I am The All External. From Me all smaller lights focalized. A man holdeth up a condensing ens to the sun and he lighteth a fire thereby, yet the

lens contained not the heat. "A pure man is as a glass; he can see out of him-self, and so perceive My Angels and Me. Because thou seest not, nor hearest angels, only proveth thy darkness, but proveth not the absence of angels. To the dark, come the dark; with the dark abide the dark, both angels and men. Be reasonable, Oh! man, and weigh these things according to their own light and judgment; for there is not in all the heav-ens, one wide departure from what thou hast in form a counterpart-resemblance on earth."

Action and re-action extend throughout the vast range of Being. We strike hands with all things. Through the mediumship of Mrs. Dyar we learn how exalted spirits work their way to us through the different conditions of matter, and through that of Dr. Newbrough how through trial, culture, humane acts and spiritual unfoldment, we cause our wante to be made known, and through spiritua rapport, "touching hands" our prayers are answer ed from all spheres above.

The above quotations are from Oalispe (pronounc ed O-ah-spe), three words in one, meaning the high-est knowledge of earth, sky and spirit, and is the new Bible given through Dr. Newbrough, whose or-ganism was controlled to work a type writer that printed the same.

### Sturgis, Mich. The Three Giants.

There are three giants that we are waiting for to-day—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 of gigantic stature because he had borne upon hi shoulders the child Jesus—are made great by the burdens they bear. How we are carried to and fro by the giants! If we crave great thoughts we open a volume where the giants have recorded their mighty memories that lift and bear us like leaves upon a rushing stream. We have music within us, but who can awake it save Beethoven or some other giant whose soul was touched with immortal harmonics? These men are made great by the burdens of the millions of hearts they bear. The men of immense fortunes can be great only in the same way. The millionaire is a pigmy until he has deposited his gold in the temple of the spirit. Are there not millions of oppressed hearts and lives for the rich to lift up and bear? Many, perhaps, are indolent and idle. But how many young children there are to whom a pittance from the rich man's heard would open the evertasting doors of hope. The indolent vagabond is to some a scorn and jest, but who will not lament that there is no way to rescue the good and the innocent. We turn our eyes again to the giants of intellect, of morals, and of wealth, but they will be invisible to us until they take upon their shoulders the burden of humanity.—Prof. Swing.

Julies Vincent writes: I am glad you keep up your warfare against dishonest mediums. The Jour NAL is the only Spiritualist paper I know of, that feet perfectly easy when presenting to a friend; easy, because I know that I shall not have to offer apologies for any thing in its columns.

Tucson, A. T., the inhabitants claim, is the oldest city in America. It was originally an Indian village.

Control of the Contro

Witches and Witcherait. 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 he claims she bewliched so that it ran in a circle until it died of exhaustion, has brought into notice the fact that there is an almost general belief in witchcraft, charms, and magic spells among the farming population in those isolated localities, and that there are many old women who are regularly consulted by young and old, and in whose arts and supernatural powers they put the regulated faith. greatest faith. At the trial of the lawsuit mentioned several of these "witch women" testified in the case, and the curious and absurd beliefs they profess were given in great detail. The principal one, and the one most sought for advice and counsel by the community for miles around, is Barbara Fisher, who lives in the Dunkard settlement, five miles from Reinholdsville, in a small cabin in the mountains. She is eighty years old, bent and gray, but is still ac-tive and well preserved physically. She is a sbrewd, cunning old woman and lives alone. She is so independent that she will take the case of no one who is a stranger to her or who she thinks lives in any large town, unless the applicant simply wants her to treat him for a common ailment requiring no "wonder working." A sufferer from hurts, fits, burns, bruises, felons, and similar ailments she will treat at once, and men, women, and children come from near and far to seek her aid. Husbands take their wives and fathers take their children to have her operate on them for every ill. If a child is de-formed, demented, blind, tongue-tied, or unnaturally afflicted in any way, it is taken at once to Dame Fisher. If a farmer has his horse stolen the first thing he does is to consult this old woman and imthing he does is to consult this old woman and implore her to aid in recovering the lost animal and detecting the thief. If there is a fire in the neighborhood the old woman is sought for information as to its cause, and, if it is believed to be incendiary, for a revelation as to who set the fire. If there is trouble with cattle, if a cow is breachy, if crops look bad, Dame Fisher's aid is the first thing sought. She stands ready at any time to extend her aid, and if she fails in what she undertakes it is attributed unsumment to lack of faith in her on the part of the animously to lack of faith in her on the part of the animously to lack of faith in her on the part of the person she is working with. In her healing operations she uses no medicines, but depends upon her "charms." Her "powwows" consist of breathing on the afflicted part, waving the hand over it, accompanied by a few muttered words the purport of which no one understands. The conditions for operating are implicit faith in the mode of treatment, artists confidence in and reverges for the overstant. entire confidence in and reverence for the operator,

