No. 22

Readers 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 organ-

ization of new Societies or the condition of old ones movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

### CONTENTS.

FIRST PAGE -Solar Physics .- A Lecture Delivered by Adam Miller, M. D., before the Chicago Philosophical Society.

SECOND PAGE, - Swedenborgism vs. Spiritualism. Mr Beecher's Sermon on Design in Creation. Victor Hugo.

THIRD PAGE.-Woman and the Household. Magazines for July not Before Mentioned. Book Reviews. Sam Jones Revivalist. Miscellaneous Advertisements.

FOURTH PAGE,-Higher Possibilities - George Elist. A Defense of the Public Schools. Curious Manifestations. Canadian Supersti ion. One of Plymouth's Noted Characters Passes Away. Victor Hugo's Spiritual Views. Gen

FIFTH PAGE.—Quick Time. First Spiritual Temple, Boston. Lake Pleasant Camp. General News. Miscellaneous

SIXTH PAGE .- A Patch of White Violets. Sense Impressions -Premonitions-Overshadowing of Coming Events. The University of Michigan. Mrs. A. L. Underhill-The Missing Link. The Mormons. The Pettibones. Notes from Onset Bay. Reading Thoughts. The Spirits. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE -Victor Hugo's Creed. The Nisgara Falls Park, Miscellaneous Advertisements.

RIGHTH PAGE -- An Adirondack Mystery. Tests of Spirit Presence. Guset Camp Meeting—Birthday Greeting to Mrs. W. W. Currier. The 'Mad Cure." Miscellaneous

# SOLAR PHYSICS.

A Lecture Delivered by Adam Miller, M. D. before the Chicago Philosophical Society.

(Reported for the Religio-Philosophical Journal.)

I hesitate not to say, in the opening sen-Society of Chicago, that if we were as destitute of the light we receive from the sun as we are ignorant of its origin, source, and the mode of its operation, we would now be in total darkness. If we were as destitute of the heat we receive through the agency of the sun as we are ignorant of the cause which produces it, and the means through which the supply is kept up for thousands of years in succession, we would now be suffer-ing the rigors of an arctic winter, and the desolations of a perpetual polar night. This assertion may be startling to some who are in the habit of taking for granted all they read in books, especially if the author of a book has gained a notoriety for having a thorough acquaintance with the subject on which he writes. But in all philosophic and sober thinking minds there will arise doubts, where different persons of equal pretensions to knowledge, write on the same subject, and make very different and conflicting state-ments, as the result of their scientific investigations.

If a commission of twelve scientific men were appointed by the authorities of a government to examine the mechanical construction and operations of some new machinery, and each one claiming to be an expert in mechanics, it would be reasonably expected that there would be harmony, or at least a general agreement in their report as the result of their examination; but how would the matter stand if we found, on examining the reports of the different individuals of such commissions, that there was a divergence of opinions, and that many of the statements of these pretended experts were not only in conflict, one with the other, but were in direct conflict with some of the known and well established laws of physical science? In such a case we would not only be inclined to doubt the truth of their statements, but to reject them altogether as hav-

ing no scientific value to us. Now, let us apply this to the subject under consideration. We have not requested any one to examine the construction and opera tions of our solar system; but men claiming the highest scientific knowledge, after years of arduous toll and diligent research in the department of solar physics, have voluntarily given us the result of their investigations. Their reports are before us, submitted to us for our examination, and we may well ask the question, What have we, and how much do we know on this subject? We know that the sun shines, and that some days are much warmer or colder than the average temperature even in the same latitude and the same season of the year. Our great ancestors knew the same thing. The wild savage that roams through the forest or over the prairies, knows the same thing without the knowledge of lefters or oral instruction. In this knowledge we stand on a common level with the whole human race.

It is true that great progress has been made in the past fifty years in the department of instrumental astronomy as well as in other departments of knowledge. There are, however, some things now claimed as fundamental truths in science and classed among the boasted discoveries of the past half century, that will finally have to yield to the presents of a more rational philipsophy and more applications reason. A many critical many property poons with and as a series poons.

any one who, with independent thoughtdares to attack old and long cherished theories, and will not only raise its hand to strike down new theories, but often aims its heaviest blows at the one who has the temerity to offer them to the public.

There are two theories which I shall oppose in this discussion; they have been asserted and maintained by leading scientists until they have become dogmas in science.

until they have become dogmas in science. The one is the so-called correlation and conservation of energies or forces; and the other is the direct radiation of heat from the sun. Neither of these can be proven by arguments based on solid and well established facts. Since our knowledge is so exceedingly limited in the commonest things in nature, we should build our theories on what we know to be true, for there are truths in nature that we know, as well as mysteries that we cannot comprehend. Theories built upon the solid foundation of truth will stand; those built on hypothetical speculations are liable to go down with the thousands of old and long cherished theories that have gone in the same way. Mr. Grove, himself one of the strongest advocates of the correlation and conservation of forces, says:

"There are so many circumstances of dif-

"There are so many circumstances of difficulty attending cosmical speculations that but little reliance can be placed upon the most profound. We know not the origin and most profound. We know not the origin and source of terrestrial heat; still less that of solar heat. We know not whether or not systems of planets may be so constituted as to communicate forces, so that forces which have hitherto escaped detection may be in a continuous or recurring state of interplaners."

It is well stated by this author, that "we know not whether this interchange of forces does exist." Here is the shifting sand upon which a great part of the superstructure of correlation and conservation of forces is built, which claims for its basis the invariable quantitative relation between motion and heat, or the mechanical equivalents of heat. The ever recurring doubts expressed, and the contradictory statements of different authors indicate very clearly that these theories are not established on the solid rock

of well proven facts.

We claim that a partial acquaintance with some of the known and well established laws of physical science will afford us a sufficient ground for an argument against theories that come in direct conflict with these laws. Another ground for an argument against many of the untenable speculations of astronomers and philosophers is the fact al ready referred to: the divergency of opinions between different writers of equal opportun-ities for observation in the department of solar physics. Prof. C. A. Young, of Dartmouth College, in his published lecture on the sun, says:

Some facts, indeed, can be stated with confident certainty, but to a very great extent our ideas regarding the solar constitution and the modes of action are based upon mere hypotheses of a greater or less plausibility, and I am free to confess that my own studies, for the past few years have done quite as much to unsettle for me old beliefs, as to establish new ones."

The one branch of solar physics which demands our especial attention on this occasion is solar radiation, including light and heat, in reference to which two subjects there have been the most fanciful and extravagant speculations of any subject connected with celestial dynamics.

Dr. Henry Raymond Rogers, in an article published in the Chicago Tribune some time since, gave a summary of the different ex-planations of science of the cause of light and heat from the sun. He notices four the-

1. Combustion of cosmical substances fall ing into the sun.

2. Arrest of motion of such cosmical substances. 3. Contraction of the solar mass

4. Dissociation of compound bodies in the sun's substance.

Dr. Rogers urges strong objections against the foregoing hypotheses, and principally because "they stand in direct opposition," as he says, "to the inexorable laws of the correlation and conservation of forces." Dr. Rogers is one among many who sees that the commonly received theories in solar physics cannot be reconciled with the dogma of correlation and conservation of energies, and the mechanical equivalents of heat. The one or the other must be abandoned.

The late and much lamented Prof. Mitchell, one of the brightest names in the history of our country, in his popular astronomy

"We are compelled to acknowledge that up to the present time science has rendered no satisfactory account of solar light and heat. Whence comes the exhaustless supply scattered so lavishly into space in every di rection we know not. Doubtlessly the time will come when these phenomena will be explained. Persevering and well directed observation will in the end triumph; but these are matters that must be consigned to the researches of posterity."

Similar sentiments, as already stated, have frequently been expressed by distinguished astronomers, while various theories which at first appeared to be plausible, have been abandoned from a want of sufficient proof to defend them against just criticism. One thing is undoubtedly true, and this is, that the theory of the correlation and conservation of forces cannot be reconciled with the present theories of solar radiation. In the local corresponds to what would be obtained in the sun's surface through electric conditions. abandoned from a want of sufficient proof to

no loss of force, while in the latter the same science sees, or pretends to see, the impending doom of worlds from an exhaustion of the store of energy by which they are kept in motion. Scientists are already singing the funeral dirge of our own planet, and have determined on a time when the last man

shall burn, or freeze to death, or be drowned in a mighty flood. Alexander Winchell, who is high authority in scientific circles, says:

"There is a gradual disturbing force which is destined to interrupt the existence of the present terrestrial and cosmical harmony. The earth is destined to fall upon the sun, and the same desting awaits every planet. and the same destiny awaits every planet; and the time must arrive when all the mat-ter of the solar system will be aggregated in

one cold dark mass." Mr. Winchell further says:

"The course of nature is tending toward an end. The final aggregation will be a stage of total equilibrium and stagnation of all forces of matter. No heat, no light, no motion, no life, no change,—but the eternal

death of a cosmical organism."

What harmony is there between such a fearful picture of an impending doom of worlds and the correlation of forces which contends for the mechanical equivalents between heat and motion throughout a cosmical universe? There is absolutely none. Science must finally abandon the one or the other, or strike a happy medium between these two extremes and recognize an infinite mind and

controlling power and will in the universe. Spectroscopic analysis claims to give us some light on the solar constitution, and indicates the presence, in the sun, of some of the metals and minerals found on our earth. These, it is contended, must be in an incandescent state in consequence of the extreme degree of heat in the sun; but in reference to the cause and extent of this heat science has failed to give us a satisfactory answer. has failed to give us a satisfactory answer. The estimates that have been made of the intensity of the sun's temperature range from 3,000° (Fahrenheit) to 50,000 and 100,000; several have estimated from 4,000,000 to 5,000,000, while the astronomer Secche contends for 18,000,000 of degrees. It has been estimated by a celebrated French astronomer that if the total quantity of heat amitted by the sun were avelocityly

of heat emitted by the sun were exclusively employed to melt a layer of ice closely surrounding the solar globe, that quantity of heat would be sufficient to melt in one day a layer of ice ten and one-half miles thick.

Prof. Tyndall says:

"The heat emitted by the sun in one hour is equal to that which would be produced by the combustion of a Leam of coal sixteen

Prof. Young estimates that to produce a sufficient heat for the sun to melt its way out from a layer of ice closely enveloping it at the rate of forty feet per minute, would require the combustion of a layer of coal thirteen feet thick to be consumed every hour over the whole surface of the sun. Another astronomer estimates that "to keep up the present rate of .solar heat, according to the ordinary laws of combustion, it would require a layer of coal ten feet thick extending over the whole surface of the sun to feed his flames a single hour." Bishop Warren says in his "Recreations in Astronomy," the sun would melt 287,290,000 cubic miles per second. He is a fine scholar and a great preacher, but excuse me from taking his as-

tronomy. In reference to the brilliancy of the sun. astronomers are still further apart in their estimates. Huggens estimates the light of the sun to be at least equal to 765,000,000 times that of the bright star Sirius. Walleston calculates it to be equal to 20,000,000 the light of said star. Bougner, the first inventor of the heliometre for measuring the surface of the sun, on comparing the light of the sun to that of the full moon, draws the conclusion that the illuminating power of the sun is equal to 300,000 that of the disc of our satellite, while Walleston found the illuminating power of the sun to that of the moon as 801,072 is to 1. That all these extravagant estimates are uncertain and unreliable may be inferred from the difference between these results. Guilleman says: "The difference is so enormous that we are unable to explain it; it is an estimate that should be made over again," or as we sometimes say, "Guess

Now, so long as these estimates are based apon the assumed hypothesis that the sun is in a state of combustion consuming cosmical matter, so long will these extravagant and widely different statements be made, which can be of no scientific value to any one seeking for truth. No experiment can be made to verify any of these statements. We must regard them as mere conjectures or guessing in the name of science. This destroys our confidence in other statements on other subjects without sufficient evidence to establish them as facts in science. The dogma of the indestructibility of force and the conservation of energies must be classed under this head of guessing that it is true without proof.

It is astonishing to see how a popular as-sembly of people will listen to, and applaud the statements of, a lecturer while he contradicts himself and runs riot on common sense and reason. Prof. R. A. Proctor, the astronomer, who has written a number of books, and uniformly condemns in his last book what he had given in his former works,

The great centre of our system gives out every second the same amount of heat that would be obtained by burning about eight times the whole supply of coal supposed to evict on this earth? exist on this earth.

Again Mr. Proctor says:

"The hideous groanings of the earthquake are surpassed a million feld by the disturbance of every square mile on this inflamed sea. This is no idle dream. This great centre of our solar system, the central heart pulsates with life, and will continue to do so

till the fuel is exhausted."
He asks this question, "How does the sun maintain this fire?" and answers by noticing two theories that have found strong advocates among scientific men. The one is by the downfall of meteoric matter, and the other by the contraction of the substance of the sun by which his heat is maintained. Mr. Proctor evidently inclines to support the first theory, but utters the fearful prediction that in any case there is certainly a time in the far future when the sun's heat will be exhausted; but suggests a way in which the perennial supply may be continued. He says:

"Our sun is travelling along through space, carrying with him the planets and the comets that circle around him as he sweeps onward, and it may be that he comes to new regions of meteoric matter; or as it were to fresh fields and pastures new where the supply may be renewed."

Again he adds:

Again he adds:
"There is this process of exhaustion which will one day come to an end."

Prof. S. P. Langley, whose distinguished services in the department of solar physics are highly spoken of in scientific circles, published an article in Appleton's Journal some years ago, in which he said that "a column of ice forty-five miles in diameter, and reaching out into space to the lunar orb, so as to make a bridge to the moon, would, by the full force of solar heat, be melted and dissipated into yapor in less than a second of dissipated into vapor in less than a second of time; and that all the coal fields of Pennsylvania would last considerably less than the one thousandth part of a second to keep up

the present rate of emission of solar heat."

This same Prof. Langley, in the last December number of The Century, under the head of "The New Astronomy," has the following:

"Let us suppose that we could sweep up from the earth all the ice and snow on its surface, and gather in the accumulations which lie on its arctic and antarctic poles, commence building with it a tower, greater than that of Babel, fifteen miles in diameter, and so high as to exhaust our stores. Imagine that it could be preserved untouched by the sun's rays while we built on with the accumulation of successive winters until it stretched out 240,000 miles into space, and formed an ice bridge to the moon, and that then we could concentrate the sun's whole radiation, neither more nor less than that which goes on every moment. In one second the whole would be gone, melted, boiled and dissipated in vapor; and this is the rate at which solar heat is wasted."

Now, I see no difference in this new as tronomy from the old published some years ago, save this. In the former estimate he had a bridge of ice forty-five miles in diameter reaching to the moon, and said it would melt in less than a second of time. In the new astronomy he estimates a bridge fifteen miles in diameter and says it would melt in one second of time. Now, in all soberness and seriousness, do these writers think they can indulge in such flights of rhetoric and contradictions of well known physical laws, as well as contradict themselves, and make us take it in as "the latest discoveries in sci-Does not Professor Langley know that the sun's rays will not melt ice nor snow on high mountains. Even in tropical climates there are mountains covered with the snow and ice of many years' accumulation. And why? Simply because the sun has no power where there are no aqueous vapors in the atmosphere to act upon the rays from the sun, and produce the amount of refraction that is necessary for the development of heat. Here is the whole secret of solar heat on the different planets of the solar system. It increases or diminishes with the refracting or non-refracting power of the atmosphere of the different planets. This is a matter of absolute demonstration. The aqueous vapor of the atmosphere, so far from absorbing the heat from the sun's rays, as Tyndall, Proctor & Co. tell us, actually increases the heat. This can be demonstrated by an ice cold water lens—concavo convex—in the form of our atmosphere. I have passed sunbeams through eight inches of cold water, and kindled a fire from these rays, with a lens of my own construction without perceptibly changing the temperature of the water. Professor Tyndall's experiment before his audience of passing heat through ice was nothing more than this action of a lens on the rays of light. Interplanetary space is cold and dark beyond any of our conceptions of cold on this earth, and the sun's rays passing through this cold space only become heated in their passage through the atmosphere of the planets. The light from the sun is undoubtedly electric, and the planets are so many dynamos planted in space, rotating with an immense force, generating an amount of electricity that cannot be expressed by human figures nor comprehended by human thought. The sun holds the planets and comets by the tremendous grasp of his attraction, and pushes them from their perihelion by the power of his repulsions and these so evenly balanced forces of holding and driving, of pushing and pulling through electric conditions, negative or pos-

itive, will make these harmonious systems run their perpetual rounds.

The electricity generated by the planets is conducted through interstellar ether to the sun, and in this way this great torch of the worlds is sustained and fed by his own children, and in turn is abundantly able to supply all the wants of his large family of worlds for all coming time, without shrinking, wasting or decaying. Can we not see a beauty and a harmony here immeasurably above the fanciful speculations of men who, in the name of science are determined to have the sun burn out, or burn up every thing else or shrink upon itself in its effort to give us or shrink upon itself in its effort to give us light and heat, and finally die of old age, a shrivelled mass of useless slag, to float off into the unknown depths of space. But I wish to say a few things more about Professor Langley's ice bridge to the moon. Since space beyond the range of our atmosphere is inconceivably cold, it is very evident this bridge would not melt at all unless it were bridge would not melt at all, unless it were surrounded with a proper atmosphere to fo-calize the rays of the sun and in this way produce heat. A good skater might take a trip to the moon on such an ice bridge, without the least fear of its melting during his trip. At the rate of fifty miles per day his would get there in 4,800 days or in about thirteen years. The return trip might be made much sooner on the principle of coasting or sliding down hill. But it must be confessed that there are several difficulties in the way of such a trip, and it will not likely be undertaken du ing our present mode of exist-ence. The thing would be as impracticable as the building an ice bridge to the moon on Professor Langley's plan. To assume that the sun is a burning mass, consuming cosmical matter; or producing heat by contraction or concussion, and that the identical heat produced on the sun by any of these processes, passes through interstellar space, decreasing inversely with the increase of the square of the distance, would imply an enormous waste of energies; and yet the men who advocate these theories are among the strongest advo-cates of the indestructibility of force. The cause of this confusion of ideas and different speculations on a subject of such deep interest to us is an effort on the part of science to commence somewhere this side of a primordial power, to which we trace the premium mobile of a cosmical universe. Natural phenomena, science thinks, must be accounted for. All things come from force. Force is eternal and never dies, and yet it is wavering and running down to a state of equilib-

I cannot believe this. All force depends upon a power behind it. Power may exist without force; but force never without power. One force may be closely related to another; but not co-related or correlated, as the books have it, unless the static power remains unchanged.

rium and death, they tell us.

The laws governing the stupendous movements of a cosmical universe are the constant expressions of an infinite mind and will, working every where from one divine purpose, from the floating atom, the grain of sand, the tiny fire fly that flashes out its little light in the stillness and darkness of night, up to the rolling and moving worlds that shine in the celestial vault, like a million torches lighted by omnipotent power, all gay with life, all eloquent with bliss."

I cannot believe Professor Proctor when he tells us that the hideous groanings of the earthquake are surpassed a million fold on every square mile on this inflamed sea. I cannot believe that the sun's flames are fed with young comets and meteoric showers that may chance to fall in his way as he sweeps onward through space. This would leave us in a rather precarious condition about our supply of light and heat.

I do not believe Professor Langley when he says the sun could take down into his rapacious maw all the coal fields in Pennsylvania in considerable less than the one thousandth part of a second. We know some-thing about the thousandth part of a day or an hour, or even a minute, but when we come to the thousandth part of a second we are bewildered; but a considerable less than the thousandth part of a second must come very near being less than no time. It is also very difficult to believe the statement of Sir Wm. Thomson, that if the planet Jupiter were to fall into the sun it would evolve heat enough to keep up the supply at the present rates for 32,240 years. But now comes the most horrible picture, drawn by a master hand in the realms of the sublime, closely bordering on the ridiculous. Professor Alexander Winchell in his sketches of creation says:

"Yonder sun is slowly waning, and the very earth is wearily plodding through the mire of ether, and we can foresee the time when, with all her energies wasted, the fire of her youth extinguished, her blood curdled in her veins, her sister planets in their graves, or hurrying toward them, she herself shall plunge again into the bosom of her parent sun, whence unnumbered ages since she whirled forth with all the gaiety of a youthful bride.... Then no more sun, no more planet, no more satellite, no more comet or meteorite or zodiscal luminosity, but winter and the silence of death and the darkness of nature's midnight—a solitary grave upon a distant plain in the midst of the howling desolations of an arctic win-

tar. Of the last survivors of the human race this

same Professor says: "The two last men will gaze upon the tombe of the human family. Two men will stand petrified at the zight of, perhaps, a hundred thousand corpses [the perhaps here is

Swedenborgism vs. Spiritualism.

BY W. H. CHANEY.

To the Editor of the Religio-Philosophical Journal:

I read with interest your remarks in the RELIGIO-PHILOSOPHICAL JOURNAL of June 27th, 1885, on the sermon of Rev. Samuel C. Eby, of St. Louis, who is a Swedenborgian. I lay it down as an axiom that whoever has an ism or hobby to support is incapable of reasoning clearly and impartially upon any subject with which the hobby is in conflict.

Mr. Eby has the isms taught by Emanuel Swedenborg as his rule and guide of faith, and therefore whatever conflicts with his understanding of his great, ma-ter's teachings is condemned unheard. This is a peculiarity belonging generally to religionists and especially to the opponents of Spiritualism. Such people rely upon "authority"; a philosopher relies upon the evidence. The former "believes" in proportion to his credulity; the latter "accepts" in proportion to the force of the proof. The sayings of Swedenborg are the authority for Mr. Eby. Let us see if Swedenborg is entitled to be considered see if Swedenborg is entitled to be considered

As a man of intellect, there were many directions in which Swedenborg was without a peer. His mind was of that gigantic order that it seemed capable, even when he was a youth of grasping almost any problem in sci-But as man is born with the germs of what will develop into worms and devour his flesh after the spirit deserts it, so this great philosopher and scientist was born with the germ of epilepsy and insanity. In later years this germ slowly developed, attended by a degeneracy of the whole nervous system. A man of feeble intellect, a victim of the same disease, might have shown symptoms of idiotcy. while his were those of insanity. As the strong man staggers along under a weight that would crush a feeble man to the earth, so Swedenborg struggled with the burden of his mental disease until he seemed almost a Ancient Greeks called epilepsy the acred disease." Two centuries ago the race just emerging from the superstitions of the dark ages, and no wonder the breaking up of such a grand intellect lead to the belief that he was a supernatural being or divinely

Among the early symptoms of a degeneracy of the gray tissue of the nerves and ganglia may be mentioned the development of inordinate self-esteem. The victim to the in-sidious disease fancies that he has a great work to do. He has a mission which God has called him to perform, and he feels the weight of his responsibility. The disease increasing his senses are affected. He hears voices which no one else can hear; sees objects which no one else can see. Then marked changes appear in the physical as well as the mental.

After having dined heartily, one night in London, the vital forces being taxed to accomplish the work of digestion, a kind of mist came before his eyes, the sensory nerves. failed in the performance of their functions and the floor of his room seemed covered with serpents, toads and other hideous reptiles The man in delirium tremens often experiences a similar sensation, although from a different cause. To Swedenborg this was a reality—a "materialization." Here is his description of the marvellous scene, written in apparently great sincerity:

I was astonished, having all my wits about me, and being perfectly conscious. The darkness attained its height and then passed away. I now saw a man sitting in the corner of the chamber. As I had thought myself entirely alone, I was greatly frightened sight again became dim, and when I recover-ed I-found myself alone in the room. On the following night the manifestations were re peuted. I was this time not at all alarmed. The man said to me, 'I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write."

There are three theories upon which to explain this " wonderful manifestation," namely: 1. That God actually appeared to him as described (I can believe this as readily as I can that he appeared to Moses and promised to show him his "back parts." See Ex. xxxiii.. 23). 2. It was nightmare, the result of indigestion and an overloaded stomach. 3. It was a hallucination, caused by disease of the brain and nerves. I deem the first so silly that I will leave its discussion to the divine fossils of the dark ages. The second theory will account for the phenomenon and might satisfy me without further investigation, were it not for the fact that in 1858 a Diary which he kept between 1743 and 1744 was discovered and purchased for the Royal Library at Stockholm. It contains stupid and tedious records of his nightly dreams and the spiritual interpretations which he gave them. It is sad to contemplate the havoc which disease was making with this grand intellect. One is reminded of poor Tom Moore, sitting on the ground and playing with sticks, like an infant, during the last three years of his life, when afflicted with softening of the brain. This Diary records all sorts of dreams, from the lowest depths of despair to the most dazzling heights of ecstasy. Some are visions of the sublimely beautiful; others are filthy details, too obscene for repetition, reminding us of the great mental afflictions of the poor creatures who wrote the nastiness of the Old Testament. He records the following as a dream (Maudsley suggests that it might have been an ep'leptic trance—see "Body and Mind," p. 186) that occurred between April 6th and 7th 1744:

"I went to bed....Half an hour after heard a tumbling noise under my head. I thought it was the Tempter going away. Immediately a violent trembling came over me from head to foot with a great noise. This happened several times. I then fell asleep and about twelve, one or two, the tremblings and the noise were repeated indescribably. I was prostrated on my face, and at that moment I became wide awake and perceived that I was thrown down, and wondered what was the meaning. I spoke as if awake, but felt as if these words were put into my mouth: Thou Almighty Jesus Christ, who by Thy

great mercy deigns to come to so great a sinner, make me worthy of Thy grace. "I kept my hands together in prayer, and then a hand came forward and firmly pressed

mine. I continued my prayer, saying: "Thou hast promised to have mercy on all sinners; Thou caust not but keep Thy word. "At that moment I sat in his bosom and saw him face to face. It was a face of holy mien and altogether indescribable, and he smiled so that I believe his face had indeed

been like this when he lived on earth. So I concluded it was the Son of God himself, who came down with the noise like thunder, who prostrated me on the ground, and who called forth the prayer."

