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

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

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A PSYCHOLOGICAL EXPLANATION.

Offered for the Shortcomings of Mediums.

Remarks Through the Mediumship of Mr. o Clegg Wright at a Private Gathering Held at Hon. A. H. Dailey's Cottage, Lake Pleasant Camp, August 14th, 1885.

(Reported for the Religio Philosophical Journal by James Abbott 1

Good evening, friends! I am pleased to meet you, and to endeavor to elucidate to the best of my ability any problem in spiritual psychology which may be put to me. Since I came within the psychological environ-ment of this meeting, I have heard certain observations touching the question of comparative psychology in which you are interested. I will, first of all, make a few re-

This is a subject which has obtained as yet but very little attention from the savants of the day. You know when you come to discuss the problem of psychological development, you must take into consideration the whole animal kingdom. It has often occurred to you, where does conscious immortality begin in the animal kingdom? Does it begin with man, or are other animals besides man immortal? Are there animals in the Spirit-world? These are questions which puzzle you. In fact you are puzzled about sociology, about the phenomena of life in the Spirit-world. I must first of all here confess my inability in speaking to you, in dealing with a subject of this difficult nature. In the first place, I must be metaphysical in my explanation. Man sensates in three sensational modes of consciousness, length, breadth and thickness; and the philosophy of form is the philosophy of the Spirit-world when correctly rendered. You know every thing in form. There is a concept in consciousness which is form, and the mind conveys to every objective idea (using the term in the sense of Spinoza), that every object in nature is the idea the mind gives to that objective idea when harmoniously related to consciousness of form. You have a conception of form in three dimensions,—length, breadth and thick-ness. All animal life possesses in degree perceptive faculties; not all alike, but in degree. Some animals have very small perceptive faculties and some very large. Some in-sects have tremendously large perceptive faculties. They sensate nature where you cannot touch it at all. A common honse-fly can see, with its spectrum analysis fully unfolded, colors you have never seen, and colors which you never will see. Color is simply motion. Motion is its degree and plane of sensation. When light on the molecules of ether are moving at the rate of 600,000.000 vibrations per second, you see. Any thing very much below that you do not see. Any thing very much above it you can not see You can not see spirits sensationally, because the wave motions of spirit vibration are far above the solar spectrum of material sensation. So that if your eyes could be changed in their optical structure and suited to us ture in her ethereal modes of action you would seneate the Spirit-world around you. The difference between objective sensation

through the organs, and clairvoyance independent of the organs, is simply a condition of vibration. The mental realm of spiritual emanations vibrates through the structure of the brain, and the consciousness clairvoy. ance takes it on-drinks it in. Consciousness vibrates with the objective thought without passing through the organic channels of sensation; but it is sensation notwithstanding. Clairvoyance is sensation Everything that passes in the way of knowledge into con-

sensational faculties, there is consciousness, and the sensational faculties limit consciousness. Experience limits consciousness, and this sensational consciousness in the lower animal form is more limited in its detective

I want you to understand this idea completely. It is a very subtle and difficult thing to explain, and if I am guilty of circumlocation it is because I want you to understand me. Consciousness sensating form in lower animals, forms of life there, is not the same power of analysis and inference which you find developed in man. Hence animal life below man, to a very large extent, is destitute of the power of inference. The difference between reason and instinct is this: instinct partakes of the nature of a sentiment, and does not visibly improve by experience. Reason has an inferential power and improves by and upon experience; so that the intelligent, structural condition of animal life below man will be characterized by strong tendencies in certain directions, and almost a perfect absence of certain sentiments in the others. Completed reason means this: a power to sensate in length, breadth, thickness and color; a power to classify. Comparison as a reasoning power in the mind implies a capacity to compre-hend the relationship between two objects; a power to distinguish size between two objects, so that comparison as a faculty is simply the power of manipulating impres-

An idea is that which consciousness forms of the difference between two sensations, and judgment is the execution of this process, or the total activity of the intellectual facul-ties. All animal life has, either developed or latent, these intellectual faculties. Hence the subjective life of the lower animal forms. or the soul principle in animal nature, is personal because it has sensational power; upon the face of this earth.

Now, I want you to realize this great fact in nature as a general principle that organic nature is traveling on to develop a more perfeet differentiation. The more complicated the organism, the more profound the intelligence and varied the psychological phenomena. In the earliest forms of life, when the organism was simple and homogeneous in its character, there was the least expression of consciousness. This consciousness increases its voluble power through its environments; the environments surrounding the consciousness in the organization first, and then in the circumstances surrounding that organization; so that circumstances as a part of the cause, environments as a part of the cause and the life principle in nature as another part of the cause activey associating or co operating with one another, produce the manifestation of organic, vital power which you see in the world to-