and a strict following of her directions to the letter. She will then promise radical cure, and after over half a century of "wonder working" in that community she enjoys an almost universal reputation for infallibility. She is only one of many "witch women" who are consulted by their credulous neighbors. By far the most interesting feature of this backwoods healing art is that part which pretends to work magic spells, charms, curses, bad luck or good luck, or objects of hate or love. The most of these women live alone. Each has a "mystery book," is an ancient volume, printed in the German language, which is consulted when charms are to be worked. Old Mother Roske, who lives near Reinholderille, had the antire forming, paighborhood. holdsville, had the entire farming neighborhood working every nightfor weeks in search of gold, and when they failed to find it she gave as a reason that some of them had a cow with blood in its horn, and until that could be found and killed, and the blood drawn from the horn and spilled on the ground in the moon's first quarter, it would be useless to look further for the treasure. The farmers spent much time trying to find such a cow among their stock, and in case a cow is killed in that vicinity to this day the horns are sawed off in hope the blood may be found and used as directed by Mother Roske, in order that the gold may be found.

In answer to questions asked of the witness at the trial of the case of the old woman and her son mentioned above the following restrictions.

tioned above, the following were given as some of the methods used by the witch women in working their charms. In case a horse is stolen, the thief may be caught and the horse recovered if there can be three hairs from the missing animal's tail found in the empty stall. These three hairs must be cut into equal lengths, knotted in the middle, and then lighted at both ends. This must be done at sunset while the hairs are held on a shovel, near the stable. Whichever way the two ends of the hairs point or turn as they burn will indicate the direction taken barnyard where the sun shines. This acts so upon the thief that he cannot go beyond a certain limit, and gradually and involuntarily turns the horse back to the spot from which it was stolen, and it is only necessary for the owner of the horse to be on the watch to capture him.

To make a person's well run dry ashes of witch hazel are forced into the mouth of a toad, which is then dropped in the well. Cows may be made to give bloody milk by obliging them to trample toads under their feet. Dry cows may be made productive, strokes of lightning warded off, crops increased, enemics bewitched, plagues brought into communi-ties, and evils and blessings laid upon persons at will by these wonder workers by the use of similar charms; and they undertake all such jobs as they may be requested. They will guarantee to stunt the growth of a baby, destroy a rival's beauty, sepa-rate man and wife, settle lover's quarrels, lay at rest a lover's doubts as to the faithfulness of his sweetheart procure desired marriages, or any other thing equally abourd on receipt of a fee for the purpose. If some designing person wishes to separate a man and wife the witch will instruct him or her to get a hair from the head of a woman whose hair is opposite in color to that of the wife of the man in whose family the separation is desired. The hair must under no circumstances be red, however. Then the fact must be ascertained as to which was born the nearest to running water, the husband or the wife. That person must be the one operated on. Something that the husband and wife have worn some time during their lives must be procured and burned, and the hair held in the smoke that rises, and then buried at the side of the house where the doomed couple live, so that the water from the caves may drop on the spot. The name of the person who is being operated upon is then written on a piece of paper and buried where the shadow of something cast by the light of the moon will fall upon it. If the man and wife do not immediately quarrel and separate there is lack of faith in the operator, and he or she must pray while tanding in an east wind three successive days for

faith in the power of the witch woman.