No impartial physiologist can for a mo ment doubt that the reason of this wonderful man was tottering upon its throne. Yet an ignorant devotee of Christianity would see in this only a special providence whereby

Jesus revealed himself to one of his chosen servants. Probably Mr. Eby takes some such a view of the case, else he would not look to Swedenborg as authority in matters spiritual. Then there are others who would Hazard the opinion that it was a genuine case of materialization. The poor epileptic declares that he was "wide awake." If he was not awake, then the scenes described were the mere vaporings of a diseased mind while in slumber. and no more deserving of a serious thought than the story of "Jack, the Glant Killer." But if awake, on the Hazard theory, we have the evidence of three of the five senses, seeing, hearing and feeling, to prove a material-ization, and if the evidence of the senses is to be rejected, how can we be sure of any-thing? Such is a specimen of the sophistry put forth by the believers in materialization. Swedenborg saw a hand come, forward and felt it firmly press his own hands. No stronger testimony of a materialization can be given than this, yet I deny that it ever was, or ever can be true. In saying this I do not mean to impeach the honesty or truthfulness of the hundreds who solemnly affirm that they have "seen and handled spirits." Swedenborg was equally honest in declaring that there were serpents, toads, etc., on the floor of his room. I will explain.

This singular phenomenon may be the result of different causes, such as degeneracy of the gray tissue of the brain and nerves, delirium tremens, etc. Or it may result from one person psychologizing another, or from a spirit psychologizing a mortal. I have witnessed all these, and therefore know that scientists err when they deny the phenomenon. But there is an excuse for them. They are asked to investigate a "spiritual materialization." As well ask a geometrician to investigate a "square circle" or "triangular parallelogram." Such a contradiction of terms would only inspire his contempt. Agassiz could not spare time to get rich; then why expect a scientist to investigate something that is an absurdity on its very face? I never could find the least evidence, even by analogy. that spirit and matter would unite, any more than oil and water. Honest Spiritualists (and I concede there are many) who believe in spirit materialization, do so from one of two causes, namely: 1. They have been deceived by the fraudulent mediums. (most of these

frauds have medium powers) or, 2. They are psychologized by spirits or mortals and see a "spirit apparition," not materialization. His mental faculties continuing to break down, the victim of epilepsy fails to distinguish between the real and the margel. guish between the real and the unreal. A celebrated artist required but a single sitting | he had formerly done in Sweden. I might for a picture, because he could at any time see his patron just as he appeared at the first sitting. At first this apparent materializa-tion of his patron did not deceive him in the least, but his mental disorder continuing, he was unable to distinguish between the real and shadowy. He often passed his friends without noticing them, supposing they were but the apparitions of his mind; at other times he would address the apparitions and inquire about their health. He finally died in a mad-house. During a fever I have been visited by apparitions, and no doubt many of my readers have had a similar experience. But the disease in such cases is not constitu-tional, and hence the result is perfect recovery. But with Swedenborg the disease was constitutional, transmitted from his father in an intensified form. His father's father was a copper smelter and an oddity. He was than k you, my children, for dinner! I have dined with you and not you with me. God has given me food for your sake." His son Jasper was the father of Emanuel, more of an oddity than his father. Jasper was adjusted. very pious, and after dinner would say: "Thank you, my children, for dinner! I have for the church and became Bishop of Skara. He was a bustling, turbulent, egotistical man.

Here is what Jasper says of himself:
"I can scarcely believe that anybody in Sweden has written so much as I have done; since I think ten carts would scarcely carry away what I have written and printed at my own expense, yet there is as much, verily, there is nearly as much, not printed.'

Writing to his son Emanuel he, says: "You write well; you reckon well: and, between it and epilepsy. The doctor knows thank God, you are not married. See that all about epilepsy, and finding many sympyou get a good wife and something with her. Pray God to lead you in his holy way."

The doctor knows all about epilepsy, and finding many sympyou get a good wife and something with her. Pray God to lead you in his holy way."

This mixture of finance and piety reminds one of Oliver Cromwell who charged his soldiers to "trust in providence, but keep your powder dry." There was evidently an obiquity and enthusiasm, if not actual disease in Jasper's mental organization. He firmly believed that God had called him to a great work and especially endowed him with wisdom and supernatural power. His egotism even led him to believe that he could perform miracles, such as were ascribed to Jesus. Hear

"There was brought to me at Starbo a maidservant named Kerstin, possessed with devils in mind and body. I caused her to kneel down with me and pray, and then I read over her, and she arose well and hearty and quite delivered."

On another occasion this hysterical servant lay senseless and half suffocated, when he called in a loud voice, "Wake up and arise, in the name of Jesus Christ!" Immediately she recovered consciousness, arose and began to talk. Another servant was suffering severely with such a pain in her elbow that she could not sleep for days, but went moaning about continually. He thus relates the man-ner in which he performed her miraculous cure:

"At midnight she came to the room where was lying asleep with my beloved wife, and prayed that I would, for the sake of Christ, take away her pain, or she must go and kill herself. I rose, touched her arm, and commanded the pain in the name of Jesus Christ to depart, and in a moment the one arm was as well as the other. Glory to God alone."

In the line of the Swedenborgs, we can race the evolution of mental disorder, from its source, for three generations. We find the first a common miner, made suddenly wealthy. Being religiously inclined, he ascribes it all to God as a mark of the high esteem in which God holds him. This flatters his self-esteem and slightly disturbs his men tal equilibrium. Jasper inherits in an intensi fied form, these traits that sprang into existence in his father, in consequence of being suddenly elevated from poverty to wealth. Many a mind has been unsettled for less cause. It was not disease, but disturbance, or slight derangement. With him the mental disturbance was a germ, that partially developed in Jasper as disease. Transmitted to Emanuel, it flourished like trichina in the human stomach and muscle. Nor was his powerful intellect any more protection against the insidious disease, than the frame of a giant against the trichina spiralis.

Gradually the disease developed in Emanuel. No doubt that overloading his stomach both hastened its development and aggravated its symptoms. Still the germ was there and would have probably developed in spite of all precautions. As the disease advanced, dreams, visions, hallucinations and realities became

strangely mixed up. Mental action was ceasing to be controlled by the will.

At this moment in the city where I am

writing, is the case of a distinguished jurist who is thus afflicted. His sous have recently attempted to have him placed under guardianship, and the daily papers have published full particulars, or I would not mention his name. I allude to Judge Strong. One son is a physician and two are lawyers, all in high standing, personally and professionally. Judge Strong defended himself with a degree of shrewdness that was surprising, and finally defeated the attempt. Still he is an epileptic, liable at any moment to become in-sane. The Judge admitted that during one of his attacks he tried to write a business letter to a gentleman living at Mt. Ida, but his hand wrote: "My Dear Miss Ida." He knew this was wrong and tried again, but with the same result. The will was powerless to control the mental.

Long ago Spinoza observed that the scenes of a dream linger for a time, after awakening like a hallucination, causing a helplessness, trembling and even terror. No doubt the ex-perience of the reader will corroborate the observations of Spinoza. Physiologists hold that dreams are temporary insanity, while insanity is a waking dream, and that there is a border land in which they become so con-founded that they are no longer distinguishable. This theory appears to be sustained by the experiences of Emanuel, as recorded

in his Diary. I quote: "I had horrible dreams; how an executioner roasted the heads which he had struck off, and hid them, one after another, in an oven which was never filled. It was said to be food. He was a big woman, who laughed, and had a little girl with her.

Here are specimens of his dreams, and his mode of interpreting them, showing that like Joseph, when troubled because Mary had acted naughty, he considered dreams in the light of Divine Revelation:

"April 26 and 27.—I had a pleasant sleep for eleven hours, with various representations. A married woman persecuted me, but I escaped. It signifies that the Lord saves me from persecution and temptation.

"A married woman desired to possess me but I preferred an unmarried. She was angry and cha ed me, but I got hold of the one I liked. I was with her and loved her. Per haps it signifies my thoughts.

"I nevertheless could not refrain from going after women."

Like Paul. Emanuel never married, yet at the age of 52 he kept a mistress in Italy, as occupy columns of the Journal in showing that Swedenborg was either an insane man or entirely unworthy of confidence. But deem it needless. Only a lunatic, or one of feeble intellect, who knows and thoroughly understands his history, could think him of sound mind, much less, rely upon his mad effusions as of divine authority; yet there are nearly 100 congregations and about 5,000 members of the New Church in this country who believe that his "sacred disease" made him as much inspired as Lot, the father of his own grand-children, or David, the debauchee, or Solomon, the bigamist. And they are right about it, for Swedenborg was better

than the whole contemptible squad. Was Swedenborg a medium? He might have been, but in studying him I fail to find the least shadow of proof of his mediumship. Epilepsy is no evidence of mediumship, any this led Dr. Francis Gerry Fairfield into the error of declaring them the same. Scientists often make similar mistakes. There are several species of zoophytes that have been classed with plants, and afterwards, upon more careful investigation, it has been found that their true place was in the animal kingdom. And so I think if Dr. Fairfield will examine the phenomena of mediumship with more care, he will discover a marked difference the same. Doctors are noted for diagnosing by the symptoms, instead of tracing out the causes. A part of the body may suffer severely from some sympathetic ailment, and judging alone by the symptoms the doctor locates the disease there. One of the most remarkable blunders, of the most eminent physicians in the country, occurred in the case of General Garfield. The symptoms indicated the direction of the assassin's bullet To make assurance doubly sure a very delicate instrument was invented to find the bullet. (I wonder they did not send for a water-witch with his forked stick to hunt for the stray bullet.) Well, the little joker pointed out exactly the spot where science, judging by symptoms, had already located it What a wonderful coincidence! What a triumph for medical science! Since the days of Adams and Leverrier, who calculated so exactly where the planet Neptune should be, and where it was actually found by Dr. Galle of Berlin, no such coincidence had occurred So they forced a probe, a foot and a half through the solid muscle! So much for judging by symptoms.

If epilepsy and mediumship are the same, because the patient and medium manifest an involuntary movement of the muscles, then galvanism, electricity, fever and ague, etc., must be nothing but different forms of epilepsy, for they cause an involuntary movement of the muscles. I have no patience to

combat such sophistry. I incline to the opinion that Swedenborg was a clairvoyant, but there was such a mixture and confusion of his perceptive facul ties that he was wholly unreliable. I admit that his spirit might have been extended hundreds of miles from his body and have seen a great conflagration, but that only proves the fact of clairvoyance, not its reliaproves the fact of clarroyance, not its rena-bility. He gives vivid descriptions of the planets, yet adds nothing to what was al-ready known. What a splendid opportunity he missed! He was a very competent astron-omer in his younger years, capable of calcu-lating an eclipse. Neither Uranus, Neptune per the means of Mars had been discovered nor the moons of Mars had been discovered at the time of his death. Had he been a reliable medium or clairvoyant, or had he been appointed to a "great work," how natural it would have been for him to discover these planets, calculated their elements and leave the record for posterity. I fancy Mr. Eby replying to this proposition by saying that God had a work of more importance for him than gazing at the stars," for I am frequently answered in that way. To this I reply that Swedenborg spent months writing a work about the heavenly bodies which was utterly worthless to science, instead of devoting a few days to enrich it with the information that Mars had moons, that there were two primary planets beyond the orbit of Saturn and that there were hundreds of

planetoids. Had he done this, his name

would now be immortalized. But he missed the opportunity as God did at the great Chicaro fire, when he allowed the churches to be consumed but spared the houses for gam-bling and prostitution, glory to his great and holy name.

All the analogies in nature prove the existence of invisible and immaterial forces, which forces must be spirit. Attraction is a spirit property of matter. Its limits are unknown to science; that is, it is not known to be limited in its manifestations to any particular form of matter, and therefore cannot be denied to man. This is one form of spirit, but since matter has its thousand forms, it is not logical to deny that spirit has a thousand forms. Intelligence is a form of spirit and takes as many forms as matter. Adapted to its conditions, intelligence is as perfect in a twilight monad as in a Baron Von Humboldt. And we must conclude that spirit is indestructible since we know of no force or agent that can destroy it. It can exist independent of every form of matter, but no form of matter can be persistent without the aid of spirit. Like fire, it is either good or evil, according to the conditions under which it manifests. I have never been able to find either fixed good or fixed evil, any more than I can find a positive "up" or positive "down" in space. The terms are merely relative.

And now in conclusion I will pay my re-

spects to Mr. Eby. I have been pecking away at the foundation, from which I understand he uttered his oracles, till it seems to me he has nothing left on which to stand. I have shown that Swedenborg could not have been inspired; that he was, on the contrary, mentally diseased; that he was unable to distinguish between the real and unreal, and that goodness is not a fixed factor. His theory, then, that good spirits do not communicate with mortals, is nothing but a huge negative, about on a par with the murderous negative that burned Bruno and imprisoned Galileo. He experiences no difficulty in accepting and preaching a religion based upon the ravings of a madman, but is unable to accept of facts founded in science and philosophy. Verily, it seems to me that with all his intellect, like Swedenborg, his mind is out of balance, and instead of heaping upon him reproaches, I will close by offering him my warmest sympathy.

Portland, Oregon.

For the Religio-Philosophical Journal Mr. Beecher's Sermon On Design In Creation.

This sermon, delivered June 28th, was largely taken up with the doctrine of special providences. It appears to be a kind of stepoing backward to bring himself more in line with those whom he must have greatly out distanced in his previous discourses on evo lution. There is considerable tact displayed to make evolution and special providences walk harmoniously together as loving twin sisters. Mr. Beecher is reported as saying:

"Next it has been thought that science, by introducing the doctrine of natural law and giving it a larger and more definite field of operation, has destroyed all possibility of teaching that there is any special providence of God over men and events. If the theistic doctrine of general providence, a supervision of the machinery of the universe, or the Christian doctrine of special providences were to be overthrown by science, it would make a very great breach in our faith in the New Testament or in the divinity of Christ. One of the things that makes life endurable is the thought that we are not so many stones worn in the brooks and ratiled down by booming torrents, but that we are grouped together in families and communities under a beneficent supervision of God himself. If this world is a vast machine, left to nothing out the guidance of natural laws, I get very little quiet. I admit the uniformity of great laws. God works through laws or force. But there is a mistaken idea about laws that they are unchangeable and cannot be controlled. The irresistibleness of natural law is an illusion. Nothing is gentler. Once obey a nat ural law and it becomes your servant. Every where throughout the world you can make compromise with them. You can put law against law. The very fundamental quality of civilization is that at last large communi-ties have gained such a knowledge of natural laws that they harness them and drive them I can use the laws of nature so that they will be a providence to me and to my family. And if a man can do that God ought to be able to do at least as much as that by the wiser use of natural law. What is civilization itself but a wise subjugation of natural laws by means of intelligence directed by the human will, and if God cannot create a providence by using—not abusing or violating—natural laws, then he cannot do what the meanest creatures on earth can do in some measure and degree. That there are special provi dences which would make a premium on laziness I do not believe, but that there is a special watch over communities and individuals I most fervently believe. Nor do I see anything in the scientific revelations of our times that compels me to set it aside.

"In considering the scheme of God upon human life, his providence and direction, we are to bear in mind that we are simply planted here to await transplanting through resurrection, and that which will seem a neglect of God will reveal itself as being a watchful, tender, careful providence. And so, brethren, be not in haste to cast away by the instruction of science, in many of its respects as yet crude, the faith of your fathers, and that which should be the joy, and the courage of all right-minded men. God's eye is on me and mine. He cares, he guides, he defends and will bring me safely through life to life

To any one who can feel assured of being under the tutelage, guidance and protection of a Supreme Power at all times, it must be very great consolation; but it must seem to the average mind, that an individual so directed, should be quite free from mistakes and imperfections. If Mr. Beecher is so abundantly protected, and specially so by the All-Father, then all men should be, the high and the low, for God we are told in the Scrip tures is no respecter of persons. We are not to suppose that particular guidance would be extended to a man so illuminated as Mr Beecher and denied to those standing on the shady side of the tree of human life. Then, does Mr. Beecher's life, or that of any other man, furnish evidence of omnipotent directing? On the same day the sermon above men-tioned was preached, Rev. C. E. Laughlin, and sister, of Lenox, Iowa, were drowned on their way to church. If Mr. Beecher had been exposed to like danger, would a special providence have intervened to save him? Is there a man of intelligence in this nation believes that such a miracle would have taken place! It is not long since that a very intelligent clergyman came in to see me. In speaking of miracles, he said:

"During President Garfield's sickness I did not encourage my congregation in getting up

prayer meetings for his recovery, for I consider the day of miracles is past.

How many thousand times have we been told since spiritual manifestations commenced with the Fox family, "It must be a fraud for all miracles ceased with the death of the apostles." Spiritualists do not regard such manifestations as miracles, but most of the church people have done so. Some years since, in one of the South American States, not far from three thousand people were attending church. The interior of the building was ornamented with light drapery for a great occasion. The people were on their knees in prayer. The drapery took fire, and the building burnt so rapidly that over one thousand Christians were burnt up. If God does not interfere to save devout worshipers on bended knees and let them be destroyed by the thousand, then where should we look for such a suspension of law as Mr. Beecher talks about. If he could give us one clearly authenticated case, in his own behalf, or that of any one else, it would be worth any amount of the-orizing sermons. No one can point to any deific suspensions of law, except far back into the past, where proof is out of the question. Learned men of science, in peering into the past, can find no proof that any law of God has been changed or set aside. Their consolation and delight is in the stability of law. They can't be frightened by any amount of theological guessing or ranting, because they have unfaltering trust in the divine purpose expressed in the permanence of laws that are the "same yesterday and to-day and forever." Mr. Beecher thinks he could get but very

little quiet, were it not for his faith in special providences. I think most persons would feel more restful assurance, under the protection of unalterable principles, than to be subject to the changes of mood that might come to a personal divinity, not subject to the rule of inexorable and infallible law. A man, idolized by his own congregation, is li-able to fall into the belief that God thinks very much about him as his earthly friends

When I was traveling in the Eastern States some twenty years since, I called upon a lady medium, to whom I was an entire stranger.

A brother-in-law, who in the body was an Episcopalian clergyman, made himself known to me very clearly. Among other things he told me that in spirit-life he was much disappointed in not occupying some privilege or position of distinction, from the fact that he had been a clergyman; but he found that "his rights and those of drunken Jo. were just the same." That is just what every in-formed Spiritualist will expect to find. The law knows nothing about smiling on favorites; but those who learn the law and obey its demands, they have joy and peace.

Mr. Beecher's idea about subjugating laws.

and making servants of them, may be viewed in more than one way. A man may purchase a horse, and make a servant of it, but special regard must be had to the law pertaining to, and governing horses, or the servant will die. Should even as pious a man as Mr. Beecher purchase a sail-boat and go out into deep water, the law relating to sail-boats, would have to be carefully respected, or his servant—the boat—would throw him into the sea. He would find that law is always master-not servant. It is by being humble servants to law, that we can avail ourselves of its blessings. We can hold to no independence—the law must take its own mode of procedure. Mr. Beecher may think he has subjugated, and controls the animating law of Plymouth Church, and, thereby obtains from his servant, the church, about twenty thousand dollars annually; but he finds it necessary to mersault now and then, to keep on the right side of the law of mental growth, ruling in his church. The freedom of action, which he so much enjoyed during the past year, took about seven thousand dollars from his church income. We may not know how much his sermons on evolution will cost him, until the pews in his church are again sold. He may have correctly estimated the progress of intelligence in his congregation; if not there may be another falling off in the sale of pews. It does not appear that he has subjugated or can drive the law of his church. He is himself a servant to that law, and must obey or some one will take his place. Those persons could not accept Mr. Beecher's view, who claim that God is the soul of the universe, the laws of the universe his mind, will and mode of action. They do not claim that God is a servant, but rather that matter in all its forms, and all finite personalities are servants to him -instrumentalities, to carry out an omnipotent purpose. If we cautiously, humbly, and faithfully observe and carry out his will, expressed in law, we are made happy in so doing. But if we are careless, indolent, indifferent, or perverse as servants of the Most High, we must labor under disadvantages-suffer disappointment, degradation. pain and misery, until we learn to move and act in rounded harmony with the require-ments of law. We may not subjugate or dominate principles, but divine principles are our masters, guides, and friendly counselors. The more we know about them, the more perfectly we comprehend and appropriate their blessings in action, the nearer we stand related to God as chedient children WM. C. WATERS. and servants.

Victor Hugo.

This great poet, who, for sixty years, excited the admiration of France and the world, while touching the noblest chords of the human soul, has gone from among us at the ripe age of eighty-three. From the first day of his illness, in May, he spoke of the coming close of his career with the composure to be expected of one of his faith. His convictions had long assumed a religious character in him, and he seemed to live partly in the Spirit-world. It is for his grieving family to remember his words: "Those whom we mourn are not absent, only invisible." Victor Hugo was one of the first who, in 1853, when certain savants distinguished themselves by venturing a mechanical explanation of them. investigated the phenomena of table movemente and telegraphing, at seances in Jersey, with his friends Madame de Girardin, Auguste Vacquerie, and others, the account of which is given in Vacquerie's Mistes de l' Histoire. In his will Victor Hugo bequeaths 50,000 fr. to the poor; desires to be borne to the grave in their hearse; and declines the services of any Church; he concludes by declaring his belief in God, and asks a prayer of all souls. The death of the great poet is a national loss to be expressed in becoming national obsequies, before the final interment of his remains according to his will.-Le Mes-

An old traveler says he has been to the remotest parts of the earth, and he never yet found a place without beautiful women and whisky.

The Horsford Almanac and Cook Book mailed free on application to the Rumford Chemical Works, Providence, R. I.

# Woman and the Kousehold.

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

# HARVEST.

Sweet, sweet, sweet, Is the wind's song, Astir in the rippled wheat All day long. It hath the brook's wild gayety, The sorrowful cry of the sea. Oh, hush and hear; Sweet, sweet and clear Above the locust's whirr And hum of bee Rises in that soft, pathetic harmony,

In the meadow grass
The innocent white daisies blow,
The dandelion plume doth pass Vaguely to and fro-The unquiet spirit of a flower That hath too brief an hour.

Now doth a little cloud all white, Or golden bright, Drift down the warm, blue sky; And now on the horizon line Where dusky woodlands lie, A sunny mist doth shine, Like to a veil before a golden shrine, Concealing, half revealing,

Sweet, sweet, sweet Is the wind's song, Astir in the rippled wheat All day long, That exquisite music calls The reaper everywhere, Life and death must share, The golden harvest falls.

Things divine.

So doth all end-Honored philosophy, Science and art,
The bloom of the heart;
Master, Consoler, Friend,
Make thou the harvest of our days To fall within thy ways.
—Ellen Mackay Hutchinson.

MISS CLEVELAND'S NEW BOOK-GEORGE EL-IOT'S POETRY AND OTHER STUDIES.

We have, in this volume, coin from the mint of a weman's brain, some of which deserves to pass current along with the gold of Emerson. The nine essays making up the volume are of varying excellence, but the four first, "George Eliot," "Reciprocity,"
"Altruistic Faith," "History," and "Joan of Arc," the last, seem to the writer to possess peculiar excellence. The other historical studies would be notable, if these were not

It is something new for the "Lady of the White House" to write a book, and the publie will naturally be critical of any thing coming from such a source. But the judicial reader must be unprejudiced, and state the result without hesitation.

Miss Cleveland has proved herself to belong to the advanced school of thought, and is a fit type of the best culture of the age. If it be true that the real power of woman lies in her spiritual insight, her natural capacity to deal with the great problems of life,-if her strength is exhibited in her intuition and her tenderness, as we believe then here is testimony which cannot be gainsaid. Miss Cleveland is thrilled and inspired by the omnipresence of Deity, and by the beauty of holiness. Her eyes are unsealed to behold the very soul of things, making the driest incidents of history glow with an inner mean-ing. God exists: His spirit works forever in the heart of things; therefore, let us rejoice and give our allegiance only to the real and imperishab'e.

We welcome these studies as a noble contribution to the few choice books which one would wish to have always at hand. They are alike an inspiration and a consolation. Their fervid strains rise like a triumphal bymn over all those sad and jarring measures Thich have been wrung from the "mournful degations" that mark the hopeless students If the modern school of agnostics.

Nothing in the book is better than the fine discrimination which Miss Cleveland makes between the poetry of George Eliot and Mrs.