Well, this is what I have to say: not what would like to say upon comparative psychology, for it is one of the most important subjects, and one of the most interesting, or should be, to intelligent Spiritualists. What can there be more interesting for a man to think about than to try to find the marvelous intellectual power displayed in the little ant? Yesterday I took a walk in company with my medium and another, and I was deeply interested in the sensations which I took from the little forms of nature, physically expressed, which I saw. I was acquainted with the subject in my earth-life, but it comes back to me, as I see the dual expression of nature now in its physical organism. It strikes me this is the line upon which the intelligent man, in the days which are to come, will find the spiritual demonstrations of the future—in comparative psychology. Man is a strange, marvelous production. He is the production of the ages, and the production, more correctly speaking, of those antecedent forces which are expressed in the animal kingdom the last. Mind-power can best express itself in states physically adapted to a vigorous physical activity. Through nature environments determine the character of the organization, hereditary forces of vital transmission determine character. The psychology as well as the organization of man depends upon his food, upon the heat developed in the country in which he lives, upon the mental conditions under which he is trained, so that man, psychologically, is a creature of geography. In this mental condition, when spiritually acted upon (and it is always spiritually acted upon) man stands related to his consciousness. Man stands related to his unconscious consciousness. Now, what do mean by this? There is the man; the soul consciousness is an attribute of that soul. By consciousness I mean that conceptive harmony between the soul, the man, and the environment. When the conditions of sensation are harmonious there is a concept and a precept in consciousness. But I have something which preceded consciousness. There was a time when I was not conscious, but I was. There was a time when I began to be conscious. There are some things that I am doing now of which I have no consciousness. You are doing things now of which you are unconscious, and the soul of man is doing something which your consciousness can not control. All involuntary motion is outside of your conscious control. When the soul an abnormal mental activity.

sciousness must pass through the sensational | man developed the embryo child, it was done nnconsciously. The soul man, when he expressed himself, expressed himself in form, developing organic, personal, functional activity, so that this unconscious consciousness or unconscious personality is this which

is waiting for other conditions, for a deeper and more profound experience in nature. I lay down these thoughts before you so that I may make other things clear in relation to certain habits, vices and tendencies which are common to mankind. I presume that you are familiar with the physiological or the organic structure of the brain. The intellectual faculties, the voluntary faculties of considerance and beautiful faculties of considerance and beautiful faculties. sciousness are all located in the cerebrum. The reproductive faculties are located in the cerebellum. Psychological phenomena are calculated to exhaust the cerebrum. Literary men, men who are continually and rapidly using the vitality of the cerebrum necessarily increase the activity of the cerebellum. Hence a critic, upon the death of the immortal Goethe, in summing up his remarkable virtues and his astounding vices, pronounced him to be a monster in vicious criminality and a genius of surpassing brilliancy in all which pertained to intellectual power

and imagination. It has been observed of Byron that his in-tellect had all the graces of beauty and of talent, and that his passions were steeped in the infamy of the blackest vices. Some of the greatest men of antiquity showed the same fatal demoralization and intellectual brilliancy. The greatest name that shines on the annals of Rome is the name of Cæsar. He had his masculine intellect and his tremendous vices. I only make these illustrations for the purpose of introducing a wider and broader field. These tendencies belong to the race. Under certain exceptional conditions they are not normal, but they are signs of exhaustion, indications of physical and cerebral weakness. The intellectual faculties can not control the cerebellum; and the abuses which we are speaking of are found to exist the most in insane asylums where the intellectual faculties have no control at all. The passions run wild without

any curb or prudence. There is no evil so calculated and which is to-day doing so effective work-there is no evil in the present age so pregnant with destruction to the civilization and the manhood of the world, as the abuse of the passions in man and in woman. It begins in childhood. It runs on to old age, in both sexes the world over. Religious influences do not restrain it. Education will not curb it, but universally the vices of personal abuse destroy more organisms than the cumulative mistakes of the human race. My words could be corroborated by those who have charge of prisons; by those who are acquainted with the habits of lunatics; by those who have the management of children in large public institutions; by those who are acquainted with life in all its phases. I have not exaggerated the statement of the fact at all. It destroys the vigorous mentality of the race. It is associated in its most marked phases with the undeveloped races of the world. Wherever you go, wherever you look, you will find this master vice predominating. With sensitive organizations it is peculiarly so. The psychological effect of the Spirit-world upon mediums, is upon the intellectual faculties first. In all control there is involuntary influence. and with strong spiritual natures passionally developed in earth-life it is transiently felt upon the medium. When mediums are badly managed by the Spirit-world, when mediums sit too much, and do not give the Spirit-world a chance to restore the psychical equilibrium of the intellect, it happens. With all mediums there are spirits with magnetic power to take away from the sensational consciousness the peculiar psychological influences of the spirit. When there is time for these spirits to operate, the work is completely done. When not so, the work is not completely done, and sensational convictions, impulses and tendencies are left behind. But these are overworked and badly regulated mediums, as far as their

psychology is concerned. Their moral delinquencies can be accounted for, in consequence of the animal sensa-tion of reproduction being in the cerebellum, and the cerebellum not being exhausted by intellectual work which exhausts the cerebrum. The machine is moving at the same rate on the unconscious as on the conscious plane, while it is exhausted on the conscious plane and the power of government is largely withdrawn there. I will give you an example which came under my observation while superintending this medium in Liverpool. There was a gentleman who sat in Parliament for the borough of Derby, a gentleman esteemed throughout the length and breadth of England as the sailor's friend. He was affected in this way: a symptom of exhaustion and weariness, a longing for rest and passionate enjoyment. He actually in private assaulted a lady while in this state of intellectual exhaustion. It has been common with lawyers, ministers of religion, editors of papers—all men who are liable to a very large drain of the screbtal energy. This drain produces an unbalanced condition, when the cerebellum and its activity predominate in the animal nature. The only way to practically meet this difficulty is to educate all who are liable to overwork the brain, or to be strained by it by too long