In the potency of the witch hazel the wonder workers chiefly rely, and they use no powders or de-coctions. It is burned to ashes and the leaves and blossoms used. Young women carry its leaves in their bosom as a love charm, and sleep with them under their pillows to make them dream of their lovers, but of the persons who testified in the recent lawsuit only one said that he had never yet had a friend or relative bewitched. All the rest had suffered in some way from spells or been benefited charms. The witness who testified in behalf of the person who claimed that his dog had been bewitch-ed declared that since he had sided with him his well had gone dry, his cows gave bloody milk, and his three weeks' old baby had refused to be suckled, and had grown so puny that he expected it to die at any time. The Justice of the Peace endeavored to ridicule the idea of witchcraft to the persons pres ent, but they insisted in their belief, and he gave the owner of the dog a judgment for \$3 for the loss of his dog, the old woman admitting that she had dosed it to death .- New York Times.

# A Delightful Time.

To the Editor of the Religio-Philosophical Journal: We had a most delightful time at our annual meeting and picnic at Compounce Lake last Wednesday. J. Clegg Wright gave us a most powerful address, taking for a subject, "The Evolution of the Spiritual Life of Man." He was feeling in his best mood and did the subject full justice, considering

the limited time he had at his command.

Mr. Merrill, formerly of New Britain, but now of Hartford, Ct., was controlled to describe spirits, and gave the names of forty-eight persons who had passed to spirit-life, together with their age, place of residence while here, and the cause of their decease, forty-six of which were publicly recognized and property and correct. We will descloring in a most nounced correct. Mr. Merrill is developing in a most satisfactory manner, and gives promise of being a good test medium.

John Winslow. Bristol, Conn., June 28, 1885.

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

Letter from Dr. Babbitt.

Oahepe and the Faithiete-The Medium and Daybreak-Dr. Tanner-Mr. Bowman-Is Nature Demotic!

To the Editor of the Religio-Philosophical Journal-My moderate and on the whole gentle expressions concerning Cahspe and the Faithlists have awakened something of a fierce excitement. I find that every advocate of Oahspe 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. Mr. Bowman has been the most rational and effective advocate of it that I have met anywhere. I account for this from the fact that the words of Oshape are so often given as coming directly from "Jehovih" himself and the admirers seem to work themselves up to an actual belief that the infinite controlling regions of the varieties. belief that the infinite controlling power of the universe is really the author of these words, so that if any one dares to criticise them they deem it a terrible sacrilege. A good example of this is an article in the London Medium and Daybreak inspired by my quiet remarks in the BELIGIO-PHILOSOPHICAL JOURNAL. That paper lashes itself into a perfect turn on the subject does not meet my real points of fury on the subject, does not meet my real points at all but expresses a mortal hatred to my humble self, speaks of my "spleen," my "Phillippic." my "impudence," my "flagrant misrepresentations," sneers at me and ends off by crying "shame!" etc. .The spirit is, that other people should be crushed to the earth rather than have their idol touched. It strikes me that Dr. Tanner has caught a little

of this over excitable spirit in speaking of Mr. W. C. Bowman, and has not yet been softened down by the new Bible. He accuses him of "fraud," "false hood and slander," of being a "vampire," a "Pharisee of Pharisees," a "wolf in sheep's clothing," an "impostor," and other things which would astonish people in Cincinnati and other places where he is beef known. I do not know whether he has done wrong in connection with the "Faithists;" he will be able to defend himself or if convinced of having done wrong I think will be disposed to confess it, but I know that in Cincinnati his whole soul was devoted to advocating the great points of Oahspe and its community system, preaching it before the Spiritual Society there for which he was the lecturer, with unbounded enthusiasm utterly regardless of the fact that he was driving his audience away by so doing the subject being unpopular. In fact his whole conduct seemed to be devoid of any selfish feeling, he being ready to sacrifice himself for the great cause. His conception of money matters was gained to a great extent from Oahspe which in con-nection with a true community system condemns il use of money as the root of untold evils. From this cause Mr. Bowman may have considered it right to spend freely the money that belonged to the whole community. His daughters, one of whom Dr. Tanner criticises, were considered very pleasant and amiable young ladies in Cincinnati, it being thought unfortunate, however, that their Southern ducation had made them unaccustomed to general

Now I must say as I have said before, that Oahspe has some masterly points in it, and may be very profitable to read and study, if considered like any other book, a work that has come through a human brain, with human imperfections in it. I shall watch with interest, too, the progress of the Faithists in their community system, believing them to be, as far as I know, an intelligent class of people, with a move in the right direction, but I believe that a still higher conception based on the infinitely expansive nature of man and his boundless leve of liberty, has yet to be worked out before an absolute success will be achieved. In considering this subject the Medium and Daybreak says: "The universe is governed on principles of absolute despotism. There is no freedom anywhere." Has not the study of Oahspe led him to any higher conception than that? The fact is the liberties, the diversities, the individualities of nature are absolutely infinite, but this liberty, of course, is harmonized by law. "Diversity in unity," "unity in diversity"—this is the eternal system. How often I impressed this truth upon Mr. Bow-man. He declared that the Faithists had a system of perfect liberty. On testing them, he thinks they E. D. BABBITT. 20 University Place, New York.