Browning. To use her words: "George Eliot, with brain surcharged with richest thought and choicest, carefullest culture, with heart to hold all humanity, if that could save: with tongue of men and angels to tell the knowledge of her intellect, the charity of her heart—yet, having not faith, becomes, for all of satisfaction that she gives the soul, but sounding brass and tinkling cymbal! She will not bid me hope when she herself has no assurance of the thing hoped for. She must not speak faith in the unknown. She cannot be cruel, but she can be dumb; and so her long procession of glorious thoughts, and sweet humanities, and noblest ethics, and stern renunciations, and gracious common lots, and lofty ideal lives, with their scalding tears, and bursting laughter, and flaming passion—all that enters into mortal life and time's story-makes its matchless march before our captured vision up to-the stone wall. 'And here,' she says, is the end. We may accept her dictum, and be brave, silent, undeceived and undeceiving agnostics, but as such we must say to her (of the Spanish Gypsy, for instance) 'This is not poetry! It is the richest realism.'"

scope of poetry: It is the necessity of the poet, his raison d' etre, to meet and join the moving of men's minds toward the hereafter. For all minds tend thither. The dullest mortal spirit must at times grope restlessly and expectantly in the outer darkness for something beyond; and this something must exist, will exist, in a true poem. It need not be defined as Heaven, or Paradise, or Hades, or Nirvana; but we must not be confronted with silence; there must be in some way recognition of any sympathy with this deepest yearning of the soul. Many a one not knowing what, not seeing where, but trusting in somewhat and trusting in somewhere, has been a poet and an inspiration to his race.... Mrs. Browning with careless verbosity, still makes her 'Aurora' an immortal, because she and Aurora believe in immortality."

And then the author goes on to define the

Some of Miss Cleveland's prose is poetry in essence, if not in form. And because her sense of literary form is so accurate, her thoughts so clear and her fervor so sustained, sentences after sentences are poured forth eloquent, rythmic and full of virile strength. The reader recognizes that the author's greatness lies in seeing the causation and spirit-ual relationship of things. Many of her sentences are epigrams, like this:

"For human history is nothing but one ceaseless flow of cause into effect, and of effect into cause. There is nothing but which is consequent. You and I are nothing but the consequents of a vast tangle of antecedents in all time before."

Again: "I exhort you to the exercise of altruistic faith in the concrete. I say to you, Believe in somebody—somebody in particular. An abstract altruism is good; but if it ripens not into the concrete there is something wrong... The noble soul would choose rather A ma not to be, than not to be somebody in par-Arts.

ticular. Herein consists that which so much faccinates and so much misleads, in the dog-mas of Buddhism...The Eastern mystic does well on his plane. His choice is noble, since he has no more to choose from; he admits no better than the best. But his plane is below the highest; he dwells upon the stair, and forever just misses the landing." forever just misses the landing!"

'Many more than the Eastern mystic move on this plane, dwell on this stair, and miss the landing. But our Western Buddhist can not be so joyous in his pessism, because he cannot be so selfish. He belongs to the breezeimpelled, forward-moving race of the rest-less, pushing genius, the genius which ad-mits no condition good enough to be let alone. This Western thinker knows that the intens-est individual life is the man created in God's image: that the supremest living is to fully bring out that image of the Father in the child, in the farthest development and finest finish of that child, separate and dis-tinct from all other individuals of the human family; and he feels the pain of this responsibility which no one can lift from him.

....He knows that whatever life may con-sciously be to the Brahmin, to him it must be the most hideous and gigantic selfishness to put all things behind him, except the extinction of self; to sit cross-legged under a palm tree extinguishing the ego -i. e., throwing off all responsibility to others, in order

to attain the eternal irresponsibility."
Emerson divides mankind into two sects, materialists and idealists. Our author, as we have shown, belongs to the latter class. Her mind is open, ever, to a new influx of light and power; the sublime and daring awaken her generous sympathies; to her the drama of history is the drama of an unfolding humanity. Yet, with all her sympathy, Miss Cleveland rises into the region of impersonality, of lofty and undying principles. So have all inspired thinkers who have struck the key-note of the mysteries of life, and the purpose which binds them all together with an endless cord. Whatever be her creed, she belongs to the order of transcendentalists, by the true definition of that word. According to Kant, whatever belongs to the class of intuitive thought is properly called, at the present day, Transcendental.

In an age which so completely worships material success, it is a noteworthy event to hear a voice so brave and clear and withal so sweet, soaring like a lark above the clamor of the crowd, in praise of the ideal life. It has yet other songs to sing, which we wait to hear. Meantime, we close with this noble peroration in the essay on "Joan of Arc."

"Let us reject the miraculous theory of

Joan of Arc. Let us reject the marvellous. Let us cling to and claim for her, only the extraordinary. For in her I see no nature which I do not see in many a woman of today; but the exercise of that nature we do not often see. What, then, were the courses of nature which in her could produce the extraordinary?

"I reduce all the miracle and marvel and mystery of Joan's history to the extraordinary development of one human capacity-love; the extraordinary exercise of one human capacity-faith....Her power was but the power which many another woman may have, the power of a buoyant, masterful faith in God, in herself, in humanity, and a will to come to the rescue. In her we contemplate not military genius, not surpassing eleverness, not superhuman wisdom; but we do, if we will, contemplate goodness and purity. And within the folds of these incontestible facts we may behold this shining truth; that, when the soul is possessed by a great purpose, all small and minor purposes are lost; that the woman-soul, when in faith it sets itself to the rescue,—in church, state, society, family,—will subordinate all other things; and the power of a buoyant, masterful faith in that the citadel of the soul being beforehand possessed of this divine passion to help, all other and selfisher passions will find no admittance.

"For each of us there waits an Orleans. Some time that crisis battle must be fought. which gives us final victory or ultimate de-feat. In the long siege which precedes that crisis battle, we need the faith of Joan, that faith which ranges the soul on the side of the conquering powers, and enlists it in a service which is sure to win. And we need to see our visions, to hear our voices, as Joan did hers; these visions which open to us from the summit of our holiest resolve, our highest endeavor, our most painful abnegation: those voices which lay on us most strenuous commands and whisper to us, in secret chambers of our beleagured souls, words of conviction, of courage and of cheer. God grant that we be not unresponsive to that angel voice, that we be not disobedient unto the heavenly vision."

Magazines for July not Before Mentioned.

THE CENTURY MAGAZINE. (The Century Co. New York.) For this number George Bancroit contributes a vivid sketch of Henry Clay, and Alphonse Daudet writes about his friend Mistral the Provengal Poet; portraits accompany these. The Gates of India; George Eliot's Country; Social life in the Colonies, and Frank Hatton in North Borneo are interesting. The Rise of Silas Lapham and the Bostonians are continued. The War papers are profusely illustrated. Several illustrated articles, Poems and Bric-a-Brac with Topics of the Month make an enjoyable number.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) The article The Art of Acting by Henry Irving will attract considerable attention this month. The Pilgrimage of the Thames; In the Lion's Den; In the new Forest; The Sirens Three, and A Family Affair are some of the reading matter and with illustrations make a creditable

THE UNITARIAN REVIEW. (141 Franklin St., Boston.) The World no Illusion, by Rev. Thos Hill, D. D., opens this issue and is followed by The Celebration of John Pierpont's Centennial Birthday; The Divine Humanity; A Visit to our Hungarian Brethren; The Revised Version of the Old Testament; The Test of Literary Success, etc.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fow-ler, London, Eng.) Contents: The Marquis of Salisbury: Utility of Phrenology; Darwin and Darwinism; Physiology in its more pub-lic Relations; The Hydeborough Mystery and other interesting articles.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles will be found under the following heads: General Articles: Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE SEASON. (The International News Co., New York.) The latest Paris fashions, designs and fancy needle work of all departments are to be found in this monthly.

Babyhood. (18 Spruce Street, New York.) This monthly is devoted exclusively to the care of infants and young children, and contains timely and suggestive articles.

LADIES' FLORAL CABINET. (New York City. A magazine of Floriculture and Domestic)

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The July number of this monthly begins a new volume and all the departments are full, varied and instructive.

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) A monthly designed for Reading Clubs, Schools and Homes. THE MIND-CURE. (Prof. A. J. Swarts, Chi-

found in this issue. GOLDEN DAYS. (James Elverson, Philadelphia.) A popular weekly for boys and girls.

cago.) The usual amount of good reading is

## BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.]

PSYCHOMETRY; or Soul Measure. And Rules for Development, also Proofs of its Power. By Mrs. L. A. Coffin. Boston. 1885.

This pamphlet of sixteen pages details the experiences of the author in psychometry, and illustrates the nature and power of that wonderful faculty.

"I do not like thee, Dr. Fell,

The reason why, I cannot tell."

It has often been wondered at, the bad odor this oft-quoted doctor was in. 'Twas probably because he, being one of the old-school doctors, made up pills as large as bullets, which nothing but an estrick could bolt without nausea. Hence the dislike. Dr. R. V. Pierce's "Pleasant Purgative Pellets" sugar-coated and no larger than bird-shot, and are quick to do their work. For all derangements of the liver, bowels and stomach they are specific.

Funk & Wagnalls, New York, announce the seventh edition of Miss Cleveland's book, "George Eliot's Poetry and Other Studies." The demand has been large, beyond expectation, and the orders exhausted several editions before the day of publication. On the seventh day from date of issue of the book the seventh edition was ready in part. Miss Cleveland has reason to be proud of the generous reception given her book, both by the press and the public.

# SAM JONES, REVIVALIST.

The Kind of Talk He is Giving His Congregations.

Sam Jones was once conducting a revival in Atlanta. For a full week he addressed himself to the members of the church. At last one of the stewards suggested that he had better begin to pitch into the sinners. "No, sir," said Sam; "I want to get the church good stirred up first. I never kill hogs till Ive got my water hot." What he is saying in Chattanooga, the Times thus says:

"The great trouble with preschers in this good."

"The great trouble with preachers in this good day is that they are so elegant that they always refer to hell as the burnt district." This sort of dignity is the starch of a shroud. One preacher said to me once: 'Jones, if I preached as plain a you I'd lose my religion.' I replied: 'If I preached like you I'd lose my congregation.' There is not a man in Chattanooga who doesn't have family prayers that has not a myet as much religion as a goat. I don't want to bas got as much religion as a goat. I don't want to hear anything from you old humbugs who belong to the church and don't have family prayers. Of course you'll go off and say you don't like some things I've said.

"Some say this book is not the word of God. I've

never seen a town yet that didn't have a 'smiling in-fidel.' The Ten Commandments are sufficient. I care not who wrote them, but the man who lives below them ought to be on the chain gang.

will subordinate all other things; and I hands with him. I'll ten you what—a decent sin ner, in the best sense, don't play cards, much less a Christian! You can no more play cards, go to theatres, and attend balls, and be a Christian, than you can fly, and the church member who says that is church does not oppose these things tells a lie as black as heli!

"The women have much to do with this great wrong. It's society—society does so and so—and some people will go to hell with seciety. There is not a society woman in Chattanooga who doesn't know that she has got to get out of society before she can get to heaven. A woman can't be a Christian and chaperone a ball. The ball-room is the devil's

own territory.
"If there is one man I despise it is the dancing master. He comes often from the chain gang to teach the children of church-going parents how to attend a ball! A mother who is a church member, and who sends her child to a dancing school, is a hypocrite of the deepest dye. I have got more respect for a bartender than, a dancing master."



This powder never varies. A marvel of puriety, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Some only in cans. ROYAL BAKING POWDER CO., 108 Wall-St., N.Y.



THOUGHT AND CEREBRATION. BY ALEXANDER WILDER.

Pamphlet form, price 10 cents. For sale, wholesale and retail, by the RECTGTO-PHILOSOPHI-MI PUBLISHING HOUSE Chicago.

# Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running seres, pustular eruptions, boils, swellings, emarged fourts, absesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and for over a year had two running sores on my neek. Took five bottles of Hood's Sarsaparilla, and consider myself cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had serofulous cores for seven years, spring and fall. Hood's Sarsaparilla cured him.

# Salt Rheum

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would erack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well." My son had salt rheum on his hands and on the enlyes of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. STANTON, Mr. Vernon, Ohio.

Hood's Sarsaparilla Sold by all draggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

# AYER'S Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE OURE to cure every ease of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint sassed by malaria. In case of failure, after due trial, dealers are authorized, by our eircular dated July 1st, 1882, to refund the

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.



Expands the Chest and promotes Free 18-spiration Presents Caldren becaming Kound Shouldered. Archest State becaming hound Spaninger. A perfect Skirt Supporter for Ladies. Physicians everywhere recommend them. To humes — supple—unicke all others. Easily adjusted and worn with comfort. All sizes for Men, Women Bays and Girls. The cheanest and only foliable shoulder Brace. Sold by Druggists and General Stores, or sent pictuald Ga receipt of S1 per pair plain, or S1.50 per pair, slik faced. Send chest measure. Address the mitrs.

KNICKERBOCKER BRACE CO. EASTON, PENNA. N. A. JOHNSON Prop'r.

WANTED—Ladies and Misses to Crachet and unake Fine Lages at home; pleasant and prelitable; work sout out of the city WESTERN LACE MFG. CO. 218 State St.

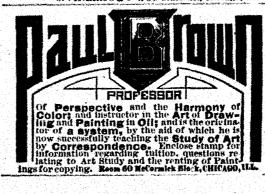
"THE CURRENT" CHICAGO. The great Literary and Family Journal of our fine. Clean, perfect, grand! Over 690 brilliant contrib-ntors. \$4 yearly; 6 mo., \$3.50. Buy it at your news-dealer's—Send 10 cents for sample copy. For advertising apply to Lord & Thomas.

SKIN AND BLOOD DISEASES.
Chicago Dermat Institute, 19 Clark St. Chicago, 111 Salt Basams or Ecrema-Pimples, or Acne-Frethes, and all Skin Diseases successfully treated. Treatments for an of tone patients. Schid for Circular. Address DR. HUTCHINSON. TREATMENTS . REF. Send two stamps.



UNION COLLEGIE OF LAW.
CHICAGO, ILL.
The Fail Term will begin Sept, 23rd. For circular address H Empty Epidews III

FANCY WORK Prolitable and Permanent Employment furnished cadles and Misses at their own homes; so simple that a child 10 years old can learn in one week. Send 10 cents for patterns and full particulars. INDUSTRIAL ART EXCHANGE, 108 W.



# **Our Handy Lists**

Shrewd Advertisers

For 1885, Is now ready and will be mailed post-

paid to any advertiser. Do you contem any newspaper If so, send for Handy Lists, mediums you write us for plate doing advertising? a copy of our select the mediums you wish, and wish, and of the cost, be cheerfully can save you money.

(Trade Mark.) Lord & Thomas,

7 to 13 McCormick Block, CHICAGO, ILI. New York office, 40 Tribune building.

St. Louis office. 5 Emilie Block.

# Narrow Escape.

\* \* \* ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and - Kidneus.

- "Extending to the end of my toes and to my brain:
- "Which made me delirlous! · From agony!!!!
- "It took three men to hold me on my bed at times! "The Doctors tried in value to relieve me, but to no pur-
- Morphine and oth r oplates!
- " Had no effect! "After two months I was given up to die!!!!
- "When my wife heard a neighbor tell what Hop Bitters had done for her, she at once get and gave me some. The first dose eased my brain and seemed to go hunting through my system for the

The second dose cased me so much that I slept two hours. something I had not done for two months. Before I had used live betties, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold. I was taken with the most acute and painful rhoumatism all through my system that over was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my care, and he said Hop Bitters bad cured him and would cure me. I pophed at him, but he was so carnest I was induced to use them again.

In less than four weeks I throw away my erntches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick as all if these bittors are used.

J. J. BERK. RE-Supervisor

- "That pour invalid wife, Stater, Mother "Or daughter!!!
- . Can be made the picture of health! "with a few bettles of Hop Bitters!

"Will you let them suffer!!!!"

If when you call for Hop Bitters (see green cluster of Hops on the white label) the druggist hands out any stoff casted C. B. Warner's German Hop Bitters or with other " Hop" name, refuse it and shun that druggist as you would a viper; and if he has taken your money for the stuff, indict him for the frand and sue him for damages for the swindle, and we will reward you liberally for the conviction.

Prosecute the Swindlers!!!

CANCER Treated and cured without the knife. Book on treatment sent free. Address F. L. POND, M.D., Aurors, Kane Co., III.

BARLOW'S INDICO BLUE.
Its merits as a Wasii BLUE involvent unit tested
unitendered by thousands of housekeeper. Your
grover ought to have it on sale. Ask him for it.
b. S. WHATBERGER, Prop., 23 N. Second St., Phil., P.

tite, hervous prostration, Dyspesial trembles arising from GENERAL DEBILATION BY ALL DRUGGISTS. RARK & IRON

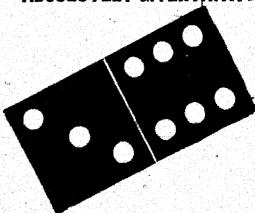
On the Niagara Falls Route.



elers gathered within the walls of the Michigan Central Passenger Station, at the foot of Lake street, in Chicago, as the hour opproaches for one of the finely appointed express trains of this favorate line to pall 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 dast and heat, the predominating element is the summer tourist—quact, well dressed, intelligent knowing the best places tego 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 berself at that wonderful center of tectning life and industry, the Garden City of the Lakes, goes castward by the Michigan Central, "The Niagara Falls Route," to the thousand places of natural beauty and subminity, of Lashion, of health and of trade, that crowd the castern and northern portions of our country. The pyramid of baggage rapidly disappears in the portals of the capacions baggage car; the maiformed condector shouts "All aboard!" the iron horse snorts as he leaps forw rd toward the Mountains and the Sca, 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 Mackinae Island, the northern paradise; to the Thomsand Islands and St. Lawrence river; to the Musheda Lakes, Ottawa and Montreal; to the White Mountains, Saratoga, Lake George, the Hudson and the Catskills, and a thousand other lake, mountain and the Catskills, and a thousand other lake mountain and the Catskills, and a thousand other lake, mountain and the Catskills, and a thousand other lake, mountain and the Catskills, and a thousand other lake mountain and the Catskills, and a thousand other lake, mountain and the catskills, and a thousand c elers gathered within the walls of the

# DOMINOES **ABSOLUTELY GIVEN AWAY!**



Any reader of this issue of the RELIGIO PHILOSOPHECSL. JOURNAL that will get three parties to join with them in or dering each a set of our improved Noiseless Dominoes and remitting 30 cents, will get their own set free; four sets sent post paid for 30 cents, we want a boy or girl in every school in the United States to act as agent. Every acheer is bound to have a set, as they will be all the rage this fall and winter. They sell for 10 cents per set. We will furnish them to any one wishing to act as our agent, post paid, at the low rate of 75 cents per dozen sets. We will take perhaps stamps in payment if desired. From 8 dos. to 12 doz nets can be sold in any school. HOW TO DO IT:

sets; take one set to school with you, and at recess set three of your best friends to join with you in a grass and then tell them you are the agent, and can august them seath a set for 10 cents at piece. Once started, every differ will senter. Many teachers are soting as agents, We we manufacturity been in large quantities, which enables us to further than at such a lew price, and we can fill all orders indice at the lower sater remaining the set will be set.

# TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50. " " 6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE. REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, Mc. Cormick Block, Chicago. All communications relative to advertising should be addressed to them-

Entered at the postoffice in Chicago, Ill., as second-class matter.

## SPECIAL NOTICES.

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

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

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

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

CHICAGO, ILL., Saturday, July ,25 1885.

## Higher Possibilities-George Eliot.

George Eliot said: "There are higher pos sibilities than the Catholic Church, or any other church, has yet presented." Educated in an Evangelical home, her parents devoted and sincere believers and of excellent personal conduct and character, she became a religious devotee in her girlhood-an earnest believer in the doctrines of the orthodox English dissenters. Going out into the world, forming acquaintances with persons of different views, reading the scientific books of the day, thinking of all she heard and read with that depth of power and sincerity, which ever marked her character, she gave up the dogmas of her theological education and avowed the renunciation with her accustomed frankness and fidelity, yet with tender regard for the feelings of her family and old friends.

Hers was a representative case. Losing her faith in the old dogmas, she lost her spiritual hasis her hold on great realities which lie at the very foundation of things. She was ever after a doubter of immortality; fortunately she never doubted the sacredness of daily duty and personal affection, and her life was full of good deeds done in most kindly spirit and from a solemn sense of duty. She never scoffed or sneered at any sincere faith, and in this was unlike many doubters -of a higher spirit and clearer view than those "who read to doubt and read to scorn." She was a reverent doubter, an earnest seeker for some loftier inspiration to a higher life on earth. Of her it might well be said that she "hungered and thirsted after righteousness"-a deep heart hunger was hers, and it was never satisfied. All her life there was an aching void within, if we may judge by her own words all through her wondrous stories, so full of self revelation, yet not of selfish egotism. Rich as they are in thought as well as description, there is still a sense of chill and incompleteness, a lack of appreciation of the deeper spiritual motives and incentives to action, the undying well-springs of a rich and abiding inner life. She never regained what she lost in her girlhood. At that early day in putting aside the narrow creed of her father, she also put aside the faith that gave men a poor creed, its vitality, the ideal of man as a spiritual being and a sure heir of immortality, and of the Over Soul in all and guiding all forever.

Far warmer and happier her life would have been, could she but have seen and felt the supremacy and permanence of the spirit ual life, the destiny of man as a being, made for eternal growth and culture. What a great flood of light would have come to her noble soul, making her life warmer and larger, and her insight more perfect, if she could have had one single and sure proof of the real presence of a dear departed friend! What uplifting and transfiguration would have come to her! All this she has now, but we earnestly desire that the broad and enduring foundations of a spiritual philosophy should be laid in this earthly life, and that these transcendent experiences should come here. To her, as to many others, they did not come because they were not sought. "Ask and ye shall receive"-the seeking and receptive mood is a great help. The lesson of her life is that those "higher possibilities" for which she longed, as do many, will come, not from agnosticiem or materialism, but from Spirit

The Living Church, a paper published in this city, says: "Whatever may be said, and whatever may be feared from the encroachments of the Roman Church in this country. is it putting it too strongly to say that there is more to be feared from that loose form of Protostantism that takes capricious fancy or pinion for the law of its development?"

## A Defense of the Public Schools.

The Rev. Chas. Stanley Lester, a prominent Episcopal clergyman of Milwaukee, Wis.. preached a sermon lately in that city wherein he took strong grounds in favor of the public schools. A summary of his advanced position will prove valuable to our readers. He asks the question: How is the present generation to discharge its responsibilities to the rising generation by supplying the best methods for the attainment of wisdom? In other words, How shall we train our children that they may be thoroughly furnished for the work of life? He then assumes the position that the family and the church are the two agencies which are to co operate for the child's moral and religious training. But, side by side with its moral nature, the child has an intellectual nature, upon the proper training of which depends its equipment for the work of life. It is to participate in the accumulated treasures of human knowledge, and receive that stimulus which shall unfold its perceptive and reasoning powers. The agent for doing this work is the school, and the question constantly forced upon the attention of parents is-What school? The consensus of all civilized nations has established free public schools, for which the whole community is taxed, and which profit continually by the mutual interchange of experiences as to the best methods of obtaining results. Nor can the name Christian be properly applied to education when the proper work of the school only is meant, for there is no such thing as a Christian alphabet. The alphabet is entirely pagan. We teach the children to count in Arabic numbers. We teach them Arabic algebra, Greek geometry and Latin grammar. These things are all entirely pagan, and by no possibility could we Christianize them. The only suggestion ever made towards a Christianizing of education was that the boys in the high schools should read the bad Latin and Greek of the church fathers, instead of the good Latin and Greek of the pagan orators and poets, but it was only a suggestion. The Christianizing process has not gone so far. In view of the facts, the term Christian education, as it is used in religious newspapers and conventions becomes an absurdity. But it is not only Christian institutions, as such, which bid for the support of the country. Every church and every denomination is multiplying schools of its own and recommending its own superior form of Christian education. One would think there ought to be a special Baptist arithmetic, a superior Roman Catholic geography, a Presbyterian history, a Quaker Latin, a Protestant Episcopal chemistry. The perfect folly of all this is apparent on the face of it. Therefore, why must so many millions of dollars be spent to establish these sectarian schools as rivals to the public schools of the land? When one examines into it he finds the real object to be that children may be drilled into a certain ritual, or taught some special form of dogmatic theology. These sectarian schools therefore, are established for the avowed purpose of widening and strengthening the differences between Christians, of prejudicing growing minds, of intensifying bigotry; and this narrowing of the intellect is called Christian education.

The public schools are called Godless. Of course they are, and ought to be. The church is the institution whose duty it is to remind the children of their duties to their heavenly Father, and it is a confession of weakness if the church claims to invade the precincts of the school. The alphabet, the multiplication table, geography, spelling, are all secular things, with which religion has nothing to do; and as for history, it is so easy to color it, to suppress part of it, under the specious pretext of the glory of God, that no church in Christendom may be safely trusted to teach it. Those countries in Europe which have had long experience with ecclesiastical supervision of education are taking it resolutely out of the hands of the church. We in this country caught by the glamor of prospectuses and fascinated by the grateful sound of piety are in danger of falling into the same old trap. It is time to take warning. The danger is not from Catholic schools alone, but from every school which professes to supply Christian education.