This question is the curse of modern Spiritualism. It goes to the very root of the so eial problem. Men and women in their ig-norance could not understand why as medi-ums and public teachers they had such in-tense longings. They thought they were not suitably mated. The doctrine of tendencies and developmental concentration, and all that kind of madness, came into the move-ment through want of better education. Homes have been broken up, families destroyed, happiness killed. The doctrine of free love takes its rise upon a wandering desire, and discontent with the domestic and social relation as it is. A man and woman who attempt to lead a happy life on the basis of free love, must, in the very nature of things, become the most unhappy of mortals. It is the darkest, the maddest and the most con-temptible way to build up the moral, spirit-ual and intellectual faculties; yet it all starts down here in the exhausted cerebral condition, the cerebellum retaining its unconscious activity in the development of the physical powers, nature thirsting to build up rapidly that which has been abnormally exhausted by excessive application to mental

Then there is an organic tendency as well that I will explain to you. Now, supposing a spirit with a very large development of self-esteem controls a medium who also has a large development of self-esteem; in the expression of that control self-esteem will be doubled in the character delineated as a spirit. Hence under such control enunciations would be dogmatic; would be, or claim to be authoritative. Reasons would not be given, and if the spirit had large combativeness, and the medium large combativeness, a double selfesteem and a double combativeness would make the control very repulsive, anarchic, iconoclastic and unsparing; and to heighten this peculiar form of psychological influence, supposing the perceptive faculties were very sharp and wit large, with large self-esteem and it is building up in the process of psychological evolution and filling out the latent organic possibilities of the organism, so that in the Spirit world we have a soul expense of the passions, and passions of the pass to the development of its power as an individ-ual expression upon earth; and that character which is represented in the control will be an exaggerated character; not a true character in the proper sense of the term, but a combination, just as light can be colored by the medium through which it passes in coming to you. I want you to clearly see that the brain is an instrument; that the development of that brain is the key to the psychological characteristics of the control. A test medium who gives names must have large perceptive faculties, a very sensitive mental development and deep convolutions in the cerebrum. With these conditions and a large individuality spirits can be delineated; with large language and individuality and form combined, names can be given. If time be small, times in relation to the circumstances of a life can not be given, or dates will be erroneously spoken; and if form be small the utterances will be incoherent, diffusive-not in order. If eventuality be small, there will be nothing inspirational in relation to history. If causality he large, theories will be promulgated. If ideality be added to causality, those theories and speculations will bloom into transcendentalism, and the spirit that comes back to touch such an organization will make it spin in those directions. The strongest tendencies of the brain will claim the psychology.

Where the habits and associations of a medium's life throw that medium into channels of vice, that psychological influence will strike those cultivated faculties, whether they he intellectual, moral or vicious, and those will be the tendencies. The tendencies will always run in the direction of the strongest physical or organic expression. So that in this work of control there is a perfect science, perfect order and necessity. Law reigns here as it reigns in every department of nature. It seems to me that never can the spiritual movement be established upon a solid foundation until there is a correct spiritual psychology; until man realizes what he is investigating—what amount of spirit, what amount of individual intelligence, what amount of mental power, and what the organization has to do with the rendering and the expression of that power. The abuses in social and personal life, the mistakes and the infelicities of connubial relations, the inharmony in the social compacts of the world, all come back to this question of organization in relation to a correct psychology. The soul-world strikes the involuntary as well as the voluntary sensations of the organism. A complete embodiment of these forces it becomes; but it never destroys the personality, and I will not place upon the Spirit-world the vices which are observable in the world to-day.

Man stands related to his environment and it is that power within him which is fighting the external, which is seeking to give an expression to the internal, and which expression is limited by the environment. While this fight is going on and up to a higher standard of moral and intellectual development, there is no excuse for a lapse in virtue. Mediums must be held responsible in the ethics of the psychology of to-day. Mediums and all men must be held responsible for the deeds they do, whether they be normal or abnormal. For the utility of progress, the necessities of civilization and the achievements of culture, it is necessary that man should never be relieved of his re-sponsibility to social harmony, intellectual development and moral progress.

A Russian Count Sees the Spirit of His Wife at Lake Pleasant.

MATERIALIZATION WITH MAUD E. LORD. (Reported for the Religio-Philosophical Journal by James Abbott.)

During the session of the Lake Pleasant Camp Meeting, it came to the ears of the JOURNAL reporter that there had been a materialization on the grounds; not under the management of the "full form" materializers, ably supported by their assistants and permanent staff of "recognizers," but at an ordinary circle held at Mrs. Lord's cottage. Your reporter accordingly called on the party said to have seen the manifestations, a Russian Count, by name Eugene Mitkiewicz, who was stopping at the Camp Hotel. We will let the gentleman tell the story in his