# Notes from Onset.

To the Editor of the Heligio-Philosophical Journal: The Nation's ever memorable 4th of July was obday was every thing that could be desired—clear sky, genial air, and cool, refreshing breeze from the waters of old ocean, giving the vast multitude assembled an invigorating inspiration not easily to be forgotten. The largest train that ever brought people to Onset, came in about 11 o'clock A.M. from Boston and way stations, leaving at Onset more than one thousand people.

From some misunderstanding on the part of the Lecture Committee, the services of our old friend of Detroit, Michigan, G. B. Stebbins, were not consummated, and we were disappointed in not having a chance to listen to his words of counsel and advice. However, Mrs. Wood, a lady who is becoming familiarly known to the people at Onset as Mrs. M. S. Townsend Wood, was engaged, and her oration was delivered to the people present before the multitude on the somewhat delayed Boston train arrived, con-sequently the writer did not hear her remarks and cannot speak of them from knowledge, but trusts that, as usual, they were befitting the occasion.

At 12 m. there was a band concert, given at the grand stand by the Middleboro Cornet Band, to an audience of more than 3,000 people.

The Werner's Musical Comedy Company gave an entertainment at the Temple, afternoon and even-ing, to good audiences. Yachting, boat racing and fishing were among the sports in the bay. The day's sports concluded with a fine display of fireworks at o'clock P. M., over the water in front of the Grove Mediums of almost every phase of phenomena, have arrived at Onset, and are prepared to furnish their sitters with all the needed evidences of fact or fiction, as judged by the credulous or incredulous persons present.

The regular camp meeting of the season of 1885. will commence with Dr. F. L. N. Willis, of Boston, as speaker, Sunday, July 12th. Mrs. J. T. Lillie and Giles B. Stebbins will be the speakers on Sunday,

Sunday, the 5th, services were held at the grand stand at 10 A. M., consisting of short speeches, recita-tions and singing by volunteers already at the Grove. At 3:30 P. M. there was a Fact Meeting, an audience of about 500 people entertained by a class of the firm believers in cloth-manufacturing spirits. Mr. Whit-lock said in his remarks that this meeting was held ostensibly to advertise mediums, as it was through them that good was done for the people.

W. W. Curbier.

Onset, Mass., July 5, 1885.

# The Ghostly Mystery at Mt. Kisco.

The little town of Mt. Kisco, about an hour and twenty minutes' ride from New York on the Harlem Road, is just now steeped in mystery. The mystery emanates from the Hubbell mansion, a quiet old house which stands back from the Albany turnpike in the cool shade of its many trees. Certain manifestations of the order generally contemporary with table-tipping and the exaction of a moderate sion fee have taken place there recently, and the one thousand people who constitute the population of thousand people who constitute the population of the town are sitting up o' nights to talk about it. Friends have investigated the spiritualistic "thump!" thump!" and neighbors have listened to the sweep of ghostly garments, but no explanation other than the supernatural one has yet been forthcoming. Yes-terday morning Miss Lizzie Hubbell, the only mem-ber of the family living in the house, looked up her rooms and fied before the army of would-be investi-

rooms and ned before the army of would-be investigators.