# Curious Manifestations.

An account of strange visitations at the bedside of a sick mother and over a cradle in which her child had died quite suddenly, comes from Hartford City, Ind. The supernatural manifestations come in forms—often as bright lights that hover over the head of the sick lady and about her bed; and their visitations are not confined to night. but appear in the daytime, and have been witnessed by several persons living in the vicinity of the afflicted. On one occasion an object like a dove came in at the window at twilight, hovered for a moment over the crib in which the babe died, then about the corner of the room in which the little form reposed in its tiny coffin, then flew about the bed of the sick and heart-broken mother, and for a few moments hovered over her head, then vanished through the window and was seen no more. Rappings and other manifestations are constantly occurring, together with strange, weird sounds indescribable in their character, and have served to confuse the imaginations of the otherwise skeptically inclined to a degree that was never witnessed before. Many of the watchers who have been witnesses of these peculiar and, to them, inexplicable manifestations, are loath to go near the dwelling of the sick lady. number of responsible persons living in the

neighborhood.

# Canadian Superstition.

A Montreal (Ca.) correspondent of the New York Evening Post gives a graphic account of the fanaticism and superstition of the Canadians, as manifested when the body of Archbishop Bourget lay robed in his sacerdotal vestments exposed, not only to the view, but also to the touch of tens of thousands who flocked from all parts of the province to visit, and apparently, to worship the dust of one whom they believed was inspired with supernatural, if not divine, power. In another sanctuary, that of Notre Dame de Pitie, were exposed the remains of the predecessor of the Archbishop, who had been interred in its vaults nearly fifty years previously. The Sisters of the Congregation, with the approval of Mgr. Fabre, the present Bishop, secured one of the dead prelate's feet as a relic to be deposited in a special altar and venerated each year on the anniversary of his death. It appears from the account given that a French paper, describing the scenes, related that immediately after the Archbishop closed his eyes in death, which took place in the presence of about three hundred people, the room being thrown open to all the faithful, two priests and three nuns were placed around the body to direct those who came to touch the prelate's hands and vestments with their beads and other pious objects, and to preserve them as talismans. Millions of articles were in this way brought into contact. A few minutes after the Archbishop had breathed his last a fashionably dressed lady drove up in her carriage, and with a sick child in her arms knelt reverently, and clasping the hands not yet cold in death, cried in the most piteous manner: "Oh, Monseigneur, you cured one of my children; will you do as much for another?" The body lay on a high catafalque, around which four priests were busily engaged receiving books, beads, crucifixes, and even children to be placed in contact with the body. Others were doing a rushing trade in disposing of rosaries which had been sanctified by contact. During these proceedings a procession of priests, headed by ten Bishops, entered to sing the last libera prior to laying the remains in the vault. The body of the Archbishop was taken from the catafalque and removed from the wooden casket to one of metal. A rush was made for the discarded coffin, and so indecent became the scene that the police had to be called in order to keep the fanatical multitude from injuring each other in their attempts to capture the lining and trimmings. Finally, order was restored. Then the priests commenced breaking up the coffin, and distributed it to the people in small pieces. The Post correspondent states that the Archbishop was throughout his whole life an unbending, uncompromising Ultramontane. He forbade Catholics to have social intercourse with Protestants, and refused to recognize a law passed by the Dominion Parliament to prevent undue clerical influence in electoral contests. The Jesuits. who had been expelled from Canada after the conquest by the British, and had their property confiscated, were in 1842 by him invited to return to the Province, which they were not slow in doing, in company with the Oblate Fathers and a number of the Ladies of the Sacred Heart. He also imported the Christian Brothers from France, gave them funds to erect schools, and during his lifetime supported and nourished a system of education by these Brothers, the result of which to-day is too plainly revealed in the ignorance of the great mass of the male Catholic population who have been educated under their training. He forbade his flock from attending other scholastic institutions, even if under the direction of lay members of his communion.

## One of Plymouth's Noted Characters Passes Away.

We learn from an exchange that the death of Clement Bates, or as he was more generally and familiarly called, Sexton Bates, occurred July 13th, at Plymouth, Mass. His death removes from Plymouth one of the oldest and best known residents, who held a firm place in public regard and who will be missed by all classes of citizens. Mr. Bates was born in October, 1792, and, therefore, at the time of his decease had nearly completed his 93rd year. In 1831 he was elected town sexton. and for fifty-two years held that position, and faithfully executed its duties, burying in the time 3,250, and ringing the bell four times daily, as well as for Sabbath sermons, funerals and fires. He was twice married, and fourteen children, thirteen grand-children, and twelve great-grand children have been numbered among his descendants. In religious belief Mr. Bates was an ardent Spiritualist, and his firm faith in the realities of the future added greatly to the comfort and happiness of his declining years. He claimed to see and to hold converse with departed friends, by whom he was surrounded, and who aided him materially in many ways. His physical and mental faculties were retained to an unusual degree up to the time of his final illness, his memory being so clear and reliable that he was frequently consulted in matters of importance pertaining to the past. Few persons in the community would be more generally mourned, and none will be held in kindlier remembrance than the venerable town sexton.

Mr. W. Wilson of Cleveland called at the JOURNAL office last week and left a curious bit of manuscript which a medium of his city was impelled to write. It is thought by Mr. These occurrences are vouched for by any W. from what little he is able to learn that the language is very ancient. An effort will be made to have it deciphered.

# Victor Hugo's Spiritual Views.

Confirming what we have said of the experiences and views of Victor Hugo as a Spiritualist, a late number of Light reports his conversations with friends, and quotes from one of his poems as follows:

"We do not die altogether," he would say; "our individuality survives; and, while I am taking to you, I am certain that all around me are the souls of all the dear ones that I have lost and who hear me." He could never quite reconcile himself to the fact that his favorite daughter, who was drowned, was really dead. He often thought he heard her foot-steps in the house and her hand on the handle of

.Silence! elle a parlé! Tenez! voici le bruit de sa main sur la clé! Attendez! elle vient. Laissez-moi que j'écoute; Car elle est quelque part dans la maison, sans doute!"

Imperfectly rendered in our tongue these lines read: "Silence! she speaks! Her hand is on the door knob!

Wait! she is coming. Let me listen; She is doubtless in the house somewhere! Surely all this is the clear and beautiful expression, the deep feeling of the fact of spirit presence.

The great Frenchman, so widely honored and loved, was a Spiritualist.

# GENERAL ITEMS.

G. B. Stebbins will speak at Freeville. Tompkins County, New York, Sunday August 2nd. Lyman C. Howe will go to Cassadaga, Aug. 1st, where he is to take the place of Mr. Kellogg as chairman of the camp meeting.

Subscribers will please bear in mind that it costs as much to publish the JOURNAL in summer as at any other season, and that the publisher needs the money due from those in

The ideal Christian community would seem to be in Iowa, where under one pastor, Presbyterians, Baptists, Congregationalists, are harmoniously working together. The Sunday school superintendent and two of the Bibleclass teachers are Baptists, one of the Elders is a Congregationalist, and another is a

A girl at Harvard, Miss Brown of the Annex, has led the entire college in all its departments. She passed the examinations to enter on an equal footing with her brothers, has taken instructions from the same professors, though at separate recitations, and heads them all in rank. She cannot take a diploma, but she can have a certificate of testimony of what she has done.

· Cholera is said to have been carried to every country on the globe, except the islands of the South Pacific, Australia, the Cape of Good Hope, the islands of the North Atlantic. and the western coast of South America-all separated from India by a wide expanse of ocean and having no commercial intercourse with that country.

A correspondent writes: "Mrs. E. L. Watson lectured in the Unitarian church, Troy, N. Y., Sunday, July 12th, morning and evening, to large audiences. It was quite an event, as this pulpit had never been occupied by a Spiritualist before. She has met grand audiences, good, inspiring influences, cordial, even enthusiastic, receptions wherever she has lectured during her Eastern tour."

The Journal is daily in receipt of commendatory letters from all sections of the country. For these we are grateful; but we would strongly impress it upon the minds of all who believe the JOURNAL the best representative of Spiritualism, to actively engage in extending its circulation. During the camping season hundreds can be induced to become permanent readers by a little effort in calling attention to the paper.

The daughter of a peasant farmer, at Mataska, Finland, has suddenly shown singular mediumistic faculties. She falls into a kind of fit; then, becoming calm, she addresses those about her in choice and fluent language, very logically, and without repetitions. What comes from her lips is marked by pure morality without any allusion to the dogmas or doctrines in which she has been brought up. People come and listen to what she says with wonder. Spiritism is unknown there even by name.—Le Spiritisme.

A reunion of the Ohio and Western Pennsylvania posts of the Salvation Army was held in Halcyon Hall, Cleveland, Ohio, a short time ago. A member of the army, Flora Dunn, of East Liverpool, Ohio, became very much excited and was so affected by the heat of the room that she fainted. She was laid out on a row of chairs and no efforts made to revive her. This occurred at nine o'clock in the morning, and when a reporter called at three in the afternoon, the woman was still in a stupor, and surrounded by a throng of men and women, singing, shouting and praying. When the reporter offered to call a physician, he was threatened with personal violence if he should do so. They said the woman was holding communion with the Lord. She remained unconscious until seven o'clock this evening, when she revived, but was so weak as to be unable to communicate with the fanatics who refused to aid

Mrs. F. O. Hyzer in a letter from Montpelier. Vermont, enclosing the name of a new subscriber, says: "I leave no home without "having borne my most emphatic testimony "in favor of the JOURNAL and the noble "stand it takes in support of true mediumship, honest mediums and an elevated spiritual philosophy.

"I am speaking every Sunday and very much enjoying my drives and rambles over the hills and through the valleys of this beautiful mountain State: I hope to derive great physical benefit by the change from my long confinement in the city atmos-

Dr. E A. Smith of Brandon, Vermont, has secured very favorable excursion rates, enabling visitors to visit four camps for eight dollars, and good until September 30th. He has also other tickets at low rates for his camp at Burlington. Parties interested can address him. He will also be at the different camps on certain days in the interest of his excursions.

The Chicago Herald says that "scientists and theologians are studying the case of the young lady in Central New York, who took the gold medal at her graduation for reading the best essay, a production which was afterward found to have been stolen bodily from a magazine. She returned the medal as soon as her dishonesty was exposed, and expressed great penitence for her act. The point which the wise men are now debating is, whether she would have repented if she had not been found out, and, if so, when? The discussion promises to lap over into the fall season to some extent.

A fine crowd attended the Spiritualists' grove meeting at Island Park recently, and the verdict of every one is that they were treated to a most satisfactory meeting. Prof. A. B. French made what was considered by all present to be one of the most eloquent efforts they ever listened to. Mrs. Isa W. Porter's character readings were simply wonderful, while Howell, the blind boy, gave some remarkable exhibitions of trance speaking. The evening meeting was held on the bont as it slowly floated down the stream to this city. The managers and every one are highly pleased with the success of the meeting. South Bend Times.

Dr. Joseph Beals passed through Chicago last week on his way home from Zacatecas, Mexico, where he has been for the past eight months. As President of the N. E. Spiritualists Camp Meeting Association, Dr. Beals has presided over the Camp at Lake Pleasant during the eleven seasons past, and on all hands it is conceded that he is the best man to continue in charge, hence his long journey home. The Doctor reports the mining interests in which he is concerned in Mexico as in a most promising condition. He looks hale and hearty, and is as vivacious and hopeful as ever. Despite his long contact with Spanish speaking people he is still able to talk good English and is apparently proof against the cholera.

It is said that Dr. Lyman Beecher was some times absent-minded and forgetful. Mrs. Beecher once received a sum of money, and it was the occasion of great rejoicing, because it would enable them to pay a bill for a carpet; so she committed the money to her husband, charging him to attend to the matter immediately. In the evening the Doctor returned from the city in high spirits, and described a missionary meeting he had attended. "Doctor," said Mrs. Beecher, "did you pay for that carpet to-day?" "Carpet! What carpet?" responded the Doctor. "Why, the one I gave you the money to pay for this morning." "There!" said the doctor, "that accounts for it. At the missionary meeting they took up a contribution. When they came to me. I said I had no money to give themwished I had—at the same time feeling in my pocket, where to my surprise, I found a roll of bills; so I pulled it out and put it in the box, wondering where it had come from, but thinking the Lord had some how provided."

Mrs. E. Adelle Bennett of Syracuse, says she is and has been a Spiritualist for many years. She further affirms that Henry Slade attempted to palm off spurious phenomena in the place of the genuine which she hoped for. John W. Truesdell lives in Syracuse. too, and has given Mrs. Bennett the benefit of his experience and, no doubt, much brotherly advice. John is an excellent advisorup to a certain point. John is also a shrewd business man and the author of "Bottom Facts," as he calls it. Mrs. B., assisted by John T., told the story in a paper called the New York Sunday News. Of course, it was perfectly proper and natural to mention Bottom Facts." Result, (1) Mrs. B. relieves. her mind, she thinks, and (2) John the smiling banker and book maker, secures a full page advertisement of his work free of charge. Mrs. Bennett should learn that every seance must stand on its own merits, and that were Slade never to give another honest scance. the recorded evidence of many competent observers who have testified to the reality of the phenomena in his presence would not be in the least invalidated.

A telegram from San Francisco, Cal., indicates that Mariana Muriatta, widow of the famous bandit, Joaquin Muriatta, who styles herself the Prophetess of the Sierras, is likely to soon come before the courts as defendant in a criminal suit. She resides in the Cantua Conon, Freeno County, and last year created much excitement among the Spanish residents of that section, causing them to assemble at a rendezvous in the Coast Range Mountains to await the Judgment-Day, which, according to her propheceies, was close at hand. News reaches here to the effect that Dolphina Carona was on a visit to the residence of the prophetess, with his wife and child, and during their stay Mariana made a prophecy that they would start home and come back crying. They started home shortly afterward, but they had proceeded only a short distance on their journey when their child. was taken violently ill and they returned, truly enough in tears, for the child died half an hour afterward. Those who learned of the matter at once assumed that Mariana had poisoned the child in order to establish her reputation as a secress among the ignorant people. The officials of Fresno County have been notified, and a legal investigation is now

in progress.

Mr. John McDougall of New Orleans spent a part of last week in Chicago, and has now gone to northern Wisconsin to remain until

Walter Howell has been lecturing lately at De Sota, Mo., Coopersville, Mich., and South Bend, Ind. He has an engagement to speak at Kent, Ohio, and Jamestown, N.Y. He goes to Philadelphia about the 4th of August, and from there to Lake Pleasant. He leave Chicago soon to fill Eastern engagements.

The Lake Pleasant Siftings will this season be under the editorial and business management of Mr. George W. Davies, who conducted it so ably last year. With greatly increased facilities, new type, new press and a good corps of reporters Mr. Davies will make the Siftings indispensable to campers and visitors at Lake Pleasant.

Buddhism has become so fashionable that Dr. Thomas A. Wise, in his handsome "History of Paganism in Caledonia," just issued by Trubner, London, argues that Great Britain was reached by Buddhist missionaries. who converted the natives from Druidism to Buddhism! Dr. Wise has been led to this theory by the similarity of the sculptured monuments found in Scotland and the Himalayahs.

A subscriber in Montana asks the Journal to publish accounts of genuine materializations. This we are always ready and happy to do. Unfortunately the average account is so wholly devoid of all scientific value, of any weight as conclusive proof of the phenomenon, that its publication is worse than useless. The Journal is ever open to record carefully conducted experiments; when such are received they afford the editor great personal satisfaction.

Buffalo's (N. Y.) crematory project is being pushed, and it is probable that the incinerator will be built and in full operation before next winter. About three-fourths of the stock has been subscribed for, and a lot has been bought from the Metcalfe estate, on the south side of Delaware avenue, between Linwood and Delaware avenues. It fronts 181 feet on Delaware avenue, and has a length of 150 feet. Upon this the crematory temple will be erected. The process of cremation invented by Joseph Venini of Milan, Italy, will be used. It is now the one in vogue in all the principal cities of Italy. Considerable correspondence has been had with Venini, and lately a contract was sent to him. He will probably come to Buffalo, and the apparatus will be erected under his personal supervision. The designing of the temple is as yet an open question, for nothing has yet been done in that direction. When the dimensions have been received from Italy, architects will be invited to prepare plans and specifications.

Muscular Christianity is what the citizens of Coldwater, Mich., had an exhibition of a short time ago. During the progress of a Free Methodist camp meeting near that place a respectable lady got the "power" and lay in a trance for several hours, when a physician advised her removal, at which proceeding the minister, the Rev. Robert Clarke. objected and resorted to forcible measures to prevent. A complaint for assault and battery was lodged against him, and when arrested by the Sheriff he readily accepted the situation and prepared to accompany the officer to town, when the Rev. E. Matthews. the Presiding Elder, interposed and proposed to rescue Clarke. During the altercation both the Sheriff and Matthews were quite seriously bruised and blood drawn on both, and with drawn revolver the Sheriff and his deputy took Matthews also into custody for resisting an officer. Both were placed under bonds for examination before Justice Purinton. The cases excite an unusual amount of interest on account of the prominence of the alleged offenders, the large number of Free Methodists in the county, and the intense feeling that is being aroused in the neighborhood.

A Bengalese saint, who advertises remarkable cures, is living inside a "pucca" grave, six feet deep, which is covered over with masonry, keeping only a two-inch hole through which to serve him with his daily food, consisting of orange or pomegranate inice with one almond daily. In this state ation of certain portions of the town to Chihe will remain for forty-five consecutive days: and through the hole a string has been passed into the grave, one end of it being tied to a bell suspended on a bamboo post to enable him to give an alarm in case of danger or mishap. He also uses it to respond to calls inquiring after his health, signifying thereby that he is all right. After he entered, the opening was blocked up, barring the hole; and then, leveling the place with earth, some greens were sown, which, being regularly watered, thrive nicely. He takes rose-water in lieu of plain water to wash his face, hands and feet before saying his prayers. A moneyorder came to his address from Bombay, which, being rolled up, was dropped into the grave through the hole. It was shortly after passed back, duly signed by the holy man.

# Quick Time.

The other day a special train bearing railroad officials, made the run over the New York. West Shore and Buffalo Railway, from East Buffalo to New York City, a distance of four hundred and twenty-two miles, in eight hours and seventeen minutes. Several miles were timed and run in forty-three seconds each. One run of sixty-four miles was made in fifty-five minutes. This is one of the best evidences of the character of the road bed and rolling stock that could be imagined. The "West Shore Route" has a glorious future in store if the good wishes of the public can avail anything.

First Spiritual Temple, Boston.

To the Editor of the Religio-Philosophical Journal:

Last Sunday forenoon, by appointment, I met Marcellus L. Ayer of this city and spent an hour with him in going through the new "First Spiritual Temple" which he has built and deeded in trust to the trustees of the Working Union of Progressive Spiritualists. The building is in the Back Bay district-a part of the city which was low land covered daily by the tide, but now filled twenty feet and covered with the finest houses and other buildings. Near by are the Art Museum, Phillips Brooks's church, and some large hotels. It was interesting to see, on the corner opposite the temple, the new Hollis Street Church, built on another site by the Unitarian Society to which that veteran Spiritualist, John Pierpont, preached for years.

The temple is a handsome and solid building, of brown stone and gray granite with entrances in front and rear. The basement, partly above ground, light and airy, has a large room for children's meetings, an ample library room, and the heating apparatus. On the first floor above is the large audience hall; at one end a gallery, and opposite a platform, with a large and excellent organ above. The seats curve toward the platform from either side, each seat fixed in its place, made to fold back, roomy and easy, and they accommodate thirteen hundred persons, with room for extra seats so that over sixteen hundred can be at ease. The proportions of the room are good, its style and finish simple, yet rich, its general aspect ample and noble. Still above this, reached by broad and easy stairs, and by elevator, are the upper rooms, eight or ten I think, halls for seating smaller companies and rooms for conversation and mediumship of various sizes and styles, some very graceful in their curved outlines, and all finished in a chaste and tasteful way. All is thorough and durable, "built to stand," as Mr. Ayer said, and the

massive walls seem fit to last for centuries.
Two years ago it was commenced, and is to be opened for public use the last of September. Mr. Ayer planned it all himself, made the rough sketches which the architect followed in his drafts, and every room is made after these original sketches. The ventilation is excellent throughout, and I forgot to mention the convenient arrangements for feeding the hungry at any social festivities.

The temple as it stands cost two hundred and fifty thousand dollars. Mr. Ayer, who paid all this cost himself, is a quiet and unassuming man, engaged in business as the head of a firm in a large wholesale grocery trade, built up from small beginnings by his persistence and sagacity. He gives one the impression of clean habits, reliable character and good judgment. His aim and idea is to make this temple a permanent seat and center for spiritual education and development in unison and sympathy with human efforts and wise reforms. He is chairman of the board of trustees, and before him and his coworkers is the high and noble task, not without its difficulties, of carrying on wisely a work so well begun. This task they aim to take up in their own way, gaining all light and counsel possible, learning by experience. "hoping all things, enduring all things, and proving all things," as they grow. The largely generous efforts of Mr. Ayer is worthy of high respect, and the trustees should surely have the best hopes and wishes, the heartprayers of all. G. B. STEBBINS. Boston, Mass., July 14, 1885.

# Lake Pleasant Camp.

To the Editor of the Religio-Philosophical Journal:

Friday, the 11th, at 7 A. M., I boarded the train for Lake Pleasant, arriving there about 11 o'clock. The foliage along the route and at the Lake is in a most flourishing condition after the recent rains. We found about forty-five families already located there for the season; also ten new buildings in the process of crection. It is rumored that Mr. Barnard will build a new rink. The idea has been advanced to build it over the ravine, a rink and bridge combined, with a wide veranda overlooking the Lake and in view of the incoming trains. The new lease for fif-teen years will, I think, give general satisfaction. The sanitary measures cannot fail to please in every respect, as every precaution has been taken to have everything in a pure and healthy condition. The different springs at Lake Pleasant have great medicinal qualities, which I think is not generally known. except by a few who have received benefit S. F. P.

Pawtucket, R. I., July 15th.

# General News.

Diphtheria has once more made its appearance at East Tawas, Mich.—Gen. Grant is reported as discouraged and anxious for the end to come.—The camp-meeting of the Rock River Conference at Lake Bluff has closed.-The religious question will be the most important factor in the coming general elections in France.—Cardinal Howard will spend a short holiday as the guest of the Earl of Carnarvon at Dublin Castle.—There is a movement in Jefferson looking to the annexcago.—A Liberal manifesto is about to be issued by Mr. Gladstone for the guidance of speakers during the campaign. Last Monday the trial of Riel, the leader of the recent disturbances in Northwest Territory, begun.—A large number of Americans have been blackballed who were applicants for admission into the Bachelors' Club of London.—It is stated that if the military attempt to disarm the redskins of Indian Territory, who have caused the array of such a large body of soldiers against them, there will be resistance to the death.—At the Socialists' meeting on the Lake Front last Sunday, one speaker indulged in the customary house-burning and dynamite talk. Another compared himself to Jesus, the persecuted and good.—The dispute between the cattlemen and Secretary Lamar in regard to the trail through the Indian Territory has been settled, the bullock barons yielding under protest to the order from the Interior Department.—Crop reports from the North-western States show that in many localities there will be a better yield of wheat than was at first anticipated, while the news concerning corn, oats, barley, potatoes and hay is very encouraging.—Samuel Crocker, editor of the War Chief, the organ of the Oklahoma colonists, has been arrested on the charge of "seditious conspiracy" and "inciting sedi-tion and rebellion against the United States Government." A number of other arrests of settlers on the same charge is also recorded. Our national air of Yankee Doodle, says Webster, was composed by British officers, in ridicule of American troops. Yet ere long

the last of the British army laid down its

arms at Yorktown while this same air was

played in the ears of officers and men.-A

Rutland, Vt., lady tells of sparrows which drove a couple of robins from their nest, and

taking possession iaid their eggs and hatched a broad of sparrows and one robin. The

robin has ever since remained with the spar-

rows, refusing to go with the robins.—Scotch shepherd dogs are now employed at the Cape in herding ostriches, a work which they perform with great sagacity. Two men on horseback and one dog will drive a troop of 100 to 150 full-grown birds with as much ease as six or eight men on horseback.—The dairy products of the United States are a potent factor in the agriculture of the country. They exceed the oat crop \$350,000,000, the wheat crop \$100,000,000, the cotton crop \$220,000,000, the product of iron bars and steel \$257,000,-000, and the pig-iron output \$419,000,000. The average property loss by each fire in the United States last year was \$7,389. The heaviest average loss was on ten rubber factories, \$63,727; the lowest on 7,074 dwellings. \$1.396. Hotels came nearest the average, 540, with an average of \$7,979. On 728 saloons and retail liquor stores the average loss was \$1.419.—Before the days of the telegraph carrier pigeons were successfully utilized in journalism. When Daniel Webster made his famous speech at the completion of the Bunker Hill monument triplicate copies of his address, were sent by three pigeons. Two of the birds reached the New York Sun building with the speech in good order, and the Sun thus succeeded in leading its con-temporaries twenty-four hours. The third messenger fell exhausted in a field in Connecticut, and a farmer picked it up.

New York City has 63,000 paupers.—Pope Leo is a confirmed dyspeptic.—The Sultan of Turkey is taking music les-ons.—Philip Marston, the poet, is now entirely blind. Wheat is cheaper now than it has been for nearly 100 years.—One hundred in the shade is not an uncommon temperature in Memphis.—The tomato is being introduced into Turkish gardens, where it goes as the red egg plant.—The month of May produced more suicides throughout the country than two or three ordinary months.—The Lancet says the London hospitals are full of small-pox patients "who did not believe in vaccination." The fleeces of Angora goats average seven pounds, and are worth 50 cents a pound. That is in Catifornia.—A Montana ranchman owns a dog which, it is said, can pick out all the cattle that have his master's brand. -J. T. N. Hancock, of Carnesville, Ga., has gone mad through religious excitement, believes that he is John the Baptist, and clamors for the return of his head.