I was feeling very unhappy when I arrived yesterday (Aug. 15), but I feel so no longer. On my arrival at the hotel I inquired of the clerk, who was the best medium here. He said, "What is your name?" I said, "Never mind my name. I want to see the best medium here." He looked at me a little here. ium here." He looked at me a little hard, and said, "Go to Mrs. Maud Lord's, on the and said, "Go to Mrs. Mand Lord's, on the Bluff." On reaching Mrs. Lord's I requested of her a private sitting, which she refused; but as she looked at me I felt as if a current of electricity was passing through me. She said, "There are three of your dear ones here who have passed over; two were boys, and a very dear wife." She want on further describing the appearance went on further, describing the appearance of what she saw, all of which I recognized as correct, but gave no intimation of what I thought. The statements, description and names given astounded me, as I had never heard anything of the kind before, and did not believe there was anything in it. In the evening I went to her circle. After we had been seated a short time she said: "There is a spirit here who wants to see her husband badly." A voice—not the medium's—sai I said, "I am here." said, "Oh! my darling. Here, Eugene, brought your two children to you." I took one of the children in my lap and held it, and said, "Who is this?" The voice said. "Don't you know?" It is Alexander, little Alex, that we used to call Hubbubba." That was what we used to call one of our little boys. I said. "Caroline, are you happy?" "Perfectly." the voice said. I then looked and saw the face of my wife as plainly as I ever saw any one. She said: "I told you I would come and see you. Don't you remember I told you my love was stronger than death!" That was exactly what she had told to me before her death. She touched me with her hand, and I said, "Carrie, would you like me to sing one of the songs you loved to hear?" She said, "Yes." I sang an old ballad in Russian which was a favorite with her, and in which she joined me, her voice being very distinct and audible. Now I am confident no one present in the circle but myself spoke Russian. I then sang another song in Russian in which she joined me as before. As I began to sing she came right up to me and placed her hand upon my head and stroked my whiskers, after which I held her hands for about ten minutes. I said to her, "Caroline, is there a future?" She said, "Why of course there is, Eugene. Don't you see your own Carrie?" I felt as if a new revelation had been given to me. Then the voice of some one else came up and said, "Don't worry; your Carrie is perfectly happy. She has led a good life. Take courage and lead the same sort of a life and you will come to her.'

One thing I noticed about the appearance of the spirit of my wife—for such I now feel bound to call it—was the absence of a tooth. She said to me, "Eugene, you know I lost that tooth through the medicine I took," which was the fact, and which helped confirm my identification of her. Suddenly she vanished from my sight. During my conversation with my wife the medium was frequently talking at the same time, and I heard other spirit voices. I was a total stranger to the medium and every one else in the circle.

Count Mitkiewicz related many little incidents connected with the above scance, but I have omitted all except what I thought bears directly on the materialization. It is needless to say he came away a firm believer in the reality of what he saw. Your reporter interviewed several others who were at the same scance. They all confirmed the Count's statements, and said they saw the materialization as above narrated. The Count afterwards visited Dr. Henry Slade and witnessed writing in broad daylight above the table between closed slates (one message being in French).

There is no certainty as to when Buddha lived and died. The Ceylon school of Buddhists fix the end of his career at 243 B. C. European scholars, however, are inclined to place the date later by a century or more.

The debt of Arizona is estimated at \$600,-

Dr. Kleiber, of St. Petersburg, has calculated that 4,950 pounds of meteoric dust fall on the earth every hour, which amounts to more than 11,435 tons a year. This is equal to about two ounces to each square mile of the earth's surface.

"Inveterate Sciolism."

To the Editor of the Religio-Philosophical Journal:

Under the above heading Dr. Joseph Rodes Buchanan has another article in your paper of September 5th, in reference to my lecture on Solar Physics and my reply to his former strictures on said lecture. After carefully reading these communications I was forced to the conclusion that there are mental and moral fossils in science as well as those found in nature, dug from the earth or scattered on its surface. I simply repeated Dr. Buchanan's words in which he attempted to draw my photograph, so to speak, and marked his words with proper quotation signs, and when he saw this picture which his own hands had sketched, it looked so ugly that he really imagined that I must have been terribly excited when I called some of his expressions "low flings and sneers." He says "Dr. Miller appears to feel very badly treated and to become quite angry on account of my exposing his errors in plain language."

Now, let me assure, my opponent, once for all, that my temper never comes up against ordinary specimens of humanity, much less against the venerable defenders of their carefully treasured and well preserved scientific fossils, that have been so incorporated into their natures that to sweep them away by the stern logic based upon undeniable postulates might cause them to exclaim like one of old, "Ye have taken away my gods and what have I more." He thinks my anger arose because he "exposed my errors in plain language." Now, if he had used one single argument against my theory of light and heat he might talk about exposing my "errors in plain language." Let any one read my lecture in which I notice the contradictory statements of astronomers and scientists and the vast divergence of opinions expressed on a subject that Dr. B. would have us believe is perfectly understood, and in reference to which he thinks there is no dispute. I quot-ed correctly from different authors who are considered standard authority, and in this way proved that they were many millions of degrees apart in their estimate of the intensity of solar radiation. Why did not Dr. B. refer to this and explain the reason why these standard authorities differ so much on a subject that he claims to be amongst the "well established facts in science"? When I stated my experiments with the water lens both double convex and concavo-convex, and with them kindled a fire from the sun's rays after they had passed through eight inches of ice cold water, why did he not refer to this and endeavor to explain these phenomena on his hypothesis that the lens only concentrates the heat existing in the sun's rays to a smaller compass? Where was this intense heat in the sun's rays in their passage through eight inches of ice-cold water, and then through a cold water lens? Oh! it was latent while in the cold water. he may tell us; but it must be remembered that the idea of latent heat was exploded with the phlogistic theory of the ancients. Heat and light are not material substances that can be added to or abstracted from bodies on which they manifest themselves. If I were to put the simple question, "What is heat?" to Dr. B., he would be compelled to reply, "I do not know." He might talk learnedly about the fact that there exists a very intimate rela-tion between heat, light, electricity, magnetism and chemical action; and that they may all be made to produce one another interchangeably, either as forces or effects; but of the true nature and origin of these ever recurring and interchanging forces he can tell us nothing. When the great Sir Isaac Newton was asked, "What is gravitation?" he replied, "It is a force in nature which I do not | The Sixth Sense Viewed From a Scientific understand and cannot explain." The manifestations of the laws of gravity are much plainer and more easily understood than the laws governing light and heat. The most that we know of the mysterious forces in nature is from their visible manifestations; and when we make our theories, bend and buckle to our preconceived prejudices and only believe certain things because some one else has believed and published them, we are liable to remain in the fogs and mists of antiquated and erroneous opinions.