When a Tribune reporter went up to interview the ghost recently he was thus compelled to talk through the keyhole, but even when laboring under these disadvantages the ghost made a good showing. From the practically unanimous testimony of the neighbors the following story was gleaned. The place was occupied for many years by George Habbell, whose wife, Mary, survived him, dying a short time ago at the age sighty-four. Since her death her granddaughter, Miss Lizate Rivibel, has retained two or three rooms, but the nest of the house has been occupied by the family of the Lev. Dr. A. D. Madeirs, of the Mount Lieu Presidents was to be always sweeping, and these sweeping souples, say the entirely versations and respectation resignation, are interparated with the throughter regards in he rooms ferment occupied of as a. A. D. A. D. School, and the house outside of the languistic was made a pottage stoud outside of the languistic for many the nearly was accounted to as a. A. D. A. D. School, and the languistic was a particle stoud outside of the languistic for many the nearly was a supplied to the languistic for a particle stoud outside of the languistic for many the languistic formers.

sounds are heard at all times during the afternoon and evening, it is said, but never in the morning. Any particular number asked for has never failed to be given, and questions regarding the Hubbell family are promptly answered, while the slience of fate is maintained on all other matters. These things are vouched for by Dr. Madelra, who has necessarily had them thrust upon his attention from his occu-pancy of the house, by Dr. Teller, Walter F. Guinand, Mr. Drumgole, editor of a local paper, and others, who without putting any faith in the popular idea of Spiritualism are puzzled to account for them. Gilbert Hubbell, who lives in a half-deserted house a little further up the road, believes that the sounds are caused by his mother, and that she and a thou-sand other spirita are having a convention in the cel-lar. The credulous neighbors are going to hire a medium to investigate it scientifically.-New York Tribune.

### Notes and Extracts on Miscellaneous Subjects.

Beans are the "staff of life" in Mexico. It is said that 35,000 physicians are needed in Eu-

opean Russia alone. It is said there are only about a dozen wooden houses in London.

Alexander Pope was humpbacked and had a crip-ple's legs; so did Cowper.

Thirty-six persons are reported to have starved to leath 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

arm 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 win-There are at present in the United States 116 med-ical schools, and there is one physician to every 585

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 \$1,800 per annum, and the cook is paid a

imilar 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 re-

ceive 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 bountles 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 em-ploy of various arms-manufacturing concerns. Mr. Young, the colffure of the Princess of Wales, begins dressing hair at 7 o'clock in the morning of a

drawing-room day. So great is the anxiety to re-ceive 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

oat on it and the drill does not penetrate the rock, s 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 omnipresent 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. Twenty-three years were occupied by the missive 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 caterbillar, 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. Newton, 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 power spring. triches 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 Presi-

dents 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 4,575 workmen, paying annually \$2,058,750 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 with-in 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 dis-

covered 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, Arkansas, is turning black. About six months ago he noticed that the skin on his chest showed 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 lags became discolored. Recently small spots have made their appearance on his checky, forehead and neck. This gradual discoloration, it is believed, will continue until the man's skir becomes wholly black, or, rather, very dark brown. The physicians who have examined the case pressumes the affection to be one of which them is no record in medical frost-ties. A diagnost besture about the amendy a that Hemming's senters health is it as a skir impaired.

### Levitation.

MENTAL PROPERTY.

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. One of these itinerant exhibitors, in the full glare of a tropical sun, will commence his performance seated upon the ground in front of a hotel or private residence, by covering himself with a cloth or basket, and after remaining thus concealed for a few minutes he will throw off the covering and be seen seated, crosslegged, in the air, without the least visible means of support, and any person present is permitted to try any experiment to test the question of deception, such as thrusting a cane or the arm underneath, and by a sweeping movement prove that no possible ob-struction exists to its passage in any direction. At first a few ecientific men and others who af-

fected to be always ready to do battle for science, de-nied the authenticity of the accounts of these facts. They said they were violations of the law of gravitation, and therefore impossible, but no scientific er other well-informed man denies them now, because it is well known that the first accounts like all succeeding once were substantially correct, and the tes-timony is overwhelming and unimpeachable. The juggler does sit in the air without material support.

Juggler does sit in the air without material support. So science in the persons of its living representatives is ominously silent, as it always is when it possesses no clew by which it can unravel a mystery.

There is no mystery in these performances to 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 and as these become in spirit life, upon their low planes, the best mediums on their side for the exercise of power through earthly mediums, there is no difficulty in accounting for such proficiency in producing levitations, and various other spirit mani-festations. Both spirits and mortals there, have been for thousands of years in advance of the rest of the world in their knowledge of the occult means of producing spiritual phenomena, and this very feat of resting without support in the air was practiced in India in ancient times, for Philostratus who lived in the second continue that the second in the second century, states in his "Life of Apollo-nius of Tyana, that the latter saw the Brahmins of India suspended in the air at the height of two

cubits, and walk there without visible support.