Health and Pleasure 'Midst the Pines of North-west Wisconsin and on the Shores of Lake Superior, s the title of a pamphlet received. It gives description of the locality mentioned, and will be found of interest by the tourist. All information can be had of W. B. Wheeler, 13 Nicollet House, Minneapolis,

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 n ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 1252 pages royal octavo, leather. See advertisement in another column.

Notice to Subscribers.

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

A writer in the "Onen Tottere" department the August Century discusses the question, "What shall be Done with Our Ex-Presidents?"

General Grant's article on "Vicksburg" is to appear in the September Century.

# Business Notices.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

HUDSON TUTTLE lectures on subjects pertaining to

general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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

## Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 416 Adelphi St., near Fulton, at 11 a. M and 7:30 P. M. Sunday school at 2 and Conference at 3:30 P. M. Hon. A. H. Dalley, President; C. G. Claggett, Sections

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 48rd Street, New York.
The People's Spirit\*\*al Meeting of New York City, convenes every Sunday at 2:80 P. M. and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

# Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs, Nellie J. T. Brigham will officiate.

E. J. HULING. Sec.

H. J. HORN Pres.

# Kansas City, Mo.

The First Spiritual Society of Kausas City, Mo., meets every Sunday evening at 7:80 in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J Colby.

LAKE GENEVA SEMINARY, GENEVA, Walworth County, WIS. A Cultured, Christian School and Home. Unequalled for those desiring true womanhool. Sanitary conditions perfect Opens Sept. 28.

# PSYCHOMETRY.

THE MANUAL OF PSYCHOMETRY Is just published, a volume of 500 pages. Price \$2.00 and postage 16 cents. He mit to the author for copies,

DR. J. R. BUCHANAN.

29 Fort Avenue, Boston

WANTED.—Partner in Roller Flouring Mill, with \$2:,000 weapital, to take management Mill has abundant water Power, Established trade of many years standing, Popular brands, orders atways ahead. Self only because other business requires owner's whole attention. Prospect for coming season unusually good.

# FLOUR MILL, BOX 411, MINNEAPOLIS, MINN.

AMERICAN INSTITUTE OF

# PHRENOLOGY Nineteenth Annual Session opens first Tuesday in October, Terms greatly reduced. For full particulars send for "in-stitute Circular," Address

FOWLER & WELLS CO..

753 Broadway, New York

# SUMMER SALE OF BOOKS.

The Hollow Globe. A treatise on the physical conformation of the earth. By W. L. S. erman, M. L., and Prof. W. F. Lyon. This work has been selling for \$2.00. The few in stock are offered at 75 cents each.

Golden Memories of an Earnest Life. Beingthe Blography of A. B. Whiting: Together with selections from his poetical compositions and prose writings. Compiled by his sister. Spiritualists of Michigan must certainly feel an especial interest in this work and we trust they will want a copy at the low price of 60 cents, former price being \$1.50.

The Safest Creed. By O. B. Frothingham. This work consists of thirteen Discourses of Reason by the well known thinker. Cloth bound, heavy tinted paper, \$1.50. now offered at 60 cents each.

Manomin: A Rhythmical Romance of Minnesota, the great Rebellion and the Minnesota Massacres. By Myron Coloney. Published at \$1.25, now offered at 50 cents. Key to Political Science: Or Statesman's Guide. By John Senfi. Published at \$1.25, now 50 cents.

The Halo: An Autobiography of D C Densmore. This volume is intended to be a truthful autobiography of the author and there are many who will be giad to have it in their library. The retail price is \$1.50, we will close out the stock at 75 cents a copy.

The Clergy a Source of Danger to the American Republic. By W. F. Jamieson. Originally \$1.50, offered at 50 cents.

The Burgess-Underwood Debate. Between Prof. O. A. Burgess, President N. W. Christian University, In-dianapolis, and Prof. B F. Underwood. Cloth binding. \$1.00, the remaining few to be sold at 60 cents

The Underwood-Marples Debate. Between Prof. B F. Underwoon and Rev. John Marples. Cloth bound. 80 cents, now offered at 50 cents.

Home: Miscellaneous Poems. By J-8800 H, Butler. In this collection of poems will be found beautiful and sug-sestive lines. Cloth bound, published at \$1.50, now clos-ing out at 60 cents. ing out at 60 cents.

The Psalms of Life. A compliation of Psalms, Hymns, Chants, Anthems, etc., embodying the Spiritual, Progressive and Reformatory soutiment of the present age. By John S. Adams, Cloth bound, retait price \$1.25, the copies we have are offered at 70 cents.

The Record Book. A book for Societies about forming and contains the Declaration, Articles of Association and By-Laws and Record. These are followed by blank sheets enough to use at the meetings and will be found to be just what is wanted, and will save much time for those forming the Society. Former price \$1.50, now offered at

All the above are for sale by the Religio-Philosophical Publishing House, Chicago.

# **New England Spiritualists**

CAMP-MEETING ASSOCIATION.

12TH ANNUAL CONVOCATION

AT Lake Pleasant, Montague, Mass. (On the Hossae Tunnel Route, mildway between Beston and Troy.)

August 1st to August 31st, 1885, Inclusive.

## SPEAKERS.

Sunday, August 2d, Hen A. H. Bailey, Brooklyn, N. Y.; Mrs. Juliette Yeaw, Leominster, Mass. Tuesday, Aug. 4th, Mr. Chas. Dawbard, New York, N. Y. Weduesday, Aug. 5th, Dr. J. R. Buchanan, Boston, Mass. Thuraday, Aug. 6th, Mrs. R. S. Lillie, Brooklyn, N. Y. Friday, Aug. 7th, Mr. Chas. Dawbard, New York, N. Y. Saturday, Aug. 8th, Mrs. N. J. T. Brigham, Elm Grove, Mass.

Saurday, Aug. 6th, Mr. J. Clegg Wright, Philadelphia, Pa.; Sunday, Aug. 6th, Mr. J. Clegg Wright, Philadelphia, Pa.; Mrs. R. S. Lillie, Brocklyn, N. Y. Tucsday, Aug. 11th, Mrs. R. S. Lillie, Brocklyn, N. Y. Wednesday, Aug. 12th Mr. J. Clegg Wright, Priladelphia,

Wednesday, Aug. 12th and J. Olega Theorems, N. Y. Friday, Aug. 12th Mrs. Sarah A. Byrnes, Instan, Mass. Saturday, Aug. 15th, Mrs. Sarah A. Byrnes, Instan, Mass. Saturday, Aug. 15th, Mrs. Sarah A. Byrnes, Baston, Mass.; Rev. George Chainey, Baston Mass.; Tuesday, Aug. 18th, Rev. George Chainey, Baston Mass., Wednesday, Aug. 18th, Mrs. Fannie Bavis Smith, Brandon, Vt.

Wednesday, Aug. 16th, Mrs. Fannie Bavis Smith, Brandon, Vt.
Thursday, Aug. 20th, Rev. George Chainey, Boston, Macs. Friday, Aug. 22th, Mrs. A. M. Beecher, Newtonwille, Mass. Saturday, Aug. 22th, Mr. J. Frans. Baxter, Chelsea, Mass. Saurday, Aug. 23th, Rev. E. P. Fowell, Clinton, N. Y.; Mrs. F. O. Byzer, Baithmore, Md. Tuesday, Aug. 23th, Rev. E. P. Powell, Clinton, N. Y.; Mrs. Wednesday, Aug. 25th, Mrs. F. O. Hyzer, Baithmore, Md., Phursday, Aug. 25th, Miss. A. M. Peecher, Newtonwille, Mass. Saturday, Aug. 25th, Miss. A. M. Peecher, Newtonwille, Mass. Saturday, Aug. 25th, Miss. See B. Fales. Boston, Mass. Sunday, Aug. 3 th, Mrs. N. J. Willis, Cambridge, Mass.; Mr. J. Frank Baxter, Chelsea, Mass.

PUBLIC TEST MEDIUMS. Dr. Hei ry Slade. Mr. Edgar W. Emerson. Mrs. Maud E. Lord. J. Frank Baxter. Dr. J. V. Mansfield,

MUSIC. The Fitchburg Military Band, of twenty four pieces, will arrive Saturday, Aug. 1st, and remain until Monday, Aug. 31st, giving two concerts daily—at 9:30 A. M. and 1 P. M.

31st, giving two concerts daily—at 9:30 a. m. and 1 r. m. Thi. 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 habitues of Lake Pleasact may confidently asticipate the pleasure of listening to some of the best concerts ever given by this Band.

The Russell Orclestra will furnish music for the dancing assembles at the Pavilion afternoon and evening.

We take pleasure in announcing the engagement of Mr. Lillie of Brooklyn, N. V., to lead the singling by the audience, with music by the Band. Mr. Lillie will be assisted by his wife and other eminent vocalists. Mr. J. Frank Baxter will also be present the last two weeks of the meeting, and will frequently entertain the audience with some of his choice songs.

# THE HOTEL,

Under the management of H. L. Barnard, of Greenfield, will be open for guests July 15th. Address Greenfield, Mass. For particulars concerning transportation of camplequipage and baggage, leasing tents and lots, engaging lodging and board, schedule of railroad fares, etc., etc., see annua circular, which will be sent post paid to any address by N. S. HENRY, Clerk, Lake Pleasant, Montague, Mass.

Just Issued.

# IMMORTALITY INHERENT IN NATURE. BY WARREN SUMNER BARLOW.

Author of "The Voices," and other Poems.

The subjects treated are: The Source of Thought is Eternal; All Effects are Eternal; Forcordination in Harmony with Force Agency; Design versus Chance; Hope of the Soul, Handromely printed on thick tinted paper, full glit, beveled brands, pp. 88, clot. Price #0 cents.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House. Chicago,

# MAN---WHENCE AND WHITHER BY

R. B. WESTBROOK, D. D., LL. B.

Author of The Bible-Whence and What?

This work is a robust answer to the assumptions of Materialism and the myths of theology, and pungently puts about all that can be said for the existence of God and the future life of man 1 Vol. cloth. Price \$1.00. For sale, wholesale and retail, by the Religio-Philosophi cal Publishing House, Chleago.

# WOMAN.

A Lecture on the Present Status of Woman, Physically Montally and Spiritually, The Divine Law of True Harmonial Marriage, Marriage and Divorce. BY MRS. DR. HULBURT.

With an introduction by Mrs Dr. Richmond. Price, 20 cents, postage 2 cents. For sale, wholesale and retail, by the Religio Philosophical Publishing House, Chicago.

# MANUAL OF PRACTICAL RULES

# DESCRIPTIVE PLATES, Extracted from Therapeutic Sarcognomy a Scientific Ex-osition of boul, Brain and Body

By JOSEPH RODER BUCHANAN, M. D. Pamphlet form, price 25 cents.

# For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House, Unicago. THE SPIRIT WORLD:

INHABITANTS, NATURE and PHILOSOPHY. BI

BUCKYE CROWELL, M. D. The Problems of the Ages have been, What are Wet whence came Wet and, Whither are We Hound? Of these the last is the most momentous, and it is the object of this work to sad in the solution of this problem.

Onth bound up. 197. Former price \$1.25, now selling at 30 cents per copy, pustpaid

For sale, wholesale and retail, by the Emilgio-Philosophical Publishme House, Chicago.

# CAMP MEETING.

The Solomon Valley Spiritualist Camp Meeting will be held at helphos, Ottawa County, Ka sa, commencing on Friday, Angust 21st, and closing Sunday evening, August 20th. We expect to organize a permanent camp, purchase grounds, and ideate the camp. All Spiritualists in the State are requested to be present, if possible. All persons are invited. Good test mediums or singers who can be present at e requested to correspond with us at once. This is to be the most important meeting ever held in Central Kansas.

J. N. BLANCHARD, Committee.

# Spiritualist Meeting in Oregon.

The second Annual Grove Meeting of Spiritualists will be held at New Era. Clackamas County Oregon, beginning Trunsday, September 3rd, and holding until the 14th Travelling spirakers and mediums, and these fiving at a distance who may choose to visit the meeting, will find a hearty welcome.

the meeting both attractive and instructive.

Lillian M. Hunter, of Portland considered by many to be the best organist on the Puelic Coast, will be in attendance to entertain the people with sweet music. the dest eigenest on the Public Coast, will be in aftendance to enter-in the people with sweet music.

New Era is located on the east back of the Willamette River, twenty miles above Portland, and on the line of the G. & C. R. R. Hetels convenient and rates reasonable.

WM. PHILLIPS, Pres. C. C. R. S. S. Clackan as. Oregon, June 20rd.

The Beard of Managers will use reasonable efforts to make

# CLERCYMEN

and others desirous of adding to their incomes should handle and others used until the differences and testi-nonials from all parts of the U. S.

# Good Agents Wanted

eve ywhere. Pos'tively no postal cards answered. No stamp required for answer. Send for illustrate - catalogue and price list. Secret Territory at Once. EDMUND S. MORGAN, Secretary and Treasurer Morgan Luminous Sign Co., Key Port, N. J. Correspondence solicited in English, German, French, Spanish, Swedish and Norwegian.

# LAKE PLEASANT VISITORS AND **CAMPERS ATTENTION!**

The Best Way to Reach Lake Pleasant from Buffalo and the West and from Points between

# Buffalo and Albany, is by the "West Shore Route."

THE NEW YORK WEST SHORE & BUFFALO RAILWAY IS THE ONLY ROAD RUNNING THROUGH CARS

FROM BUFFALOTO LAKE PLEASANT CAMP. For Excursion Rates from all Points on this Line Refer to Local Agent or Luke Pleasant Camp Meeting Circular.

Train leaving Buffalo at 9:10 a. m., reaches Lake Pleasant Train leaving Builais at 2:10 A. M., reaches Lake Pleasant at allout 8:30 P. M. Train leaving Builais at 4:40 P. M., reaches Lake Pleasant Camp at about 6:10 A. M., reaches Lake Pleasant Camp at about 6:10 A. M., reaches Lake Pleasant Camp at about 6:10 A. M., reaches Lake Pleasant, and the substitute from the unsurpassed by any in the world, and does not propose to be outdone in enterprise or facilities by any other-line. All visitors to Lake Pleasant, from West of Albany and within striking abstance of the "West Shore" will, if they consult their comfort and convenience take this unrivalled route.

Chicago Passengers can be landed at the Camp without change of cars if they go via the Grand Truns. If their pref-erence or convenience is better suited by taking either the Michigan Central or some other live they will, at an agree-able hour of the day, clange cars at Euffalo. Very many experfenced travelers prefer such a change rather than com-plete a long trip in the same car, provided the change is made at a seasonable hour and without worry or annoyance, as is the case in this instance.

# Certificates

# MALSTERS AND BREWERS.

NOTHING SUCCEEDS LIKE SUCCESS.

I. Wm. Sear, a malster of 20 years' experience—7 years in England and 13 in this country—hereby certify that I have made four lots of malt with Free's Malt wachine and new process, in usely the New England Malt Company, and find no difficulty in making as good mait as can be made from the same quality of barley, and the time required to do the work was from four to five days, the old way of making malt taken from ten to twelve days, Free's process taking less than one half of the time.

WM. SOAE.

We, the undersigned, maisters and brewers, have examined the mait made on Free's Mait Machine, by his new process, now in use by the New England Mait Company, and it is as good as can be made from the same quality of barloy.

WILLIAM SHARP, Malster,

22 years in the business, now with Boston Beer Co.

ANDREW THURESSON, Malster,

Been in the business 26 years, have been with Jones, Cook &

Ce., 6 years, JOHN EARNEST STURMS,

JOHN EARNEST STURMS,

85 years in malting and brewing business, now with the Phenix Brewing Co.

W. H. HALL,

Malster and brewer, of Montreal,

MARK A SUOTT, Brewer, and H. A. TARLTON,

Director of the Portsmouth Brewing Co., Portsmouth, N. IL.:
also signed by one of the best malsters and browers in the State of New York.

the State of New York.

COMMONWEALTH OF MASSACHUSETTS. SUFFOLK SS.

BOSTON, June 20, 1885.

Then personally appeared the above named Wm. Soar, Andrew Thuresson, and John Earnest Sturms, and made oath that the above statements by them sub-cribed are true, before me,

WM H. BAILEX, Justice of the Peace.

fore me, WM H. BAILEY, Justice of the Feace. This machine and process, which can be seen in operation at any time, makes malt for about 5 cents per bushel that costs 25 cents by the old way; about 9,000,000 tushels used annually in the Stales covered by the N. E. Company at a profit of 20 cents per bushel, would make an income of ever \$100 per share that can now be bought for \$30—par value \$100—full paid and unassessable. Over \$10 of our best citizens are already stockholders, and the list is fast increasing. A California mait company has just been organized, taking in all territory west of the Rocky Mountains—over 1,000, 00 square miles. Over half of the promoters' stock has already been taken, at \$10 per share, and will advance to \$15 soon. Any one can send \$10 by express, draft or postal order, and get a \$100 share full paid and unassessable. There is a good chance for any gentleman or lady to join the syndicate

Any one can send \$10 by express, draft or postal order, and get a \$100 share full paid and unassessable. There is a good chance for any gentleman or lady to join the syndicate and have their expenses paid to Californis.

A New York Malt Company is organized and capitalists and others can now join the promoters on the ground floor by signing subscription lists at this office, or at No. 137 Broadway, New York. Also partners want d to form other companies. "The more beer used, the less whiskey which is a benefit to the people. Pure beer, from pure hops and malt as a national beverage, promotes temperance."—Tribune.

Send for sample of malt made by our new process of manufacture, which is secured by patents owned exclusively by our companies, and has taken a gold medal in Europe and the first premium here. Diploma may be seen and malt book with full particulars obtained at our office. Call and examine for yourself, and invest your money understan ingig. California Matt Co.'s office is for the present with the New England until their large machine is done, after which in San Francisco. We have a contract with Geo. T. McLauthlin & Co. 120 Fulton St. Boston, to build all the machines required for the demand at a cost of abo at \$1000 60 each that will make as much malt as a mait house osciing over \$20,000.60 Hon. I. S. Morse, Vice Pres.; Andrew Wiggin, Treas; Wm H. Bailey S. pt. New England Mait Company, J. W. FREE, President, 194 Washington St., Boston, Rooms 33 & 34 Also, after July 9th, at U. S. Hotel, Newport, H. I.

# THE PIONEERS

## SPIRITUAL REFORMATION. LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors.

Cloth bound, pp. 325. Price \$2.50, postage 15 cents extra. For sale, wholesale and retail, by the RELIGIO-PRILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

# **NERVOUS DISEASES**

MAGNETIC THERAPEUTICS.

By JAMES EDWIN BRIGGS, M. D. Cloth. Price, 50 cents: postage, 3 cents. For sale, wholesale and retail, by the Religio-Philosophi-CAL Publishing House, Chicago.

# INVALUABLE IN PSYCHICAL RESEARCH. BIOGEN.

A Speculation on the Origin and Nature of Life.

BY PROF. ELLIOTT COUES. Member of the National Academy of Sciences; of the American Philosophical Society; of the Philosophical and Biological Societies of Washington; etc., etc. THIRD EDITION

"As then art fited to receive it, so shall the light be given thee."—The Doesnor of Darwin. PRICE, 75 CENTS. For sale, wholesale and retail, by the RELIGIO-PRILOSOFES. CAL PUBLISHING HOUSE, Chicago.

# Toices from the Leople, AND INFORMATION OF VARIOUS SUBJECTS.

For the Beligio Philosophical Journal. A Patch of White Violets. BY EMMA TUTTLE.

Here in the door-yard, prim and old, A patch of wild white violets grow, Brought hither years, and years, ago By one no mortal may behold;

Because the maiden only stayed A morning hour upon the Earth, Planted a rose tree, joined our mi rth, And hearing God call, quick obeyed,

Not breaking all companionship With mortals when she passed from sight To dwell in Heaven's more perfect light. Of dearest creed of heart and lip!

The one small rootlet from the wood Has flourished 'till a thousand blooms Rise, spotless, from the earthy glooms, A multitudinous sisterhood.

I rhyme not these sweet flowers because I would parade a memory; But by some inner sense I see An angel, and would know the laws

By which we reach and take the boon Of angel kinship when we yearn. I would know whitherward to turn To grasp the pleasure sure and soon.

Oh! fathomless immensity Of law in which existence is! Who compasses the mysteries of love's law-chained intensity?

We feel that grand realities

Doubting its sweet continuance Beyond this changeful land of tears Into Heaven's glory-lighted years, Life seems a mocking shadow-dance.

Lie higher than our mortal ken. Oh! for the glorious golden whon They melt from idealities.

When thought may go, direct and sure, Claiming the kinship God decreed. By similarity of need. Cured of this blindness we endure.

How grandly patient we could be If we could know, past fear or doubt, That Justice will be brought about Sometime in God's eternity.

That lives cut off, or blighted here Will somewhere reach their full intent. That Heavenward hopes are not missent, Oh! it were neace to know it clear.

Ashes to ashes, dust to dust!

I lay the violets on your grave, O'er which the tangled grasses wave, And only know, "In God I trust."

## Sense Impressions - Premonitions Overshadowing of Coming Events.

I am not clairvoyant in my normal condition, and have only had visions on three or four occasions; but I have had, to me, curious experiences; I call them "sense impressions." I feel, and seem to see, spirit-presence and a picture of a person, as it were in the mind's eye, which comes so vividly before me that I can describe it. I feel that, if I were an artist, I could paint it, and am compelled to give a detailed description of the apprarance—which is yet not an appearance, as far as objectivo presentment is concerned. I have given in all about twenty of such descriptions, as far as I can recall. I am quite conscious of what I am saying, but in every case, without exception, the descriptions have been recognised, and unmistakably identified. I have heard of me-diums experiencing feelings of great coldness when spirits of the lower spheres have been present; on one occasion, I felt this deathly chili, and became conscious of a "presence" behind the gentleman who sat next to me: shudder ran through me. I described the appearance of the man, and then, with a feeling of horror, realized that he was holding a dagger over the sitter as if about to stab him. description was instantly recognized as being that of a man who had attempted the life of the sitter, and then committed suicide. Riding one Sunday from Twickenham to London to speak, I felt nervous and low-spirited, and would gladly have gone the other way. I lay back, and closed my eyes, trying to stop thinking and feeling, when a small speck of light at-tracted my attention. I watched it gradually come nearer, growing larger and brighter, till when close in front of me it seemed to burst open, and a kind benevolent face of an old man, with long beard and venerable aspect, gleamed out and looked upon me with a gentle, re-assuring gaze, and then slowly faded away. My lassitude and nervousness were gone; the lecture that night was one of the finest ever given through me.

Another and contrary experience was as follows:

I went to a meeting, feeling vigorous and hopeful, full of buoyancy and anticipating a successful evening. The moment I stepped into the hall, I was chilled; the chairman was stiff and cold. "an intellectual iceberg;" the singing lacked soul; the audience was "respectable," unsympathetic and precise I was frozen. The lecture was a soulless effort, had been "ground through" me. I went home with a splitting head and feeling well-nigh broken-hearted, yet I was not responsible. I once made an appointment in America to attend a scance; as the time drew near I dawdled about, irresolute, disinclined to go; at last, disliking to break my promise, I hurried off, swallowed my disquiet, and reached the house about twenty minutes late. Afterwards I wished I had never entered the place, for the moment I stepped into the room the influence seemed to stiffe me and it was more like pandæmonium than a spiritua scance. Confusion, pain, contention, jealousy and ill-feeling were existing between the people present and a most miserable time we had of it.

One would imagine, after so many successful descriptions and delineations, that I should feel confident and ready to sit, but it is not so. Whenever anyone says to me, "I should like to have a seance with you," I feel a strange shrinking and reluctance which I can only overcome by an effort of will. I feel so empty, and quite unable, of myself, to give them anything, that I feel more like running away than sitting with them. It is a strange sensation. I know from past experience that success is possible, and probable under at all satisfactory conditions and yet I have an unconquerable, nervous dread of failure. The fact is, so much depends upon the frame of mind and the condition of the sitter, and I have so little control over the results, than I am in terror lest unfavorable conditions should make success impossible, and frequently my very anxiety and morbid self-consciousness prevent successful results, but I think I am overcoming these tendencies somewhat now.—E. W. Wallis in Medium and Day

# The University of Michigan.

To the Editor of the Religio-Philosophical Journal: The University of Michigan has had its commence ment exercises, and eighty-seven young Doctors of Medicine have got their diplomas, and one hundred and forty-one juvenile limbs of the law obtained the degree of Bachelor of Laws and are now fully fields ed to make peace amongst the neighbors. The other degrees conferred are as follows: Bachelor of Arts, 27; Bachelor of Philosophy, 16; Bachelor of Letters, 11; Bachelor of Science, 7; Civil Engineers, 6; Master of Arts, 2; Mistress of Arts, 1. Some of the above mentioned "Bechelors" are "maids."