When Hans Lippersheim, a Holland jeweler, first discovered the magnifying power of the glass lens, and applied to the authorities of his country for a patent on his discovery he was laughed at by those who had the pow er to withhold the patent, and one objection urged against his claim was that the thing was impractical and could only be looked at with one eye; but fortunately for the progress of science, others took up the subject until the telescope of Galileo swept the starry firmament and revealed a family of worlds with their satellites moving in harmonious concert around the central sun. The adherents to the old system of astronomy were afraid to look through Galileo's telescope from a fear that they might see the moons of Jupiter, and perhaps cried out "sciolism." I do not, however, wish to class Dr. Buchanan among those who are opposed to progress in science or medicine, for he has been considered a progressive man for many years; and it appears the more strange that now, at his advanced age, instead of taking the sledgehammer of logic to demolish new theories advanced by a man in the very prime of his investigations, he should amuse himself by throwing soiled rags and cotton balls at his opponent, which have fallen to the ground before they reached the object at which they were simed. Here is another one of the cot ton balls thrown toward me. He says: "It is quite evident that Dr. M.'s temper makes him a little wild. The hopeless condition of his reasoning faculties is shown in his still contending that refraction causes heat." Now in all seriousness does Dr. B. contend that it does not? Sir William Herschel says: "The refraction of a thirty-two inch lens, of the sun's rays will, at the focus produce a heat sufficient to melt agate, rock crystals and the most refractory metals into an invisible gas."

And now, Mr. Editor, while on this subject of refraction of the sun's rays, allow me to notice the statement of another writer who has taken up the same subject in your paper and who also appears to be an expert in throwing dusty cotton balls-not arguments -at your correspondent. His name is J. G Jackson. I introduce his statement here with a view of paying my respects to him in the same sentence in which I answer my old opponent, Dr. B. But before proceeding on this subject, let me give a few specimens of his scientific methods of treating an oppon-ent. Four times he uses the word "sciolism," and through his article occur the following expressions in which he indulges from want of argument to meet my statements.

Look at these choice bits of rhetoric: "absurd notions," "crude speculations," "ignorant speculations," "ridiculous," "egregious errors," "unmeaning stuff," "false statements," "preposterously false. These are the weapons that this defender of antiquated fossils uses to meet any thing that runs across the track of the almost innumerable contradictions in turn advocated and con- centre destroys the hearing; and injury or

demned by writers on solar physics. New, Dr. B. and Mr. J. will have to admit my postulate that the atmosphere does refract the rays of the sun, and that refraction produces, or as they claim, collects the heat to a nar-rower compass. But Mr. Jackson says that refraction of the rays of light is stronger in the morning when the air is cool and fresh, and when the sun has attained its greatest angular altitude it scorches us with its most flery rays." By this statement of the subject Mr. Jackson betrays an ignorance of the subject of atmospheric refraction that would be inexcusable in any graduate of our ordinary high schools. Does he not know the difference between hemispheric and concentric refraction? The former occurs in the morning and evening, the latter when the sun ascends toward the zenith. Does he not know that the rays of the sun striking the common lens at one side produces very little or no heat, while the rays falling directly upon the face of the lens will produce intense burn. ing? If he does not know the difference between hemispheric and concentric refraction I can have no further controversy with him. It would be a waste of time to "kick at nothing." If he is aware of the distinctions above referred to then his dishonesty and sophistry place him beyond the range of any further notice from me. In reference to my statement of the posi-

tive and negative electric conditions holding the planets in their orbits, he gets excited and says: "Shades of Kepler, Newton, Laplace, Herschel and your compeers, what say you?" Well, this may help you, Mr. Jackson; keep calling on these ancient lights. Perhaps some inspiration may come from them that may give us more rational conceptions of a universal cosmos than those now involved in endless disputes and perplexing uncertainties. If Newton now knows any thing of the affairs of earth he must know that his theory of light emission has long since been abandoned. Kepler said in his latter days, "Gravitation alone does not account fully for the revolution of the planets in eliptic orbits. Laplace found it difficult to account for the movement of the satellites around their primaries. No two writers now agree on the subject referred to in my lecture, and yet Dr. B. says these are "well known principles of science, about which there is neither doubt nor dispute among the well informed." Are not my quotations from the different authors, in reference to their conflicting opinions correct? They are, and he cannot deny it. How will my opponents, who appear horrified at my statement of a repulsive force between electrical conditions, explain the fact that with the passage of my hand over a paper 23 x 33 inches I produced a force that resisted the force of gravitation by 1½ pounds in one minute? How will they explain the passage of the sun's rays through eight inches of ice cold water, and then through an ice lens and producing an intense heat and burning without warming the water or melting the ice lens? How will they explain the fact that with all the boasted discoveries of modern times no two writers now agree in reference to the nature of the sun, the cause of its heat or the intensity of solar radiation?