In our own country and in England, some remarkable instances of levitation by spirit power have occurred, and more especially with Mr. D. D. Home. The following brief account of one of these, I take from the "Discussion on Spiritualism" between Mr. S. B. Brittan and Dr. B. W. Richmond, p. 248. Mr.

Brittan says:
"On the 8th of August, 1832, several gentlemen were assembled at the residence of Ward Chency, Esq., Manchester, Conn., where in the course of the evening very remarkable demonstrations occurred. One of the editors of the Hartford Times was present, and from his account of the exhibition as published in that paper, I cut the following paragraph.

"Suddenly and without any expectation on the part of the company, the medium Mr. Home was taken up in the air. I had hold of his hand at the time, and I felt of his feet; they were lifted a foot from the floor. He palpitated from head to foot with the contending emotions of joy and fear, which had a high transparence of the way taken. choked his utterance. Again and again he was taken from the floor, and the third time he was carried to the ceiling of the apartment, with which his hands and head came in gentle contact. I felt the distance from the soles of his boots to the floor, and it was nearly three feet. Others touched his feet to satisfy themselves."

themselves."
At one of the meetings of the Committee of the London Dialecticat Society—appointed to investi-gate Spiritualism—a paper was read by Mr. Jenck-en, a London barrister, and published in the report of the Committee, from which I extract the follow-

ing:
These levitations you will find recorded as having occurred as far back as the year 1317, and another instance took place in the year 1697. Goethe refers to this wonderful phenomenon in his life of Phillipinari. 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 Adare Manor, for twenty or thirty yards. As regards the lifting of heavy bodies, I can myself testify I have seen the semigrand at my house raised horizontally eighteen inches off the ground, and kept suspended in space two or three minutes. I have also witnessed a square table lifted one foot off the ground, no one touching it, or being near it, a friend present seated Cancer of the Tongue. on the carpet and watching the phenomenon all the time. I have seen a table lifted clear overhead six feet off the ground, but what is more remarkable. have seen an accordion suspended in space for ten or twenty minutes, and played by an invisible agency."

—Dr. Crowell in Primitive Christianity and Modern Spiritualism.

# 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 consump-tion 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 Piscovery."

# 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 dross 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 for outside the reaches ty far outside the range of human conception.

# We Caution All Against Them.

The unprecedented success and merit of Ely's Cream Balm-a real cure for catarrh, hay fever and cold in the head—has induced many adventurers to place catarrh medicines bearing some resemblance in appearance, style or name upon the market, in order to trade upon the reputation of Ely's Cream Balm. Many in your immediate locality will testify in highest commendation of it. Don't be deceived. Buy only Ely's Cream Balm. A particle is applied into each nostril; no pain; agreeable to use. Price fifty cents; of druggists.

Thirty-six persons died in London last year from

# The Terrible Drain

Which scrofula has upon the system must be arrested, and the blood must be purified, or serious consequences will ensue. For purifying and vitalizing effects, Hood's Sarsaparilla, has been found superior to any other preparation. It expels every trace of impurity from the blood, and bestows new life and vigor upon every function of the body, en-abling it to entirely overcome disease.

The strawberry crop of the Eastern shore, Maryland, is more profitable than the oyster crop.

# How to Save Money.

and we might also say—time and pain as well, in our advice to good housekeepers and ladies general-ly. The great necessity existing always to have a perfectly safe remedy convenient for the relief and prompt cure of the ailments peculiar to woman-functional irregularity, constant pains, and all the symptoms attendant upon uterine disorders—induces us to recommend strongly and unqualifiedly Dr. Pierce's "Favorite Prescription"—woman's best friend. It will save money.

Lord Palmerston had caricature legs, and so did

The President of the Cambridge, Mass., Fire Ins. Co., recommends Hood's Sarsaparilla as a building up and strengthening remedy.

General Grant and Phil Sheridan are both duck-

legged. A resident family physician—a bottle of N. K. Brown's Ess. Jamacia Ginger in the house. "N.K's."

Mary Anderson is an expert rower. Many imitators, but no equal, has Dr. Sage's CaOLD AGE.

How Man's Lease of Life may be Lengtheued.