The class entered college 195 strong, but at commencement (which in the vernacular means the end) numbered 82. On the question of religion 32 are numbered 22. On the question of religion 32 are partly orthodox, as follows: Congregationalists, Episcopalians and Unitarians, 6 each; Methodists, 5; Baptists, 4; Universalists, 8; Presbyterians, 2. The non-religionists are 10; Agnostics, 2, and one avows himself an infidel, while in all probability one-half of the "charachiera" and Spirittralists. seir an inmot, where it all proceduity one-half of the "cherchians" are Spiritualists in cog, and nearly all the non-religionists may possibly be spiritualistic philosophets in eathirp. It will be perceived that out of the 88 there are but 32 who acknowledge themselves religionists, and 13 who do not, and the valigion of all the rest, or nearly one-half of the value, is wint no one can find out.

THOS. HARDING. Shargia, Mich., June 26, 1885.

## Mrs. A. L. Underhill-The Missing Link.

Mrs. Cora Daniels, a correspondent of the Hartford Times, gives that journal a graphic sketch of an interview with Mrs. Ann Leah Underhill at her home in New York, from which we extract as follows:

From no other hands than those of the Fox family themselves could possibly come a thoroughly accurate, straightforward and simple story of those marvelous incidents which for years made their name famous, and to supply that story Leah Fox Underhill has devoted herself. To this end, with letters, documents, journals, interviews with friends, data from straugers, and her own vivid and remarkable memory, she worked, in an enthusiasm which must always have animated her, and a judicial spirit which does not permit her to agargarate, to give the which does not permit her to exaggerate, to give the which does not permit her to exaggerate, to give the reading public a plain, fair, true account of all that is material in the history of her family that will in any way illumine the subject or pour light on the minds of any who have been misled or mistaken. For many are the criticisms, stories, scraps, reports and articles about the Fox family which had no foundation in fact, and are neither countenanced nor admitted by them.

In this effort she has admirably succeeded. With the quiet simplicity of a child, the open frank, earnest style of one who has no aim but to "tell the truth, the whole truth, nothing but the truth," she has filled her book with events so interesting, so startling, so seemingly incredible, and certainly so unexplainable, in any practical or scientific way, that those alike who are personally unfamiliar with spiritual phenomena, and those who live as much in "the other world" as in this, will each find them-selves breathless and eager over each narrative; and the general inclination will be to believe. One cannot help it! There is something in the atmosphere of the pages that carries conviction with them. One cannot feel it possible that any of these accounts, however strange, however out of all common reasoning, is a deliberate fraud. At any rate, we are sure the author truly and faithfully believes she knows to be absolute facts, what she states are facts; and argue as one may on the impossibility of the occurrence, still one must feel the sincerity of the writer. Of this I was convinced before I saw her: and now that I have spent a morning with her, I find myself even more certain of her truth. I found her at her own home, surrounded by every luxury and comfort, in the midst of books, beautiful pict-ures, an aviary of a hundred birds, and all the delicacies and graces of a charming environment. Her bright face with its thick mass of wavy dark hair, and her soft brown eyes looking straight into mine with a candid and searching gaze, won my respect and sympathy at a glance; and yet I half wondered why I saw nothing odd or mysterious about her; why, in fact, she was so much like other nice people. For with the idea of mediums, rappings, writings and clairvoyance is so often associated the notion of queer looks and strange dress and peculiar manners, that it was a surprise and a relief to find one of the original mediums in no wise ec-

centric.

"You know our name isn't Fox anyway," said she, after some allusion to the book. "No; it is Yoss, and should be Yoss now. But you know what the New York State Dutch is? A mongrel language, made up of half German, Hungarian, Dutch, English, and heaven knows what. Our ancestors came from Heidelberg, and were people of means and culture. Some of them retain the true name, Yoss, but we, coming in among the Dutch of Rockland County. coming in among the Dutch of Rockland County soon using the language, came gradually to be called Fox, and finally retained it for the family name. I speak of our family advisedly, since it has been so often claimed that we were nobodies, who were the lowest of the earth, ignorant, uncouth and poor. Now the fact is, that my father was always sufficiently well to do to educate his daughters in private schools, and it was well-known everywhere that my dear mother was a most remarkably intelligent wo-

"I am having six copies of my book bound in purple velvet, to send to various people in Europe— among them queen Victoria, the Crown Prince of Germany, Dom Pedro, and the Czar of Russia. What a sweep the great Truth has made since we first felt the little preliminary shock at the old house at Hydesville! That old house, which can neither be purchased for love nor money from its wealthy and respectable owner, Artemus Hyde, who has had in-scribed over its narrow door, 'Here Spiritualism Originated in 1848.' Yet we were always confident that some great crime had been committed there! Thousands of chirs have been cut off the floor of that house and carried away, and from one chip was extracted by a chemist three drops of blood. remember the stained floor of Holyrood Castle? Well, our floor was stained through and through with blood in the same way. Nothing could wash it

Of their early trials, she said:
"But oh, afterwards! The fright, the torments, the agonies we endured, went beyond words to describe. One thing I do not say in the book—but we were driven so wild with the persecutions heaped upon us that we all got on our knees and vowed that if this disgrace and fear did not cease, we would all commit suicide and be buried together. Nobody on earth can ever know what horrors we experi

enced!" "You are not subject to such disturbances now, l suppose?"

"Oh, no. Since I gave up my public mediumship I have lived very quietly and happily; but I think I have also partly lost my mediumistic power, although at times manifestations occur which disprove the idea. Supposing you were sick in the other room, and by some means had lost your voice. How would you be likely to call some one?"

"Why, I should rap on the bed or somewhere, I suppose," said I.

There! you see?" she exclaimed. "What can be more natural? Of course you would rap, and to rap is the most natural thing a spirit would do, as

long as it cannot speak." "Yes!" here rapped out three strokes under my hand. I jumped. This was the beginning of raps all over the table, and on my chair, and taps on my knee by something or other, I don't know what. It was not Mrs. Underhill. She was not sitting up to the table. She was rocking in her chair. Pretty soon the table gave a jump, half its length to one side, and then half its length to the other, and then half its length it the other, and then by means of the alphabet Mrs. Underhill read the rape, which informed me that a dear old aunt of mine was present and had touched me, and it rapped out her name, which was an odd one, Jerusha, and then gave the number of letters of her last name, and other details of identification, and finally long communication which was particularly

This ended the interview with this singularly gift-ed lady.

# The Mormons.

There are indications that the Mormons think of leaving Utah to establish themselves in the Mexican State of Sonora. A large part of that State is oc-cupied by the Yaqui Indians, who have never been entirely subdued by the Mexican Government, and last fall Brigham Young, Jr. and Heber T. Grant made a treaty with this tribe, and soon afterwards established a Mormon colony near Cruces. It is believed in Utah to be the purpose of the leaders of the Mormon Church to transfer their headquarters from Salt Lake City to this point in Mexico, and begin there the building of a city of refuge for the faithful who find that they must get beyond the reach of the laws of the United States. John Taylor, the head of the Mormon organization, is now seventyseven years of age, but he found it necessary to make the long and arduous journey from Salt Lake to Sonora in the dead of winter to confirm the treaty made by Grant and Young with the Yaqui Indians. Within a few weeks the Mexican troops have gained a decisive victory over this tribe, and it seems likely that its power is broken, and if so the Mor-mon treaty cannot be of much value. The Mormons mon treaty cannot be of much value. The Mormons are now attempting to buy from the Mexican Government the lands which they tried at first to secure from the Indians. The Mexican authorities are disposed to act with some caution, as, they know perfectly well the trouble the polygamists have caused in the United States. Indeed, they have informed the Mormons that the Mexican laws do not tolerate polygamy, and if they come there they must expect to be law-abiding. The Mormone are no doubt anxi-ous to secure a place of refuge outside of the United States, but they may have some difficulty in effect-ing a lodgment in Mexico.—Chicago Tythems.

It is not generally known that Washington was the inventor of a plow, which was considered a marvel of ingenuity at the time.

## The Pettibones.

Since the JOURNAL'S 'exposure of Pettibone and wife, numerous letters have been received giving further particulars of how they perform their tricks. Mr. J. Linegar of Mound City, Illinois, furnishes a lengthy and lucid account of their performances in his city. Space can be better used for other purposes than explaining Pettibone's methods, now that he is known to be an arrant fraud.

The evidence strongly indicates that he is wholly without medial power, and we can explain readily every trick he resorts to. He is an excellent penman, can write half-a-dozen different hands, has apparently attended a commercial college, and learned to draw pictures of doves, flags, etc., so familiar in exhibitions of specimens of work shown by such institutions. Little Rock, Arkansaa is the only point so far heard from where Pettibone succeeded in completely bamboozling sitters, though undoubtedly he numbers his dupes by hundreds, most of whom will never own up. Our esteemed friend and contributor, Samuel Watson, D. D., of Memphis, says he was cautioned by his spirit wife to beware of the Pettibones, otherwise he might have been placed in an awkward position.

We publish below some extracts from Dr. Watson's letter, also a word from Mr. Linegar. Dr. Watson savs:

"I have read your expose of Mr. Pettibone, and I wonder that he has not been detected before. I was present when the editor of the Memphis Appeal had a slate-writing scance, which to all appearance was perfectly satisfactory."

Mr. Watson then gives a description of some messages, drawings, etc., which were done so adroitly that he did not at the time detect their spurious nature. He then goes on to say:

"I am now gratified that Pettibone made a com-"I am now gratined that Pettibone made a coin-plete failure here. There were but few persons who came to witness his slate-writing. He and Mrs. Pettibone left rather suddenly for want of patron-age. I am glad he visited your office and that you have demonstrated his tricks. I like your last issue very much. The sermon on the 'Development of Religious Thought' will do much towards enlight-ming benest inquiring minds. It should be widely ening honest, inquiring minds. It should be widely circulated. W. C. Waters's article on Beecher's Fourth Sermon on Evolution will have the same effect.

'I leave on Friday for Cincinnati to lecture next Sunday and the following Sabbath; then I go to Cassadaga camp meeting, and then to Neshaminy Falls for a week or more; then to Onset Bay, the 23rd of August, morning and afternoon; then to Look Out Mountain camp meeting the last week of August, and then home. It will be a laborious task, but my spirit friends tell me I must go, and that I will do good and be benefited myself. I must close as it is near the time of our afternoon meeting, where I shall repeat your Pettibone exposure. We have been having very interesting meetings for many months. Many of our citizens who have passed away, control and give us many things which, if ad-hered to, will do much good."

# LETTER FROM MOUND CITY, ILL.

To the Editor of the Religio-Philosophical Journal: Allow me to congratulate you upon your success in detecting H. Pettibone in his fraudulent independent spirit writing. The success of the cause of Spiritualism in the future depends greatly upon the elimination of frauds. They have already greatly injured Spiritualism, and have caused genuine mediums to be distrusted. Spiritualists in every com-munity should watch as well as pray. They should organize and appoint committees composed of discreet men and women, who have the cause of Spiritualism at heart, whose duty it should be to thoroughly test all pessons who come into their midst-claiming to be mediums, who are not already known to be genuine; and they should refuse to patronize any one or recommend them in any manner, who will not submit to be tested by such committee. If Spiritualists will do this we shall soon be rid of all such pests, and honest mediums will be known and esteemed as they should be. Spiritualists who have witnessed genuine spiritual phenomena can more easily detect logus mediums than the honestekeptic, who is investigating the subject. It is the duty of piritualists to protect the honest investigator and as far as possible, prevent him or her from being im-posed upon by these pests. True spirit phenomena is the greatest of blessings to mankind. It is proof positive that we live hereafter. Those who have witnessed genuine spirit phenomena have little or no doubt whatever that there is an after life. These frauds are calculated to throw doubt and distrust

where we should have perfect confidence. You gave a very good description of Pettibone and his wife. There should be something done in order to get the photographs of all such characters, and publishing them. Pettibone will no doubt after the torm has blown over and the matter of his detection been forgotten, come out under an assumed name and resume his nefarious work. If the RELIGIO-PHILOSOPHICAL JOURNAL and other spiritual papers could obtain the photographs of such characters as Pettibone, W. R. Colby and others who are going around imposing themselves upon the people, and publish them, every Spiritualist community would soon have a "fraudulent mediums' gallery," and they

would be completely checkmated. J. LINEGAR.

# Notes from Ouset Bay.

The preparatory work for the Ninth Annual Camp-Meeting at Onset, has been pushed forward with all possible dispatch, requiring the full strength of the whole Board of Management, to look after the dif-ferent departments, and see that nothing needful should be omitted. The people have been pouring in for the past week in unprecedented numbers, until comfortable quarters are not easily to be found, yet all are cared for the best possible.

To the Editor of the Religio-Philosophical Journal

President Crockett and wife arrived on the 10th inst., and he proceeded at once to his post of duty at headquarters. Their home during the season will be at the Greenleaf Cottage, on South Boulevard. Among the arrivals at the Grove, we notice: Mrs. L. P. Danforth, Philadelphia, Pa.; H, W. Cornell, Belvidere, Neb.; Dr. J. V. Mansfield and Dr. A. S. Haywood, Boston, Mass.; Dr. Henry Slade, "United States"; J. H. Proctor, Vineland, N. J.; Wm. Hogan and Dr. P. L. Keyser, Washington, D. C.; H. W. King, New York.

The several places of amusement are ready to re ceive their patrons, who will be cared for with courteey and dispatch. The enjoyments in the Bay are already being participated in by the thousands

are already being participated in by the thousands present, including yatching, rowing, fishing and bathing, of which all may take their full supply. Mother Ocean always holding open arms and full hands for all who will partake of her bounty.

Sunday morning, July 12th, opened as one of the finest days of the year so far, and with it were added fresh delegations to the large numbers already at the Grove,—coming by trains on the line of the Old Colony Railroad, and by boats from New Bedford, and by private conveyance. At 10 A. M., there ford, and by private conveyance. At 10 A. M., there was a Band Concert at the Auditorium, and at 10:30 Dr. F. L. H. Willis, of Boston, lectured. He con-tended that Spiritualism in its entirety is as high as the Infinite, and that as human souls we are capable of receiving only so much truth as we contain of the Infinite. The exercises were an hour and three quarters long, and were listened to with the closest attention by the vast audience before him.

At 2:30 P. M., Mise Jennie B. Hagan was introduced by the President as the adopted daughter of Onset. She spoke upon the "Record of Life," after which she gave three improvisations upon questions presented by the audience, as follows: "The love of a mother;" "The home of the angels," and "The return of autumn." At the conclusion of Miss Hagan's poems, the President introduced the representatives of the two spheres, Joseph D. Stiles and Swift Arrow. This scance lasted fifty-seven minutes, reporting 102 full names and places of earth residents. The opening exercises of the camp have been all that the Management could desire. The lectures, singing and exercise of mediumship, listened to by larger audiences than ever gathered at this place on the first day of our meetings, can but assure At 2:30 P. M., Mise Jennie B. Hagan was introduc place on the first day of our meetings, can but assure the Management that their efforts for the good of the people are to be crowned with success. The friends of the RELIGIO-PHILOSOPHICAL JOUR-

NAL visiting Onset will find the paper on sale at Old Pan Cottage, and if they have not the money to pay for it, they can have it free.

M. Swain Moore, spirit artist from California, has located at Onset for the camp season.

A pleasing disappointment sometimes falls to most of us in our journeyings in earth-life, and one such seems to have met Dr. Willis in coming to Onset at this time. His health is such as to almost deprive him of active lábors during the het sesson, hence he has visited but very few of the numerous camp meetings in New Engiand and had formed an idea that Onset, like most others, was nearly a village of tents, and supposed that it would be his fortune to be obliged to sleep in one. The friend accompanying thought, perhaps, it might do him some good to enjoy his feelings until he saw a really different enjoy his feelings until he saw a really different state of things, so let the conversation change to dif-ferent topics until they had left the cars and had arrived within the limits of the Grove, when the Doctor, noticing the lighted windows on all sides, asked the question:

"What village is this we are passing through?"
"Oh!" said the friend, "this is Onset."
"But where are the tente?"

said the friend, "they have but very few

tents at this grove." In a moment the knight of the whip sang out whos! and alighting, the Doctor and his friend were shown into pleasant rooms with good beds and genial hearts to greet them at the cottage of Cyrus Peabody on South Boulevard, overlooking the waters of Onset Bay. Mr. Peabody gave his cottage the very appropriate name of Rest Cottage, the pleasing condition of which gave Dr. Willis a happy disappointment.

Sunday, July 25th, Mrs. Sarah A. Byrnes, of Boston, will speak at 10 A. M., and J. Frank Baxter at 2 P. M. The grand illumination of this camp will take place on Saturday evening, July 25th. Onset, Mass., July 13, 1885. W. W. Currier.

# Reading Thoughts.

Emile Deschamps communicates to "Le Monde Musical," of Brussels (1868), the following account of his own experience in psychometry: "If a man believed only what he could comprehend, he would believe neither in God, in himself, in the stars which roll above his head, nor in the herbage which is crushed beneath his feet....

"In the month of February, 1846, I travelled in France. I arrived in a rich and great city; and I took a waik in front of the beautiful shops which abound in it. The rain began to fall; I entered an elegant gallery. All at once I stood motionless: I could not withdraw my eyes from the figure of a lovely young woman, who was all alone behind an array of articles of ornament for sale. This young woman was very handsome; but it was not at all her beauty which enchalned me. I know not what mysterious interest, what inexplicable bond, held and mastered my whole being. It was a sympathy subtle and profound, free from any sensual alloy, but of irresistible force, as the unknown is in all things. I was pushed forward into the shop by a supernatural power. I purchased several little thinge, and, as I paid for them, said, 'Thank you, Mademoiselle Sara? The young girl looked at me with an air of surprise. 'It astonishes you,' I continued, that a stranger knows your name, and one of your baptismal names; but, if you will think for a moment of all your names, I will repeat them all to you. Do you think of them?" 'Yes, monsieur, she replied, half-smiling and half-trembling. 'Very well,' I added, looking fixedly in her face, 'You are called Sara Adele Benjamine N—.' 'It is true,' she replied, and after some minutes of curvely and she replied; and after some minutes of surprise she began all at once to laugh; and I saw that she thought that I had obtained this information in the neighborhood, in order to amuse myself with it. But I knew very well that I had not till this moment known a word of it, and I was terrified at my own instantaneous divination.

"The next and the next day I hastened to the handsome shop; my divination was renewed at every instant. I begged of Sara to think of something, without letting me know what it was; and, immediately, I read on her countenance her thought not yet expressed. I requested her to write with a pencil some words, which she should keep carefully concealed from me; and, after baving looked at her for a minute, I. on my part, wrote down the same words in the same order. I had her thoughts as in an open book; but she could not in the slightest degree read mine, such was my superfority; but at the same time she imposed on me her ideas and her emotions. Let her think seriously on any subject, or let her repeat in her own mind the words of any writing, and instantly I was aware of the whole. The mystery lay betwixt her brain and mine, not betwixt my faculties of intuition and things material. Whatever it might be, there existed tween us as intimate as it was pure

"One night I heard in my ear a loud voice crying to me, 'Sara is very ill, very ill?' I hastened to her: a medical man was watching over her and expecting a crisis. That evening Sara had entered her lodgings in a burning fever; she continued in delir-ium all night. The doctor took me aside, and told me that he feared the worst result. From that anartment I saw the countenance of Sara clearly, and, my intuition rising above my distress. I said in a low voice, Doctor, do you know with what images her fevered sleep is occupied? She believes that she is at this moment at the grand opera at Paris, where she indeed has never been, and a danseuse gathers, amongst other buds, some hemlock, and, throwing it

to her, cries, "That is for you."?
"The physician th ught I was delirious too; but some minutes afterwards the patient awoke heavily, and her first words were, 'Oh! how beautiful is the opera! but why did that handsome girl throw to me that hemlock?' The doctor was stupefied with astonishment. A medicine containing hemlock was administered, and in some days Sara was well."— Epes Sargent in Planchette, or the Desprir of Sci-

# The Spirits.

The Queer Manner in which Tables Talk to Clerelanders.

A city ball official, says the Cleveland Plain Dealer, who has in some degree the strange power of producing table manifestations, sat at a table alone with his hands upon it, and presently the raps be-gan. He asked if there were spirits present, and was answered that there were. Will they spell out their names?"

Calling over the alphabet slowly there came a rap when the letter J was reached, another at O, another at H, and another at N. Continuing, the name of an old friend was spelled out that the gentleman had not seen or heard of in twenty years, and did not know whether he was dead or alive.

"When did you die?"
"In 1873." (By raps.) "Where?"

In a certain county in Illinois.

The official, remembering that the individual in question had a brother residing in New York State, wrote to him subsequently, inquiring if his brother John was dead; and if so when and where he died. He received an answer that John was dead; that he died at the place and time declared by the rappings on the table.

on the table.

There could have been no mind reading about that. And if it was not the spirit of the dead friend that communicated who or what was it?

In a family residing on Woodland avenue a little girl was playing not long ago with a playmate from a neighbor's family. They were playing at a small center-table, and the little girls noticed presently that when one of them put her hand on the table it would lift up and down and they finally called other. would lift up and down, and they finally called others of the family to witness the strange behavior of the table. After experimenting some time the little girl climbed upon the table, saying: "Now let's see if you can more." To their astonishment, the table began to move along the floor with the little girl on it. She jumped off, saying: "Now move yourself if you can." The table started off, moving across the floor no one touching it. floor, no one touching it.

"If you can move so well," said the little girl's mother, "move into the next room and kiss the beby in the crib there."

To their amazement the table started off, moved across the floor, through the door into the room where the babe was sleeping in the crib, and tipped up with its edge as close to the baby's face as it could

Now, upon what philosophy can this behavior of the table be explained? Without going any further into the phenomena of Spiritualism, or discussing what are put forward as higher manifestations, how are these elementary raps and movements to be sat-At all events there is a field here for honest in-

A snake, four feet three inches long, was found a few days ago by a Boston teamster in a bunch of bananas which he was hauling.

## Notes and Extracts on Miscellancous Subjects.

An ordinary polar bear is worth from \$900 to \$1,000.

The farms of the United States are worth at least \$1,000,000,000.

Of the 517 students at the University of California,

319 intend to practice law. Bussian flour has been offered by sample in the New York market for \$6 per barrel.

The bills of General Grant's doctors are said to already amount to more than \$100,000.

Ten thousand Protestant children are now attending Roman Catholic schools in this country.

A professional wild beast tamer uses electricity to subdue the animals when they are unruly.

The average duration of life in Russia is twentysix years—the lowest of any European nation. At some time in their lives Miss Cleveland, Mrs. Garfield and Mrs. Hayes were all school teachers. The Salvation Army of England is to start an aux-

illary branch under the name of the Salvation Navy. Cotton cloth, the Fall River Herald says, has fallen to three cents a yard—the lowest price ever reached. The German Govenment has ordered the prepara-

tion of engineering plans to connect the Rhine and Ems Rivers. Dom Pedro, of Brazil, is the oldest living sovereign. He has reigned fifty-three years, or since he was six

years old. Italy and Switzerland are about to undertake the boring of the Simplon tunnel, which will form, when completed, the fourth tunnel route through the

The tropical castor oil plant is recommended as a cash crop of probable importance in Texas, Kansas castor oil beans sell in St. Louis at from \$1.50 to \$4

A current grape that has no seeds is grown to a very great extent in many parts of Greece, the annual product being 66,000 tons, of which the United States buys annually about 16,000 tons.

The Massachusetts State Board of Health, from recent investigations, finds that there is very little pure honey in the State. That sold in little glass jars is not honey at all, but simply glucose, with just a little of the honeycomb put in.

One of the present devices of the liquor sellers of Baltimore to demonstrate anew that "prohibition does not prohibit" is the loading of cocoanuts with whisky, and selling them at fancy prices in the pro-hibition districts of Georgia.

The medical adviser of the English government has reported against sending a cholera commission to investigate Dr. Ferran's inoculations in Spain. The belief prevails that England will not be visited this year by the epidemic.

Montana has over 92,000,000 acres within her boundaries, of which 70,000,000 are fine lands, suitable for agriculture or grazing. Nearly 20,000,000 are mountainous, but among these 20,000,000 acres are located some of the richest mining camps in the

The Sanitarian says: "Inasmuch as persons who have had cholera are not exempt from its recurrence, we are at a loss to perceive how inoculation. though it be with the true microbe, can have any prophylactic effect, however successfully inoculated persons may pass through the process."

Dr. Chibret, a French oculist, reports to the Acadamie de Medecine that having been obliged to remove a diseased eye from a young girl, he replaced it with one taken from a rabbit. At the time of his state-ment fourteen days had elapsed, and the eye had re-tained its vitality, and was doing well.

Signs are taxed 5 cents per letter every year in Cuba, and the ingenious Cuban does not put up a sign if he can help it or else paints on it an emblem, as a boot, a trunk or a cigar. If words must be employed, it is not an uncommon practice to dash a daub of paint across the lettering, producing a legal obliteration, yet leaving an inscription that can still be deciphered.

"The Great American Desert" is a thing of the past. The quadrant which this "desert" once occupied on the map embraced the area now occupied by the States of Minnesota, Dakota, Iowa, Nebraska, Missouri, Kansas, Arkansas to the Indian Territory, "an area in total equal to nine New Englands." The grain product of this "desert" in 1880 amounted to 642,416,200 hushels.

The virtues of the hardy mountaineers of Switzerland are being sapped by drink. In the matter of brandy alone the population—which, all told, includ-ing women and children, numbers but 2,500,000 consumes 27,000.000 litres per annum, a litre being pretty well equivalent to an ordinary wine bottle. This is an average of thirty bottles of brandy to each adult male. Large quantities of wine and beer are also consumed.