Finally, why waste words in a controversy on a subject where all are out on the broad fields of conjecture, guessing at many things about which we know but very little, so we may as well dismiss this subject, for the present, and I will pay no more attention to other articles on the subject.

Chicago, Ill. ADAM MILLER, M. D.

TELEPATHY.

Standpoint.

The theory has been advanced, that one mind exercises an influence over other minds by means of a connection caused by molecular action of some kind between the brain and nerves of the person influencing and those of the one influenced. It is the only theory that will explain all the facts. There are many kinds of molecular action which are only manifest to particular senses. Light is manifest to the sense of seeing; air, heat, and electricity to the sense of feeling; and the molecular action which proceeds from the decomposing body of a dead animal is only manifest to the sense of smell. Were it not for the olfactory nerves we should not know of such action. But there is a particular kind of molecular action that is not manifest to any human sense, such as magnetism and nerve force. We now know that when molecular vibration reaches a certain point it then becomes supersensory.

Heretofore all things or causes which were supersensory have always been held to be supernatural. There can be nothing supernatural in a scientific sense. If mankind could not restrain its passions now any more than in past ages we would be able to see just as many ghosts as our ancestors did. No doubt they suffered greatly from excess, but if they had not, where would have been the legends, the poetry, the lore, and many of the sciences, dark and otherwise. From the Eleusinian mystery to the last spiritual séance many are content to attribute all supersensory causes to the supernatural, which has in the past been the greatest obstacle to investigation.

THE PHYSIQUE PART

of man is a machine, the stomach being the furnace. This is not a metaphor, but an actual fact. The chemical change occasioned by combustion in an ordinary furnace is not any different from the change caused in the stomach. Matter is simply changed, and turned into force or energy in both. The brain, through the nerves, operates the ma-Certain nerves running from the brain to the exterior of the body, or at different apertures, give exterior perception. This has been the puzzle of ages. How the soul took cognizance of exterior objects has never been satisfactorily explained. When one begins at a supernatural theory it is difficult to get down to common sense. So long as the brain and nerves are considered dead matter, exterior perception is inexplicable. A picture is formed of an exterior object on the camera of the photographer-why does not the surrounding matter have a sensation? If the brain is mere dead matter, there is no more reason for a sensation on a picture being impressed on the retina than there is for a sensation in the dead matter surrounding the camera. The matter of the brain is living matter-that is, molecular vibration in it is millions of times faster than in ordinary matter. The image of the exterior object is not only impressed on the human retina, but on the periphery of the optic nerve, that is on the matter of the brain. Certain portions of the brain are the seat

of certain sensations. These are THE NERVE CENTRES,

or those portions of the brain where the termini of the different nerves merge in the brain matter. A tumor in the visual centre destroys the sight; a lesion in the auditory

disease in the motory centres gives paralysis. Any one centre may be destroyed without materially injuring the others; but the action of one centre affects others. The centres may be operated by other means than the or-dinary nerves. The auditory nerve is the usual channel of operating the auditory centre; but this centre can be operated or reached through the teeth. Light is the ordinary stimulus of the optic nerve, but take two men into a dark room and excite the optic nerve of each with electricity and the sensation of each will be light. No one will therefore venture to say that the only way of reaching the visual centre is through the optic nerve.

As the nerve centres may be operated by other means than the ordinary ones, so they may be operated on by forces from within the organization. Not only so, but they may be operated by the neighboring centres. Physicians only are aware of the visions, nightmares, and false tastes to which pregnant women are subject. It is the same nerve stimulus that is used to conjure up a vision of the imagination, or to place a thing "in the mind's eye," as it is that brings the figure of the exterior object to the visual centre. Doubtless, when the object is raised from the interior there are illusions; but these happen on the exterior as well. Not to speak of hundreds of trivial ones, sound, color, time, and distance, are all illusions—there are no such positive things. If there were no ears and auditory nerve and centre, we should have no sound. There would be vibrations of air, doubtless.

THERE IS NO COLOR

in any object; it is contained in the light Time is the succession of ideas, or rather it is this that gives the sensation. We cannot fancy there is such a thing as time to the horse or the ox, and there can be no such thing as distance in an infinite where there is no fixed point. They are all human conceptions; nature knows nothing of them.

Man lives in a medium as fishes live in water. All kinds of matter are adapted to the animals that live in it. as the animals are the same thing but a little more highly organized; they are formed from their sur-roundings. Man, out of the air, gasps and dies as a fish out of water; air is his natural medicine. It is composed of many things If a drop of water were shaken it would no doubt affect all the animalculæ in it. If a dynamite cartridge be thrown into a pond. and an explosion takes place, fishes turn up dead rods away. If a gunpowder factory explodes, men are stunned and windows are broken half a mile away. If a man close by is spoken to in a low voice he hears it; to reach a man at a distance the voice must be louder to cause greater vibrations of air; but let the vibrations caused by the utterance of a word be but communicated to a current of electricity, and only for the induction of the earth the word would be heard around the world. Electrical vibrations pass through the human body. Put a glove on the left hand and place the hand on the ear of another, then connect the right hand with a telephone receiver by the wire, and the voice of one at a distance will be heard by that other. If such vibrations are so heard how much less vibrations would be required to give molecular action to a nerve centre in the brain and so cause involuntary thought -infinitesimal.