The possibility of prolonging life has dicted. The practical thing to consider "Aver's Pills are

### THE BEST

remedy for sick headache, arising from an impure state of the stomach, and are I now rejoice in a renovated system, and the mildest and best purgative in the my health is restored." John Slaubaugh. world. They were first recommended to Eglon, W. Va., writes: "I think very me, by my mother, thirty years ago." highly of Ayer's Pills, and use no others. Mrs. J. G. Smith, Campbelltown, Ga., They cured me of Dyspepsia." W. E. says: "I have been cured of Rheumatism, Quivey, Jackson, Mich., writes: "Ayer's and am now enjoying good health, through | Pills are the best thing I ever found for the use of Ayer's Pills. I am nearly Sick Headache." M. J. Mead, Sr., Canseventy years of age." Mark Johnson, ton, Ind., writes: "Ayer's Pills have Monterey, Mexico, says: "I have used afforded me great relief from Liver Com-Ayer's Pills for the past thirty years, and plaint, of fifteen years' standing, and from um satisfied that I should not now be alive | Constipation. I was had it not been for these Pills. By using them I have been enabled to avoid the bilions diseases peculiar to this climate." with Dizziness, Indigestion, oppression J. V. Thompson, Mount Cross, Va., says: after eating, and general Nervous Prostra-"Aver's Pills gave me quick and

### HAPPY RELIEF

from bilious and sick headaches. I have now used them for two years, with in- "I was troubled, for some months, with creasing satisfaction." M. V. Watson, a disordered liver, and began to fear an 152 State st., Chicago, Ill., says: "One enlargement. After using only one box year ago I was induced to try Ayer's of Ayer's Pills I am entirely cured." Pills as a remedy for Indigestion, Con- J. Tabor, M. D., Jefferson, Penn., writes: stipation, and Headache, from which I "I have prescribed had been a great sufferer. I found the action of these Pills easy, and obtained prompt relief. In continuing their use, a AVER'S Pills single Pill, taken after dinner, has been all the medicine I have required. Ayer's in cases of Dropsy, as well as for many Pills have benefited me more than all the abdominal disorders, and their use has medicines ever before tried." D.T. Sum- been attended with excellent results." mers, P. M., Wayside, Kans., says: "My wife suffered, for several years, with Costiveness and Sick Headache. She was Prepared by Dr. J. C. Ayer & Co., Lowell, completely cured by using Aver's Pills."

# THE COMING MAN.

Among the many attainments which we may reasonably expect the coming man to possess, will be a perfect knowledge of ecommanded the serious attention of emithe human system. He will also have a nent scientists, and the discovery of thorough appreciation of the importance some compound or clixir capable of pre- of Ayer's Pills, as a means of keeping the venting or suspending physical decay, has system in a healthy condition, and of their been, more than once, confidently pre- power to care Dyspepsia, Liver Complaint, and Sick Headache. Wm. Taris, however, the prolongation of life by rant, Alexandria, Va., writes: "Being a proper care of the health, one of the victim of that horrible disease, Dyspepsia. best means of maintaining which is the I decided to try Ayer's Pills. In a few days occasional use of Ayer's Pills. S. C. my appetite returned, and, by excreising Bradburn, Worthington, Mass., says: a little care in the selection of my food, I could eat a hearty meal and not feel

# DISTRESSED.

### TROUBLED

tion. I now feel like a new man, all owing to a few hoxes of Ayer's Pills." John C. Bobenreith, Elgin, Ill., writes:

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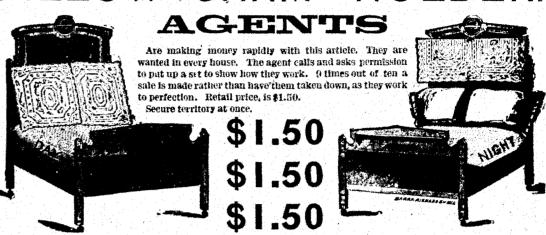
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irenamental of the two forces generated at the two extremities of disintegration, and as these forces are the sent and spirit of the sine and acid solution, so the material organisms on this side constitute the continent, the groundwork of all the operations instituted through spirit manipulation for the furtherance of the process of the reincarnation of the spirit. For the presentment of the phenomenon what is the formula? of the phenomenon what is the formula? What are the essential factors to even a par-

tially satisfactory solution of the question?