The true landed aristocracy of the United States is composed of the red men. There are about 265,000 Indians, and their land reservations amount to about 175,000 square miles. Each Indian has, therefore, ttle more than two-thirds of a square mile of land. The reservations of Dakota, Montana and the Indian Territory comprise 150,000 square miles, occupied by about 127,000 Indians, or less than one inhabitant to the square mile.

A lady of New York City, Mrs. Harriet Maxwell Converse, was adopted by the Senecas at the Cattaraugas Reservation last week. Mrs. Converse is the daughter of the late ex-Congressman Thomas Maxwell, of Elmira, who was adopted in 1802 by the Senecas because of his great friendship for Red Jacket. Mrs. Converse, his daughter, was received as the step-daughter of Red Jacket with all the andert of the step-daughter of the step-daughter of Red Jacket with all the andert of the step-daughter of th cient ceremonials of the Senecas.

The popular impression that great men's sons are seldom clever does not seem to be borne out by the facts. Senator Ingalis has a son who, it is thought will be cleverer than his father. Oliver P. Morton's son bids fair to make his mark as a lawyer, and son of Stephen A. Douglas is beginning to attract attention. John S. Wise is the clever son of a clever father, and young Breckenridge promises to keep alive the memory of his gifted father.

Two valuable colts were lately poisoned in Ohio by white snake root, eupatorium ageratoides. The disease known formarly as "the trembles," an affection of cattle, was caused by this weed. When eaten by milch cows the poison, to some extent, passes off with the milk, even when the cows have not been noticeably ill, and persons drinking it have sickened and sometimes died. The weed ought to be more generally known so that it could be shunned or ex-

Timber depredations on public domain are still carried on, with little effort on the part of the authorities to check them. Among others the Chinese in Placer County, California, are said to be cutting immense quantities of sugar-pine on government land. The trees are cut by them to be made into "shooks," and if their grain is not perfectly straight the trees are abandoned and other trees cut down. By this method great quantities of trees are felled and spoiled for any purpose.

Paper made in 1453 was recently examined by a gentleman, who says that it is in the most perfect condition, strong, flexible, of a pearly white color, and on looking through it is seen a water mark, beautiful for its clearness and delicacy. The paper is as white as can be desired, and has a surface such as is not seen now. The question is, will a modern hand-made paper stand the test of an age of 400 years with equal results? The gentleman thinks not, owing to the presence of chloride of lime in the modern article.

Near Youngaville, N. Y., a large hawk swooped down upon a poultry yard, and selzing a hen, flew with it to the top of a neighboring tree. The hen made a great outcry, and before the hawk could kill it a swallow made a dash at the hawk, and worried it so that it released the hen and attempted worried it so that it released the hen and attempted to fly away. The ben fluttered to the ground and ran back to the poultry yard. The swallow kept up its attack on the hawk, and it was soon joined by other swallows. The courageous little birds surrounded the hawk, and assailed it flercely, until the big bird dropped to the ground. The farmer on whose ground the conflict took place hurried to the spot. The swallows had the hawk on the ground and were pecking it mercilessly. They were so much engaged in the attack that the farmer walked within three feet of them before they discovered him and flew away. The farmer picked up the hawk. Both of its eyes had been picked cut, and it was be badly hurt in other ways that it died in a few min utes. Victor Hugo's Creed.

TRANSLATED BY ROW.

My soul drinks in its future life, Like some green forest thrice cut down Whose shoots defy the axman's strife, And skyward spread a greener crown.

While sunshine gilds my aged head, And bounteous earth supplies my food, The lamps of God their soft light shed, And distant worlds are understood.

Say not my soul is but a clod, Resultant of my body's powers: She plumes her wings to fly to God, And will not rest outside His howers.

The winter's snows are on my brow, But summer suns more brightly glow, And violets, lilacs, roses now Seem sweeter than long years ago.

As I approach my earthly end Much plainer can I hear afar Immortal symphonies which blend To welcome me from star to star.

Though marvelous it still is plain! A fairy tale, yet history; Losing earth, a heaven we gain; With death, win immortality.

For fifty years my willing pen, In history, drama and romance, With satire, souncts, or with men Has flowed or danced its busy dance.

All themes I tried; and yet I know Ten thousand times as much unsaid Remains in me! It must be so, Though ages should not find me dead.

When unto dust we return once more, We can say, "One day's work is done;" We may not say, "Our work is o'er," For life will scarcely have begun.

The tomb is not an endless night; It is a thoroughfare—a way That closes in a soft twilight And opens in eternal day.

Moved by the love of God, I find That I must work as did Voltaire, Who loved the world and all mankind; But God is love! Let none despair!

Our work on earth is just begun; Our monuments will later rise To bathe their summits in the sun And shine in bright eternal skies.

# THE NIAGARA FALLS PARK.

Since Hennepin first beheld it 200 years ago no natural object in America has been the subject of such deep and constant interest as has the great cataract Nlagara Falls. Its literature, impregnated with the legends of the old Indian tribes, and full of the bloody struggles of the American pioneers, would fill volumes. From every quarter of the globe savants and sight-seers have awarmed to study its remarkable geological aspects, to measure and calculate its force and volume, and to gaze upon its glorloue majesty and ineffable charms that painted canvas and printed page can portray but feebly, and that science is powerless to measure. Man has done much to Niagara if little for it. He bedaubed it with patent medicine advertisements; he stole what drops he could from the river to run the clattering wheels of money-making mills; he assembled great numbers of picturesque savages who, with melifluous brogue sold beaded goods to the traveler, and let loose hordes of hungry hackmen. Happily a change has come

When the Cantilever bridge was made to span the when the Cauthlever bridge was made to span the gorge below the falls, and the Michigan Central ran its trains over it east and west, we had for the first time a "Niagara Falls route," so long advertised by rival lines. This line ran its trains along the brink of the canyon, stopping them at Falls View, and for the first time the traveler got a satisfactory view of the falls from the train—a view not to be surpassed himself in mid-air over the until he can suspend himself in mid-air over the seething caldron. All this increased travel to Niagara Falls, but vastly more increased travel by the Falls, as connection was made at Buffalo with the fourtrack New York Central, and the passenger went on his way without delay. The Michigan Central, with its "Niagara Falls route" and its sumptuous dining cars, flanked backmen and hotels in more ways than one. Last winter, when the ice bridge spanned the chasm, train after train of delighted tourists halted

at the Horseshoe fall, sped over the wonderful bridge and up the river's bank to Buffalo. It is not probable the sordid appeals of hackmen and inn-keepers influenced the New York legislature, but rather that that body had in view, when it passed the Niagara Falls park hill, the wishes of the traveling public, emphasized by the practical teachings of the Michigan Central. Soon, on the New York side of the river, trees, shrubbery, fountains, and verdant turf will replace the unsightly structure. tures now there, and the traveler will be incited to

when will our Canadian brothers over the border follow the example of New York? The Bominion government have talked of this international park business longer than we have. We have gotten through talking and gone to work. Will not Canada now do her part promptly and change her barren waste into a garden of the gods?—Detroit Evening

# Nothing Made in Vain.

We are told that nothing was made in vain; but what can be said of the fashionable girl of the period? Isn't she maiden vain? Hood's Sarsaparilla is made in Lowell, Mass., where there are more bottles of it sold than of any other sarsaparilla or blood purifier. And it is never taken in vain. It purifies the blood, strengthens the system, and gives new life and vigor to the entire body. 100 doses \$1.

The highest prize at the New Orleans Exposition for oranges was won by Massachusetts men.

Dr. Pierce's "Favorite Prescription" is not extelled as a "cure-all," but admirably fulfills a singleness of purpose, being a most potent specific in those chronic weaknesses peculiar to women. Particulars in Dr. Pierce's large treatise on Diseases Peculiar to Women, 160 pages, sent for 10 cents in stamps. Address World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Iowa farmers are offered 7 cents a pound for their butter, provided it is of extra quality.

I have been a periodical sufferer from Hay Fever (a most annoying and loathsome affliction), since the summer of 1879, and until I-used Ely's Cream Balm, was never able to find any relief until cold weather, I can truthfully say that Cream Balm cured me. I regard it as of great value and would not be without it during the Hay Fever season.

L. M. GEORGIA, Binghamton, N. Y.

An Indiana farmer has a twelve-pound colt, which is perfectly formed and doing well.

Do not waste your money and risk injuring your hair by purchasing useless washes or oils, but buy something that has a record—a remedy that everybody knows is reliable. Hall's Hair Renewer will invigorate, strengthen, and beautify the hair, restore its color if faded or turned gray, and render it soft, although the part liverus. silken and lustrous.

The next orange crop of Florida is expected to be worth \$2,000,000.

\* \* \* Rupture, pile tumors, fistulæ and all dis-cases of the lower bowel (except cancer), radically cured. Send 10 cents in stamps for book. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

There are no Sunday newspapers in Vienna.

Nota Bena, means Take Notice! That N. K. Brown's Ess. Jamaica Ginger conquers cramps.

President Cleveland prefers hot weather to cold. Mies Lillie B. Pierce, the noted local elocutionist, uses Pozzoni's Powder. For sale by all druggists. Americans have \$125,000,000 invested in Mexican

"100 Doses One Dollar" is true only of Hood's Sarasparilla, and it is an unanswerable argument as to strength and economy.

# Important Discoveries

facts: That the greatest evils have often are made by scientists, from time to time, had their rise from causes which were which astonish the world, but there has deemed, originally, of too little importance been no discovery, in science or medicine, to occasion solicitude; and that fatal re- more important than that of Ayer's Comsults proceed from the neglect of trivial pound Extract of Sarsaparilla, which has ailments. Philip G. Raymond, Duluth, restored health and strength to thousands. Minn., writes: "Ayer's Sarsaparilla cured Benj. F. Tucker, Pensacola, Fla., writes: me of Kidney Complaint, from which I "Ayer's Sarsaparilla cured me of Liver had suffered for years." The transmission and Bilious troubles, when everything else

boils ou mantheres." Like un

# Electric

poverty of the blood and abserses.

failed." The usefulness of the

wie is not a more positive proof of the is enhanced by the fact that it can be used . . . ci current, than are pimples and boils to order Ayer's Sarsaparilla from your 1. 133 contamination of the blood by im- druggist. Dr. John Hoffman, Morrisania, ture matter. Albert H. Stoddard, 59 Rock N. Y., writes: "In all diseases arising s., Lowell, Mass., says: "For years my from an impure and vitlated condition of blood has been in a bad condition. The the blood, there is no relief so prompt and circulation was so feeble that I suffered sure as that afforded by Ayer's Sarsapagreatly from numbness of the feet and rilla." Dr. A. B. Roberson, Chapel Hill, logs: I was also afflicted with boils. After N. C., writes: "I wish to express my taking three bottles of Ayer's Sarsaparilla appreciation of Ayer's Sarsaparilla. I my blood circulates freely, and I have no have used it in my practice, in Scrofulous cases, with excellent results."

shock, the pains of Rheumatism dart up the faces, and relieving the sufferings of through the body. Rheumatism is a blood | thousands, Ayer's Sarsaparilla has brought disease, and needs an alterative treatment. happiness to the homes of rich and poor Charles Foster, 370 Atlantic ave., Boston, alike. Mrs. Joseph Perreault, Little Can-Mass., says; "Two years ago I was pros- ada, Harris Block, Lowell, Mass., is a trated by Rheumatism. I tried a variety widow; the only support of three children. of remedies, with little benefit, until Several months ago she was suffering from I began using Ayer's Sarsaparilia. This general debility, and was compelled to give helped me, and, at the end of the fifth up work. Medical attendance failed to do hottle, I was entirely cured." Miss A. any good, but, by the use of a bottle of Atwood, 143 I st., South Boston, Mass., Ayer's Sarsaparilla, she has been enabled says: "I have been ill a long time, from to resume her work, and is gaining strength daily. Use Ayer's Sar-

# Ayer's Sar saparilla.

months, and strength."

saparilla has had the effect of toning me No other preparation is so universally use Under its use I am fast gaining color, esteemed for its purifying and invigorating qualities.

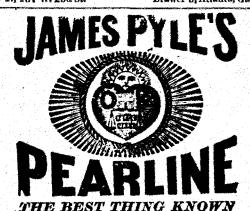
Prepared by Dr. J. C. Ayer & Co., Lowell, Massi, U.S. A. Sold by all druggists. Price \$1; six bottles for \$5.

# ECZEMA!

My wite has been sorely afflicted with Eczema or Sait Rheum from infancy. We tried every known remedy, but to no avail. She was also afflicted with a periodical nervous headache, sometimes followed by an intermittent fevery, so that her life became a burden to her. Finally I determined to try S. S. She commenced seven weeks ago. After the third bottle the inflammation disappeared, and sore spots dried up and turned white and scaly, and finally she brushed them off in an impalpable white powder resembling pure sait. She is now taking it exists bottle; every appearance of the disease is gone, and her flesh is soft and white as a child's. Her headaches have disappeared and she enjoys the only good health she has known in 40 years. No wonder she deems every bottle of S. S. S. is worth a thousand times its weight in gold.

JOHN F BRADLEY, 44 Griswold St. Detroit, Mich., May 16, 1885. For sale by all druggists.

THE SWIFT SPECIFIC CO., N. Y., 157 W. 28d St. Drawer S, Atlanta, Ga.



# **Washing and Bleaching**

In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZ-INGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. HEWARE of imitations well designed to mislead. PEARLINE is the DNLY SAFE labor-saving compound and always bears the above symbol, and name of JAMES PYLE. NEW YORK.

REDUCED IN PRICE.

THE

-BY-M. L. SHERMAN and W. F. LYON. The ideas here embodied were given in a series of lectures through the organism of M. L. Sher-

man and written in the same manner as the HOLLOW GLOBE,

which has been before the public since that time, and of which this work is a sort of sequel. It is not pretended that this volume will solve the great problem of living conscious existence. It may be properly considered a search after founda-

# THE FOLLOWING SUBJECTS, WITH OTHERS. ARE TREATED:

Divisibility of Matter; Human Existence; Spirit Entities; Inharmonies; Harmonies; Intelligence in Substance; Animal Intellects; Soul Essence; Interior Self-Hood; Conflicts in Society; Christian Antagonisms; War in Heaven; Materialization; Civil and Religious Unfoldment; World Building: Death not a Monster: Death a Science: Immortality; Use of Language; Spiritual Organisms; Born Again; The Key; Death and Glory; Personal History; Pure Angels; Thomas Paine; Judgment; Governments; Resurrection; Miracles; Dreams; Thunder, Lightning and Flood.

CLOTH BOUND, 483 PAGES. It has been selling for \$3.00, and well worth the price. We have a few copies in stock that we offer at the low price of

SEVENTY-FIVE CENTS. Now is the time to buy this valuable work at the reduced price, and for 75 cents have a book

worth \$2.00. Only 75 cents, postpaid.

# For sale, wholesale and retail, by the Religio-Philosoph. CAL Publishing House, Chicago. WHAT SHALL WE DO TO BE SAVED:

By R. G. INGERSOLL. Price, 25 Cents, Postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Unlessed.



# THE KEEP RE



Univary, Ruch Island & Paultic & I By the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of cars, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul. It connects in Union Depots with all the principal lines of road between the Atlantic and the Pacific Oceans. Its equipment is univaled and magnificent, being composed of Most Comfortable and Scautiful Day Coaches, Magnificent Horton Reclining Chair Cars, Fullman's Pretitest Palace Siceping Cars, and the Best Line of Dining Cars in the World. Three Trains between Chicago and Minneapolis and St. Paul, viz the Famous Cars and Minneapolis and St. Paul, viz the Famous Cars and Minneapolis and St. Paul, viz the Famous Cars and Minneapolis and St. Paul, viz the Famous Cars and Minneapolis and St. Paul, viz the Famous Cars and Cars and Minneapolis and St. Paul, viz the Famous Cars and Cars an

"ALBERT LEA ROUTE." A New and Direct Line, via Seneca and Kanka-ace, has recently been opened between Richmond, Noriolk, Newport News, Chattanoogs, Atlanta, Au-gusta, Nashville, Louisville, Lexington, Cincinnat, Indianapolis and Lafayette, and Omaha, Minnesp-olis and St. Faul and intermediate points. All Through Passengers Travel on Fast Express Trains. Trains.

Tickets for sale at all principal Ticket Offices in the United States and Canada. Baggage checked through and rates of fare al-ways as low as competitors that offer less advan-tages.
For detailed information, get the Maps and Fold-

**GREAT ROCK ISLAND ROUTE** At your nearest Ticket Office, or address
R. R. CABLE, E. ST. JOHN,
Pres. & Gen'l K'g'r, Gen'l Tkc. & Pass, Aga.,
CHICAGO.

FREECIFT! A copy of my Medsease Beek will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal
Catarrh. It is elegantly printed and illustrated; 144 pages,
12mo. 1879. It has been the means of saving many valuable
lives. Send name and post-office address, with six cents post
age for mailing. The book is invaluable to persons suffering
with any disease of the Nose. Throat or Lungs. Address
DB. N. B. WOLFE, Cincinnati, Ohio.

127-441.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. CENTS

Banner of Light, Boston, weekly..... Medium and Daybreak, London, Eng., weekly.... 8 Olive Branch, Utica, N. Y., monthly...... 10 The Shaker Manifesto. Shakers, N. Y., monthly. 10 The Theosophist, Adyar, (Madras,) India, month-Light for Thinkers, Atlanta, Ga..... 05 The Mind Cure, Chicago, monthly...... 10

## A VALUABLE BOOK. A PHYSICIAN'S SERMON TO YOUNG MEN. By Br. W. Prait.

This is considered a valuable work. Price, pamphlet form 25 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOZHI
CAL PUBLISHING HOUSE, Chicago.

# A First-Class Sowing-Machine,

# A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY 

The same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL one year for.... \$20.00

**EVERY MACHINE WARRANTED FOR 5 YEARS.** Full particulars given in the

# SAMPLE COPY

which will cost you nothing. Address

JOHN R. WILSON.

PUBLISHER.

Chicago Evening Journal, 159 & 161 Dearborn St.,

Chicago, Ill.

# WANTED-25,000 local AGENTS for The People's Health Journa, OF CHICAGO.

a popular 40 paged monthly magazine, devoted to Health, Hygiene, and Preventive Medicine and whatever pertains to the Preservation of Health and the Prevention of Disease The only journal of the kind published in the West. Send It cents for sample copy and outil. Ladies find it a pleasant and profitable employment. Address PEOPLE'S HEALTH JOURNAL CO, Chicago, Ili. 3 months on trial, 30c.

# HOME-BOOK OF HEALTH.

By JOHN C. GUNN, M.D., Author of "Gunn's Domestic Medicine," ASSISTED BY

JOHNSON H. JORDAN, M.D., And several scientific writers of the highest'eminence.

210th Edition, Revised, 1885.

Giving later Remedies and Helpful Suggestions for Emer, encies and Health. Every Family Should Have It.

It is an Approved Medical Guide for the family—a Doctor in the House—ready to be consulted at any moment when sudden sickness and unforeseen accidents render immediate relief the one thing sought for above all cise. It is written in the plain language of the people. Any read er of common intelligence can understand it. It contains the result of the life time study, practice and labor of one of the most noted medical writers of the country. It can hardly be that any one could write such a book better than he, and as has been seen, his labors have been largely supplemented by the best writers.

The chapter giving the latest Scientific d Medical Guide for the f

# SANITARY INSTRUCTIONS

regarding the uses and application for all articles for Disin-fection and Deedorlzing of Houses, Premises, and even Towns, to prevent disease and contagion, and Secure Health, is alone worth 50 times the price of the book in these times, when

# **CHOLERA**

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

This work is published in 1 vol. royal ectavo, 1252 pages, and will be sent (where canvassers are not soliciting orders) charges paid, to any address, on receipt of the subscription price, \$6.50.

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

\$250 A MONTH. Agents wanted. 90 best selling articles in the world. 1 sample free. Address JAY BRONSON. Detroit. Mich.

# DR. JOS. RODES BUCHANAN.

29 Fort Avenue, Boston,

I S now giving attention to the treatment of chronic diseases.

added by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picture-opine location in Boston, and he can receive a few invalids in his family for medical care.

MRS. BUCHANAN continues the practice of Fsychometry-full written opinion, three dollars.

# SARAH A. DANSKIN,

PHYSICIAN OF THE "NEW SCHOOL,

Pupil of Dr. Benjamin Rush, Office: 481 N. Gilmore St, Baltimore, Md.

During fifteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Kee, \$2.00 and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER Prepared and Magnetized by Mrs. Danskin.

is an unfailing remedy for all diseases of the Throat and Lungs. Tubercular Consumption has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00 Address SARAH A. DANSKIN, Baitimore, Md. Post-Office Money-orders and remittances by express payable to the order of Sarah A. Bangkin.

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and ether Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best clizens can testify to their great curative properties. Try them at once and judge for yourself.

\*\*ELECTRICTITY A SPRECHALTY.\*\* The Electrothermal Bath, as given by us, is par excellence in Nervous Diseases and General Debility.

Open for Ladies and Gentlemen from 7 A.M. to 9 P.M. Sundays 7 A.M. to 12.

# LICHT.

A weekly Journal for Spiritualists and other students of occult Philosophy. Published at 4 Ave Mario Lane, Lon-don, England. Price, postpaid, \$3 per annum, in advance Subscriptions taken at this office.

# Light for Thinkers.

Published Weekly at Atlanta, Ga. G. W. KATES, Editor. A. C. LADD, Publisher. Price \$1.50 per annum.

LONDON AGENCY

# Religio-Philosophical Journal,

John S. Farmer, office of *Light*, 4 Ave Marie Lane, London, Eng. Subscriptions received. Specimen copies out pited at three pence. All American Spiritual books supplied.

BOOKS

Spiritualism. Psychical Phenomena,

Free Thought, and Science. The crowded condition of the JOURNAL'S advertising olumns precludes extended advertisements of books, but in-

vestigators and buyers will be supplied with a CATALOGUE AND PRICE LIST

# JNO. C. BUNDY, Chicago, III.

on application. Address,

THE ROSTRUM. A. C. COTTON, Manager and Assistant Editor.

A fortnightly journal devoted to the Philosophy of Spiritu-alism, Liberalism and the progress of Humanity. Sample copies free. Subscription #1.00 per year. Address

A. COTTON. Box 254, Vineland, N. J. THE GREAT

# SPIRITUAL REMEDIES.

MRS. SPENCE'S

# POSITIVE AND NEGATIVE POWDERS.

Our family think there is nothing like the positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Buy the **Positives** for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarripea, Liver Complaint Heart Discuse, Kidney Complaints, Neuralgia, Headache Femalo Discuses, Rheumatism, Nervousness, Siceplessness and all active and acute discuses. and an active and acute diseases,
Buy the Negatives for Paralysis, Deafness, Amaurosis,
Typhold and Typhus Fevers. Buy a hox of Positive and
Negative (half and half) for Chills and Fever.
Mailed, postpaid, for \$1.00 a hox, or six boxes for \$5.00.
Send money at our risk by Registered Letter, or by Money
Order.

For sale, wholesale and retail, by the RELIGIO-PHILASOPHI-CAL PUBLISHING HOUSE, Chicago.

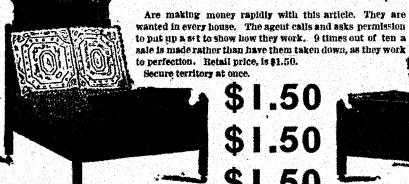
SPECIAL DISCOUNTS to Churches, Lodges, and Sunday-schools.

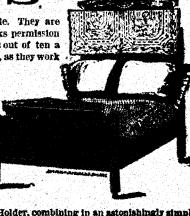
The very best in the market, including the celebrated DECKER BROS. Plane, the MATHUSHEK and ESTEY Planes. the incomparable ESTEY ORGAN, and cheaper Planes and Organs—all at lowest prices for each or on time. Call and seeus or write for Illustrated Catalogue and terms before buying.

# ESTEY & CAMP,

188 & 190 State St., CHICAGO,

AGENTS





203 North Broadway, ST. LOUIS.

It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all Holders, and the bad points of none. Its Crowning Virtue is that it attaches to the back of the bedstead. Then follows the fact that it has no large Coil Springs to loosen from their attachments. No notch or rachets IO CATCH, NO BARBED NALLS TO RUIN YOUR SHAMS.

It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night.

This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillows in the morning, during a lifetime, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting up and operating each Holder vent with each set.

Agents Omits with full pasticulars will be sent to any reliable person wishing to canvas, on receipt of \$1.00 or by mail, postage paid \$1.20. Write for Beasen rates.

Prairie City Novelty Co, 69 Dearborn St., Chicago, Illinois Give the name and date of paper you saw this in

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

Continued from First Page

well put in; there may be a few more or less] These two men will gaze into each other's faces—wan, thin, hungry, shivering, despairing—speech will have deserted them, silently gazing each other into eternity—more dead than living -one of them drops by the feet of the sole survivor of God's intelligent race." Is not this picture grand? Is it not sub

lime? Is it not supremely ridiculous? and vet he adds. "These are the conclusions to which science conducts us."