VISIONARY HALLUCINATIONS

are caused in two ways, injury to the optic nerve or to the visual centre. If an individual with both of them unimpaired, and nothing abnormal, has a vision there must be a natural cause. The objects seen by the drunkard suffering from delirium tremens, or those seen by the exhausted debauchee, seem to them as real as the objects of ordinary vision. The sensation of seeing an exterior object is caused, no doubt, by the molecules of the visual centre placing themselves, or being placed, in a certain manner or position. When disease, or injury, or continual fasting, weakens the parts the molecules of the centre assume the position when the object is only thought of strongly and continually. Hence religious and other vis-ions. Now if the strong character can affect the weak, which we see every day—that is, the strong cause the weak to think as they do-much more so can one in difficulty—a parent and son-affect a weaker one. Personal identity, consciousness, are pre-dominant ideas of the strong. Then one can understand one man's impressing himself on another so that that other shall continually think of him; and that the continual thought, acting on an impaired visual centre, will ultimately bring visions of the one thought of which will seem as real as the objects of ordinary vision.

Now grant for a moment the theory of the connection of nerve matter by molecular action, and that one can be made to think

like another, and THE MYSTERY OF SECOND SIGHT

disappears. No doubt this is the question to be solved. It is plain it is no proof that it does not exist because we have no sense able to recognize it in any way. If that were so the world of the microscope has no existence. Take the following fact. A physician amputates an arm, and buries the severed limb. The patient complains he is unable to sleep by reason of the fingers of the severed arm being doubled up, cramped, and painful. The physician explains that the feeling is caused by the irritation to the nerve in the body caused by the cutting. It does not allay the feeling of pain, however. The physician then goes to a brother practitioner, tells him the circumstances they set their watches together, one goes to where the limb is buried, the other goes to the bedside of his patient. In a short time the patient gives an exclamation of relief from the pain, and the physician notes the exact time. He afterwards sees his brother practitioner, and is informed that the arm was exhumed, the fingers found as described, and that he straightened them, noting the exact time of doing so. The time was found to correspond exactly with the time the patient expressed relief from the

Again, place an iron nail within two inches of a magnet. In a short time the nail is magnetic. In this case we know molecular action takes place between those two bodies; yet we have no sense telling us of the fact. We only know it by its effects; that is, by the nail having a magnetic quality which it did not have before being placed near the magnet. This nail retains the magnetic quality for some time, no matter to what distance it may be removed from the magnet; its molecules are affected by absorbing part of the magnet. It is reasonable to suppose that the connection subsists between the two bodies, so long as the magnetic quality remains in the nail. As we have no sense to recognize the transmission of this quality we cannot recognize

the connection. ANY MOLECULAR ACTION

that can be recognized by any of the human senses must be very powerful. When one remembers the powers of the microscope, one

the human eye is; and when there is not the faintest hope that a microscope will ever be constructed capable of discerning a molecule of matter, one cannot help believing that the supersensory world is far more extensive than the world of sense.

However, vast efforts are being made every day to demonstrate the new force. Mental contagion in panics, the transmission of vital energy from young to old people, and the careers of great men, are some proofs of it. If science has not told us what it is, she has shown us what it is not. Lord Lindsay, in England, created a magnetic medium in which a piece of iron fell as if falling through thick mud; yet such a medium had not the slightest effect on the human brain. The experiments of Galvani have shown a certain affinity; and the revival of experiments on corpses with electricity have shown that the nerves may be made conductors—but nothing like assimilating any known force to the life-giving force has taken place. We should not wonder at this when after four or five thousand years we have not yet the faintest idea of what nervous action in the living body consists of.

There is an immense force that governs and keeps the universe in order. We do not know what it is; we only know its effects. It is called attraction of gravity; without it chaos would reign. There is a mental force equally and similarly demonstrable. Its effects are too vague yet to call it a science. It is possible that nature intended man to be an animal only. She has given him

SUFFICIENT COARSE SENSES

to enable him to live as such. He is continually improving on them. Already the telescope, microscope and telephone have won-derfully improved two of them. Whether the other three will be so improved is a question for the future; but we are fully certain that we have not a sixth sense; and we are equally certain that we very much need one.

To those higher intellects who believe in the efficacy of grace, and the influence of the devil-theory enunciated will, no doubt, appear ridiculous. But these gentlemen should pause and think. The advocates of telepathy do not seem so absurd as the early reformers did at the time. Disease was formerly a visitation of God; it is now certain that many diseases arise from germs produced by filth The time may not be far distant when the instigation of the devil as a cause for crime will also cease. There is every reason to hope that full demonstration will be made some day either by the aid of improved photography or some other scientific instrumentality. At present we can rest satisfied at seeing the first glimmering of a new science that may yet revolutionize the world.

No notice whatever is here taken of the Boston School of Science tests, nor of the doctrines upon which that school is founded The metaphysical theory of Giordano Bruno is clearly out of place in a purely scientific article .- Toronto Mail.

"The Wonders of the Human Mind." BY PROF. W. H. CHANEY.