1. The spirits with their desires to return. The forms on this side with the complementary desire.

3. The mediator or medium for the transmutation, transfiltration 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 es-sential 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 tangi-bility, 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 cor-

respondentally 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 at-tainment of this object. This attainment can only be secured through more perfect condi-tion; 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

# 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-pneumic 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 pneumic force. You will not only find this condition and manifestation to obtain among Spiritu-alists, 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

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 re-mote from spiritualistic influences. The ef-forts to materialize have been thus far abortive attempts to fix a tangible degree of reincarnate 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 three thousand years, including all the antitus in a solution of three thousand years, including all the antitus in a solution of three thousand years, including all the antitus in a solution of three thousand years, including all the antitus in a solution of the oil region in Pennsylvania, near three thousand years, including all the antitus in a solution of the oil region in Pennsylvania, near three thousand years, including all the antitus in a solution of the oil region in Pennsylvania, near three thousand years, including all the antitus in a solution of the oil region in Pennsylvania, near three thousand years, including all the antitus in a solution of the oil region in Pennsylvania, near three thousand years, including all the antitus in a solution of the oil region in Pennsylvania, near three thousand years, including all the antitus in a solution of the oil region in Pennsylvania, near three thousand years, including all the antitus in a solution of the oil region in Pennsylvania, near three three thousand years, including all the antitus in a solution of the oil region in Pennsylvania, near three thre

If the sulphate of size formed by the distri-tegration of the size plates and said solution by the action of the galvanic cell, returns to the size and sulphuric acid, to the form of its previous existance when it is resolved, then the substance of materialization returns to the medium and persons yielding the psyche and pnouma, in the same form that it existed before its extraction. In neither case is there such a return at the dissipation of the materialized molecules or

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 materi-alization, involving the principle of disinte-gration and affinity of atoms, and segrega-tion 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 progrees 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

Different minds possess different qualities of thought. These thoughts are constantly subject to, and are undergoing, change. 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 Spiritto-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 conto 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 earthy, 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 devia-

In presenting the science of phenomena I have given you the law of the correlation of 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 manithere is reached wondrous physical mani 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 biunity of action as exemplified in the disintegration (dematerializaplified in the disintegration (dematerialization) of the zine 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 interchangability 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 | days, blue sky, soft air and a balmy breezesatisfactory 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-incarnation.

If a partial uniting of a spirit with the mind of a medium be possible under the application of a partially understood and ap olied law, then if there be a universal centron of psychic and pneumic power, a central and all-presiding mind called God, or whatsoever name may be given Him, that centron can and may unite itself with a visible human personality whenever such a medium or mediator is developed for the manifestation of that that retaining centron manifestation of that potential centron. 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 civil-ized 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, con-clusively 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.

ton, where contralisations may be destined of the cleanity great to control the destines of the cleaning of chroncivilized world, with such a change of chron-ological 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 sig-

nificance 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 in 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 stored 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 disintegra-tions 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 pneumic 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 appro priated 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 theocrasis 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 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 Hem-lock 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 Shirly (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 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 Lucetta is dead." She had no outward knowledge of the letter. The writing was correct except the name, 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 Swith, 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 undonbted 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

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: 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. 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

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 ne denied it ail, 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. "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 Alleghany

ship, a pleasant town among the Alleghany 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 Ranger of Light. The 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 licity, 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 appre-

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 grammer, seemed to lose himself 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

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 par-ticular 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, the town clerk, and, while looking over some writing with him, laid it where he saw it. He started back and said: "Grand father'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

and known to very few. She was fold 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 prac-tice 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 versalts is propertioned at her home. acity is unquestioned at her home.

One more narration of this kind must suf-

fice. 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 it." She then set a moment thoughtfully. 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 married woman whose nusoand and 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 and the search of some whole of some what are signed as a registered country had of some 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 occupled the room where it was kent in a locked drawer, was suspected, and 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 right 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 aim?

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 pleas-ant 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 grave in the forenear subject. "Whence 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 aua Latin grammer, seemed to lose nimself 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 son, and for once the rule that no prophet hath 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 Cassadaga, 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. A. H. Low.

Duke Centre, Pa., July 7, 1885.



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