This reminds me of an incident of my boyhood days. There lived in our neighborhood two brothers named Abraham and Samuel. I knew them well. Samuel was of a religious turn of mind, while Abraham was skeptical. Samuel finally joined the church and used his influence with his skeptical brother to do the same thing. He finally consented, but the preacher knowing him to be a skeptic in religious matters, put him to the test of a severe examination. He passed through many of the miracles recorded in the old testament and every little while Abraham would ask Does Sam believe this?" Upon an assurance that Sam did believe it, he said. "I believe it. too, if Sam does." After passing the history of Jonah and the whale he said, with some hesitancy, "If Sam takes that, I take it too." And when they came to the three Hebrews in the flery furnace, he broke loose from the preacher and said: "Well, I don't care whether Sam believes this or not, I do not, and I have a notion to throw out the fish story also." I mention this not to speak irreverently of Bible narratives, but to illustrate my position with regard to many of the statements of science, whose teachings must be weighed in the scale of reason, without any allowance for the supernatural. I do not, care whether Samuel, Sampson or Solomon believed it, I do not take in all the stuff offered to us in the name of science.

"Not to the dome whose crumbling arch and column Attest the feebleness of mortal hand,

But to that fane, most catholic and solemn, Which God hath planned—

To that cathedral, boundless as our wonder, Whose quenchiess lamps the sun and moon supply, ts choir the winds, and waves its organ thunder, Its dome the sky."

If I were to indulge in cosmical speculations I would not represent the sun as a monster uttering the hideous groanings of an expiring earthquake; but I would say if it could sing as well as shine, we would have music such as mortal ears have never heard. Tyndall says, "the light of all suns and stars is in reality a kind of music propagated through the interstellar air." Kepler, the discoverer of the laws of planetary motion, believed in the music of the spheres. And may there not be music notes and octave bars somewhere in the realms of space between suns and stars where melodious sounds, rich and rare, may fall on ears attuned to celestial strains? Be this as it may, we know that sunshine is the fairest and purest thing in nature. The sun is the most magnificent ob ject that comes within the range of human vision or the contemplation of the human mind. Its all-penetrating power is felt by all living things. It is the source of all terrestrial energies and the cause of all motion, from the lloating atom to the rolling and shining worlds held in their orbits by the evenly balanced forces of attraction and repulsion as they are electrically positive or negative to each other.

This new philosophy which finds a balance will then not be regarded rocking upon the sea of its own tomb or plodding through the mire of ether to its certain destruction; but like a grand Ship of State riding upon a solar ocean, with sails spread to take the electric currents that flow out from the central magnet, and again return to make the balance of the wondrous machinery complete. These mighty tramways along which planets and their satellites move, are laid with perfect skill by a master hand. All this talk about the running down of nature's forces to a state of equilibrium and death is a reflection upon Infinite wisdom and Infinite power. While we owe much to the sun for our earthly comforts, the sun as a mighty monarch upon his throne receives his revenue from the earth as regularly as the government receives its dues from the custom house officer, and there is no

In conclusion we will look at some things that the sun does for us. Every wind and storm that sweep over the earth, are caused by the influence of the sun on different parts of the globe. The water is lifted from oceans and rivers by the rays of the sun, and carried to the upper and colder regions of the atmos-

chance for smuggling here.

phere, where it is condensed into vapor, formed into clouds, and on the wings of the wind is carried to the thirsty soil to nourish and sustain the growing vegetation. The power from the sun plows our fields, sows our seeds, reaps our harvests, grinds our grain and prepares all things to our hand for our support and comfort. The immense coal beds stored away in the earth that are now utilized to drive the machinery of the world. and to propel ships across the ocean and drive locomotives over continents have been produced by sunshine in pre-historic ages from immense vegetation, most likely before man could exist; but they were treasures laid up to supply the wants of the coming race. The fire that warms our houses and the gaslights that flash from our chandeliers are but sunshine at second hand without many intermediate links save the vast periods of time that have passed since these deposits were made. What supplies will come to the dwellers on this earth when these stores are exhausted we are not prepared to say. One thing is certain. There is an infinite power above all nature's forces, and an infinite will to control this power, and the grand har-

gression toward a higher order of being and a vaster scope of knowledge. The tropical gooseberry, which is cultivated in Florida, grows on a handsome tree from ten to fifteen feet in height. The fruit is rather smaller than the Siberian crab apple. and the shape a flattened globe. It contains one hard seed. The fruit is only moderately

mony of revolving worlds in their magnetic

and electric relations to each other will be controlled and directed in the future as it

has been in the past, and a higher destiny

may await all material forms as well as all intelligent beings who are in a state of pro-

valuable, but the tree is ornamental. In Cape Colony, South Africa, there are now 125 postal savings banks, which have a total of 29.461 depositors, with balances due them of \$994.180. The system has been in operation there only eighteen months.

While digging holes for telegraph poles on the plains, seven miles from Merced, Cal., the workmen struck a stream of water within three feet of the surface.

streni is to have a botanic garden covering coverty-five acres.

AN ADIRONDACK MYSTERY.

[From the New York Evening Post.] "Is there then no death for a word once spoken?
Was never a deed but left its token
Written on tables never broken? Do pictures of all the ages live

On nature's infinite negative?" -Whittier.

It is a very prosaic rain, the crumbling foundation walls of what had once been a large dwelling, in a clearing in the midst of the great Adirondack wilderness miles away from any house. Meadows sloped down the mountain side to a distinctively beautiful lake, even in a region famed for its lovely mountain tarns, and beside it, though in September, hay-makers were curing the scanty mountain harvest. "The ruin has a history, however," said the legal friend who brought it to my notice; and on our return to the city he introduced me to Judge --, one of the most honorable and efficient magistrates on the city bench, the present owner of the estate, who favored me with this most strange eventful history.

"Its early history," he began, "I possess only in fragments. It was built probably eventy-five years ago by Philip Rhynwood, a member of one of our oldest and wealthiest New York families, whose possessions in the neighborhood covered several square miles. I acquired it some twenty years ago. The simple account of my first visit with a view to purchasing, together with the experiences there one summer, of myself and family, will form the strangest tale you ever listened to. To begin with my first visit. We left the New York Central (Van, the owner, and I) at Amsterdam, and after traveling all day over the divide and along the banks of the romantic Sacondaga, drew up at sundown at Rhineland. I will not dwell on the beauty of the scene opening up from it, since you are familiar with the region, but I thought it then, as I do now, one of the loveliest and most interesting nooks in the North Woods. Van had a man in charge, and there were cattle and sheep scattered picturesquely over the four hundred acres of clearing. The house without looked very much as it does now, but I confess the interior surprised me. The building, you are aware, is two stories and an attic, forty-two feet wide by thirty deep. Through the center ran a wide hall, on which the drawing room and parlors opened. This hall had a wide cushioned settee near the doors, and its walls were hung with portraits of Knights of Malta, said to have been chiefs of the order, the pictures, it was said, painted from life. The parlors were richly but strangely furnished. The carpet was of soft neutral color. The stiff, straight-backed chairs of mahogany were cushioned in red, as was an ancient sofa whose rich deep pillows were temptingly displayed; but the feature of the room was a large mahogany sideboard in a corner, richly carved, and gleaming with silver. The curtains throughout the house were really tapestry of a curious design, evidently from Saracen looms; and wherever it was necessary to loop them, deers' antiers were employed for the purpose. There were more knights' on the parlor walls, and I asked my friend to explain their presence there. That makes a carious story,' said he; 'they were the property of a mysterious German the original proprietor left the place, purchased it, furnished it in the manner you conservative force in nature. Our earth | me a brief description. There were three front chambers, one on the right of the hall and two on the left, and an equal number in the rear, one being at the end of e hall, which we called the bar-room. These were furnished quite as richly as the parlors; the beds struck one for their extreme width and for the rich silken canopies, of the same stuffs as the tapestries that enclosed them. I should have stated that on the curtains, tapestries and cushions were the richly embroidered arms, the Maltese cross, the pointed hood, and other symbols of the Order of St. John.

"We had a dinner that night worthy of the mountains—trout fresh from the brook, venison, lamb, peas, and crisp lettuce from the garden. Afterward we smoked on the porch, and saw moon and stars climb up over the mountains and mirror themselves in the lake below. When the time for chamber lights came, Van remarked that the maid would show me to my room. 'As for myself,' said he, with a slightly embarrassed air, 'I always take the parlor lounge.' I followed the maid into one of those great from chalents, crept into the hypersequents. into the huge canopied bed, and slept like Rip Van Winkle all night, not even hearing a mouse squeak. Next morning I came down late. Van was in the breakfast-room; the waitress was behind the urn; a man servant opened the door. All scanned my countenance curiously. 'How did you sleep?' Van ventured. 'Capitally,' I replied, whereupon an expression passed over their faces that puzzled me all day; it was the blank look

that follows disappointed expectations. "Well, I staid several days; we hunted fished, drove through the woodpath to the village, and I was so well pleased with the place that I told Van as we drove homeward I would buy it. 'Did you hear anything either night you slept in that room?' he answered irrelevantly. 'No,' said I. 'Why?' 'Do you know,' he replied, 'that neither I nor any other person in that house would have occupied the room you did for a dozen Rhinelands? ing you to rush in any moment half frigh-tened out of your wits. Well, Van, said I, 'you interest me, but I think you're joking, or else you want to back out of the sale.' 'I I, 'you've given me the greatest possible in-ducement to buy; for my family and I have "From this time the ma long been looking for a place with real live ghosts to experiment on.' 'You'll find them there, said he; 'ask the mountaineers. You couldn't hire one of them to sleep on the sec-

ond floor. "The transfer was made and the next June we went up to pass the summer at our new place. As witnesses and vouchers for the truth of the strange events that followed permit me to introduce the members of my house-hold at that time—my wife, a New England lady, far removed from credulity or superstition; my son and daughter, aged twenty four and twenty, both having had all the advantages that the best schools could afford, and wagon was being drawn across the floor, then Frank, at least, much more skeptical than a cannon ball was dropped, and relied in anhis mother or I could wish. The chamber other direction, which was followed by a maid, Hattle, a rosy French Canadian, bold crash and clatter as of crockery falling. Of as Caesar, and Tom, the burly coachman, also shared in our strange experiences.

My daughter's room, and the room occu pied by my wife and me, were in front, on the left of the hall; of the small rooms in the rear, one was empty, the other occupied by Hattie, the maid. Frank's room was opposite ours. Tom, the coachman, slept in the third rear room, at the end of the hall. The first

signs of anything unusual appeared in Hat-tie. About a week after getting fairly settled, her mistress observed that she did not sing about her work as usual, and was growing pale and nervous. 'Why, Hattie,' said she, 'what's the matter? You don't look well. Are you ill?' No,' she replied, 'I'm not ill, but I haven't slept well for two or three nights.' My wife owned that she was startled by something in the girl's look and actions. What is it, Hattie? she said kindly. The girl was loth to tell; at last she said with an effort: 'I know it won't hurt me, madam, but there's a lady walking about in my room at night. I can't see her, but I hear the rustle of her silk dress. She goes up to the window and I hear her tearing paper, as it might be a letter, to pieces. Then the goes to the stand and pours water into the basin, and washes her hands. Next I hear the closetdoor open and she disappears. I know it can't hurt me, but it keeps me awake and makes me sick.' This girl, you must remem-ber, had not heard that the house was haunted, and probably had never had a thought of ghosts in her simple mind. 'Well,' said my wife, 'you shall change and take the room next me, then you won't feel nervous.' She did so, and next morning declared she had rested undisturbed.

"A few days passed, and Tom, the coach-man, was assailed. One July morning, after a long search, I found Tom sitting on a bench by the coach house door in a musing attitude. 'Tom,' said I, 'what's the matter?' Noth-'Tom,' said 1, 'what's the matter?' 'Nothing, sir,' said he. 'But there is,' said I; 'you look pale and frightened.' 'Oh,' said he, 'I don't like to tell' ye; yo'il laugh at me.' I insisted. 'Oh,' said he, 'I've had such a night; my heart thumps yet. You know, sir, I hadn't taken a drop last night when I went to bed. Wall in the middle of the right.' Well, in the middle of the night I nearly fell dead with fear; my bed rose up and tipped me up. Bein' a clear, moonlight night, I hopped to the window and looked out, thinkin' some of the boys had played a trick on me, but sure, nothin' could I see. Then I thought I must have been dreamin', and leaped back to bed again, but the next minnit the bed rose up higher'n before and threw me, coverin' and all, flat on the floor. Oh, was scared; my heart beat, an' I thought I should faint; but I seized my blanket instead, and ran out for the rest of the night. We went to Tom's room, but found only the heap of clothes on the floor. As for Tom, nothing would induce him to pass another night in the house; he had his bed made in the coach house, and slept there while we remained at Rhinelands.

"My son occupied a room across the hall The disturbances seemed to prevail only in the two small rooms in the rear. I asked if he had seen or heard any thing unusual. He said no, and laughed heartily at Tom's predicament, when related to him. But that same night he had the strangest experience of any of us. It was so singular that I asked him to write and sign a plain statement of

the phenomena, which he did, as follows: "'It was well on to midnight. I was sitting up in bed reading and smoking. A lamp borned on a little table by the bedside. Dash, the pointer, who slept sometimes in my room, sometimes in father's, was curled up on a rug near the door. Suddenly, withbaron, who appeared here some years after out premonition, Dash got up, gazed fixedly at the door, and began slowly retreating from it, cowering, shrinking in terror, his eyes fix-This new philosophy which finds a balance wheel in electrical conditions between revolving bodies will, as a matter of course, be rejected by the wise men of our times; but the time have seen, and after living here quietly some ten years, disappeared as mysteriously as he into the room. I saw nothing, but I solemnia by the wise men of our times; but the time have seen, and after living here quietly some into the room. I saw nothing, but I solemnia by the wise men of our times; but the time have seen, and after living here quietly some into the room. I saw nothing, but I solemnia by the wise men of our times; but the time have seen, and after living here quietly some into the room. I saw nothing, but I solemnia by the wise men of our times; but the time have seen, and after living here quietly some into the room. I saw nothing, but I solemnia by the wise men of our times; but the time have seen, and after living here quietly some into the room. I saw nothing, but I solemnia by the wise men of our times; but the manner you have seen, and after living here quietly some into the room. I saw nothing, but I solemnia by the room of all may facility the room of all may facility the room of all may facility the room. I saw nothing the room of all may facility the room of all may f trailing over the floor. The dog in his retreat reached the bed, sprang upon it, and with a cry of distress nestled down against my body. At the same moment the flame of the lamp was blown out as by human lips. With this the manifestations ceased, though others not so marked, were afterwards observed in the room which I continued to occapy.

"I confess those things startled me some-what (although as yet neither I, my wife, or my daughter, had personally been annoyed), and I made some private inquiries in the neighborhood as to what others had seen. Dunning, who had been in charge under Van, told me the place had an evil reputation all through the mountains. Summer visitors often drove out from the village, he said, to see the haunted house. His family were never molested on the first floor, but nothing would have induced them to pass the night above. Noises were heard there, footsteps. cries and groans, the crack of a whip, and what was worse there was an indefinable Presence, whose existence one was conscious of, though it never assumed tangible shape. The mountaineers are naturally reticent, and they seemed to have a superstitious fear of talking on the subject, especially the French Canadians, of whom there were many. Lou is the most intelligent, as he is easily chief of all. I therefore went to him and said, Now, Lou, I've heard queer stories about this house. Have you?" He said, 'Of course; I tried it there one night, and wouldn't sleep there again if you'd give me the whole property. What do you mean? I asked. I mean what I say, he replied; I wouldn't sleep in one of those chambers for the whole house.' 'Now, Lou, you're a courageous man. Tell me why. What was it?' 'I ran out and stayed in the woods that night.' 'What did you hear?' 'If there 'a' be'n a coach and four runnin' over the floor, up garret, there couldn't have been more noise.' Did you see anything?' 'No; but I heard enough, slept there once—bah, such noises and people and nothin' on earth would bring me to sleep in my room all night. Why, the servants down stairs sat up the night through expectit was told me by all, old or young, whom I could induce to talk on the subject. As for the special crime that had entailed these ghostly visitations, I could only get vague traditions of a peddler having been murderassure you it's the solemn truth,' he replied, ed there, while some said that in the early and you know I want to sell.' Then,' said days of the mansion a woman had been whiped there, while some said that in the early

"From this time the manifestations became more obtrusive and annoying. A new experience befell my wife. She was coming into the upper half one day just at duck, when suddenly a whip was cracked violently over her head; a moment later she heard it in the small room opposite, and threw the door quickly open—to find nothing within. My daughter and I escaped the personal manifestations, but we heard the ghostly noises, footfalls, whispers, and the like, which filled the atmosphere of the second floor. At length one August night after we had all retired pandemonium suddenly broke loose in the garret. At first we thought a heavy farm crash and clatter as of crockery falling. Of course, the men sprang from their beds and rushed to the garret, but we found nothing there but cob-webs, dust, a strangely-mounted raw-hide whip on a beam, and the red surcoat of the knights, with its silver cross before and behind, which had evidently belonged to our predecessor, the Baron. Next day we examined the garret thoroughly, tore up the floor, the ceiling. There was no mechanism by which such an uproar could have

been produced.
"These occurrences were absolute facts, whether they can be explained by natural laws or not. We did not believe in the supernatural origin, but they were so tangible and annoying that we did not care to go back next season, and the house remained untenanted until several years after it mysterious-

ly took fire one day and was consumed." On the conclusion of the Judge's narrative was invited into the parlor and presented to his wife, son and daughter, all of whom vouched for the truth of the tale as it had been related to me.

I heard a strange tale at the club one night of this same Philip Rhynwood—a tale hinted at, half told, leaving much to be conjectured -to the effect that, having become intensely icalous of his beautiful young wife, he buil this house in the wilderness, furnished it like a palace, and having lured her to it one summer, held her there a prisoner—until she died of grief and despair.

This is a strange story for a nineteenth century audience, but the strangest thing about it is that (saving names) it is in all respects a true one.

# THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-profe-sional 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 yet sufficiently full to be clearly understood.

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.

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal Every incident I have or shall relate, connected with my spiritual experience. I not only vouch for myself, but am ready privately to give names of parties, who are cognizant of the same, and whom I doubt not will fully corroborate my statements.

About the time "Spirit Voices" were being published in you valuable paper, I received a very friendly letter from a strange lady living in a town in this State, that I had never been in; the lady told me that she was a Spiritualist, but that her husband was not, although he did not oppose her in her belief. Several letters passed between us, and we were, I think, mutually pleased with each other. Finally she gave me an earnest invitation to visit her, her husband uniting in the invitation which also included my own husband; so one beautiful morning I started to visit my stranger friend, to remain a week, at the end of which time my husband was to come for me. I found the parties very pleas-antly situated, occupying a lovely home of their own, surrounded by every comfort and luxury. I was worn out with the arduous labors of my profession (magnetic healing) and I need not tell you how soothing and grateful the quiet of that harmonious home seemed to me. As I was invited there more particularly for rest, I saw but few people at first, but after remaining a few, days, and feeling rested somewhat, the evening before I left, my kind hostess wished to invite a few friends in to form my acquaintance, and re-ridiculous to me that she should lie there quested me to allow my controls to use me day after day and pretend to be sick. on the occasion to give them something from spirit-life. All being strangers to me there, I felt fears that this, my first public scance, might prove a failure, but my spirit-guides bade me have no fears, telling me to make myself as passive as I could, and they would

do the rest; so I consented. Our host and his brother were fine musicians and they had also a friend, who was a professor of music. All of them kindly offered their services to enliven the occasion with their music. On the evening appointed, the large parlors were filled with friends, all of whom were either Spiritualists or investigators, and a more refined harmonious company could not have been found. The scance was opened with music, the professor playing the piano, and the brothers accompanying him upon the violin, and I think, flute also. The music, indeed, was entrancing, and it was not long before my controls took possession of me, first giving an address by one of my controls (claiming to be a minister who had passed on from New York City) which the friends pronounced very interesting. After more music, my little Indian control, in her broken lauguage described spirits belonging to the friends present, requesting at each description that the party should say whether the spirit was recognized by them. Nearly every one present received some communication, description or name of friend who had passed on. In passing around the circle, I was made to stop in front of a gentleman, and my little guide described an old lady, seemingly over 80 years, small, and leaning upon a cane; after giving several things peculiar to her character, disposition, etc., the gentleman arose, and said that the description was an accurate one of his mother, but that she was still in the form, he having heard from her only a few days before, and she being then in good health. This to us all seemed very strange, particularly as this little control had never before described any one in the form. I was greatly annoyed by the circumstance, and was almost ready to say I would never again give myself up to spirit control. We had promised to call at this gentleman's house on our way to the cars the next morning, so we started somewhat earlier, stopping there on our way. What was our surprise to find the gentleman

reparing for a journey; they informed us that the night before while they were at the scance, a telegram was brought containing the news of his mother's sudden death. As the house was locked up the message did not reach them till that morning, and he was about to take the next train for his old home. He remarked that he had often conversed with his mother on the subject of spirits returning, she being very skeptical, but assuring him if such a thing were possible, she would surely return. CLARA A. ROBINSON. 3250 Prairie Ave.

Onset Camp Meeting—Birthday Greeting to Mrs. W. W. Currier.

To the Editor of the Religio-Philosophical Journal:

On the evening of the 14th of July, some wenty persons met at Old Pan Cottage, with no planning of its inmates, to tender their congratulations to Mrs. Currier on her 58th birthday. At first she took them for chance visitors, but as more came in their purpose was known. Charles Sullivan called them to order by a few fit words, and Dr. Richardson. Jennie Hagan, G. B. Stebbins, and Col. Crockett gave their testimonials of regard and respect for the life of a woman ever ready in good works and practical usefulness, and ready too, with wise and kindly words of counsel and sympathy-a help and cheer to

Frederick L. H. Willis excused himself on account of hoarseness after the day's effort, yet afterwards spoke briefly. These speeches, music and curious tests by J. D. Stiles, filled the evening until about ten o'clock, when Mrs. Currier responded in a few words full of feeling and meaning, and the company left. The absence of Mr. Currier was regretted, but it was known that he would soon be here to learn of the gathering, and so enjoy it. They are among the pioneers of Onset, counted on as reliable and useful.

I reached here yesterday, heard an excel-ient address from F. L. H. Willis, and another to-day from Jennie Hagan, graceful in ex-pression and earnestly thoughtful, and sincere, both in its prose and in its improvised poetic portions. The meeting opens well and the weather is delightful. I sit by an open window looking out on the blue bay and its green islands and rocky hills, and the soft air is cool and fresh as it comes across the water. We stay about a week, and I am to take part in the next Sunday's meetings, when thousands will come if weather favors. Yours truly, G. B. Stebbins. when thousands will come by cars and boats

Onset, Mass., July 15th.

The "Mad Care."

An old physician has discovered the wonderful potency in madness when scientifical-

ly induced in a patient. He says: "But the most striking case of my life, was that of a woman who had not left her bed for several years. She ate well, she slept well, her pulse was reasonably regular. But every few days she would send for me in great haste, and I would go and make a slight change in the bread pills on which I was keeping her. Finally I got tired and decided to try heroic treatment. So after hearing her story, I began to laugh heartily. I looked on her and then I began again. I kept this up for a considerable time, and she kept getting more and more angry. She wanted to know what was the matter. I told her said I, there is nothing in the world the matter with you but laziness.' I called her every thing I could think of in this line. Finally she became so angered that she sat up in bed. I kept on. She finally reached for her shoe and threw it at me, ordering me to get out of the house. I pretended to get angry at that, but kept on with my abuse. Then she jumped up and seizing the broom she drove me out of doors. She had not been on her feet before for years and of course was somewhat weak, but she was able to walk and she needed some such effort as this to arouse her. She was a well woman from that moment. She never took to her bed again. Can you tell any thing more won-derful than that connected with faith cure?"

A religious enthusiaet in Georgia imagines that he is John the Baptist, and insists on having his head returned. An old deacon has volunteered to put a head on him.-Pittsburg Commercial Gazette.



DISFIGURING Humors, Humiliating Eruptions, Itchins
Tortures, Scrofula, Salt Rheum, and Infantile, Humors
cured by the Cuticura Remedies.

CUTICURA RESOLVENT, the new blood purifier, cleanees the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

CUTICURA. the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Scree, and restores the Hair. CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from CUTICURA, is indispensable in treat-ing Skin Discases, Baby Humors, Skin Blemishes, Chapped and Olly Skin.

CUTIOURA REMEDIES are absolutely pure, and the only in-fallible Blood Purifiers and Skin Beautifiers. Sold every where, Price, Cutteurs, 50 cents; Soap, 25 cents Resolvent, \$1. POTTER DRUG AND CHRMICAL CO., BOSTON

# 

NO PATENT NEDIGINES on person with healthy NO PATENT NEDIGINESS.

Gain fresh, good blood and save doctor and medicine bills. We do not believe in making money from the elok by selling high priced "patent" or other medicines, but believe it simply the duty of any person, possessing knowledge of a remedy or specific, to make it known, free of charge, to every human being, so that any person can prepare the specific.

Believing this to be our duty, we will send, on receipt of 20 cents in 2 cent postal stamps (simply to pay the expenses of advertising and postage), a prescription, which can be prepared by any one, and will cost but little. This compound produces in a short time a good appetite, new blood and its natural consequence: "New Health and Life." THE HILDISE MEDICINE CO., 284 N. State St., Orlicago, like.