To the Editor of the Religio Philosophical Journal

In your issue of Aug. 22, 1885, I find under the above heading, an account of the singular phenomena which resulted from an injury to the brain, causing a loss of all memory of events prior to the accident, the man having, unconsciously, become a bigamist, and subequently restored to his former consciousness by a blow on his head from a foot pad. You conclude with the remark that philoso-phers and metaphysicians are baffled in their endeavors to "solve the problem." This remark prompts me to offer a few suggestions, and first, let us groupe together other facts related to this seemingly strange manifesta-

tion of brain. In a previous article for the JOURNAL I called attention to the fact that all the ganglia of the nervous system were possessed with an intelligence adapted to the work of directing the action of the involuntary muscles, the phenomena being known as instincts and that this intelligence was entirely independent of the brain. The fact that this man was able to work, and appear sane enough for a lady to marry him, affords evidence of the correctness of my assertion; but notwithstanding there is intelligence independent of the action of the brain, there can be no consciousness. With the normal action of the brain arrested, or obstructed, the consciousness is either destroyed, suspended, or metamorphosed. In the case of this man there was simply an obstruction in the action of that portion of the brain which generates consciousness. During the acute stage, until the inflammation subsided, the man was insane, and sent to the asylum. When the injured fibres healed, having been thrown out of normal position by the injury, or inflam mation, of course the action was abnormal and there could be no memory of the past because there was no brain action to produce it. The blow by the foot-pad released the fibres from their unnatural and restrained conditions, when they resumed their normal action (like the breaking of a stiff joint) and the injury being slight, the acute stage speedily passed, and then the former memory, or normal consciousness, was restored.

We must, therefore, conclude that man is capable of two states of consciousness, normal and abnormal. I once saw a blacksmith whose skull had been crushed in, obstructing the action of the brain, so that he was called unconscious. He lived three days, would eat, drink, sleep and rouse up to attend to the calls of nature, and yet he had no memory of the past. He possessed a kind of conscious ness that might be called abnormal or instinctive, due to the action of the ganglia and nerves, but no consciousness that depended upon the action of the brain. He died without showing the least symptom of reaction.

There is the case reported of a lady who was very ill at the birth of her first child, and fell into a cataleptic trance. She recovered her physical health, but all consciousness of the past was swept away. She accepted of life and its conditions without a murmur. Six years elapsed; two more children were born and when the youngest was two years old it one day ran out into the street just as a carriage was passing, the horses running away. The mother saw the child knocked down, gave one shrick and fell into a fit of catalepsy. The family physician, the same who attended her during the first iliness, was called in. After a long time she was restored, when her first inquiry was: "Where is my little baby?"

The child was brought to her and she was told that it was only slightly injured. She turned away with a look of contempt, say-

"No, that is not my child; I mean my little

In a moment the doctor divined that she had awaked to normal consciousness, and so she had. The past six years were a blank to her and she could no more recall any of the events of that period than the sleep-walker can understand what a clumsy instrument | can recall, during normal consciousness, the

events that transpired during a fit of somnambulism. In this case the obstruction of the action of the brain was caused by disease, instead of violence. It might be called a nervous shock, and be compared to the effect of switching a train from one track to another. On the new track the train can have no knowledge of the events (bridges, stations, depots, etc.) that pertained to the old track. In this connection I clip the fol-

lowing from eastern telegrams: "CINCINNATI, Aug. 30.—Ed. Burge, master mechanic of the Cincinnati Southern Railroad shops here, was knocked down by a stroke of lightning in the storm on Saturday night. The news in this item is that since that event Mr. Burge has had perfect use of his left arm, which for five years before had been hanging limp and helpless from par-

In this case there had been an obstruction. caused by disease, of nervous action, without which action the muscles are incapable of the slightest movement. Nothing was needed to effect a cure but to remove the obstruction.
The electricity did this and "the man was made whole." I have no doubt but human magnetism, such as Le Roy Sunderland possessed, would have effected a cure even better than lightning. There are two methods by which cures may be effected through human magnetism. First, mechanically, sending the magnetism along the nerves in a manner similar to the stroke of lightning. Second, by stimulating the nervous system of the patient when he will cure himself. This may be done by magnetizing him; by talking to him, or by a violent nervous shock. The following gives an illustration of the latter method:

A carpenter, whose left arm had been nearly useless from rheumatism for fifteen years. lost his hold while on the roof of a five-story building and commenced sliding towards the eaves. The consciousness that a horrible death stared him in the face, stimulated nervous action in the highest degree, and when rescued he found that he had recovered the use of his arm. In this case even the non-professional reader will readily perceive the "why." Uric acid had fallen into the circulation, and not having been eliminated from the system, it was aggregated around the nerves of the arm, rendering it fixed or partially so. Thought of death caused such a violent shock to the nerves that the "jam was broken," as men say when "driving logs"; the uric acid was scattered and the arm was healed.

We have "healing mediums," and many of them imagine that they derive their power solely from the spirits. I will not deny that the spirits often lend their aid in healing, but must insist that the healing may be effected by mechanical means, as proved by the cases cited. The phenomena attending drunkenness is related to these which we have been considering. The vertigo is not caused in the least by chemical action, for alcohol is inert and incapable of acting upon the brain. Galvanism is an active agent and will act upon a dead nerve, or upon the nerve after the person is dead. Alcohol would do the same but for its inertia.

Alcohol affects the brain by reason of clogging the mouths of the capillaries, for the capillaries refuse to take up alcohol and return it to the heart through the veins. The result is a "jam," as the log-driver would say, something like the uric acid in the carpenter's arm. This "jam," by its mechanical pressure upon the brain arrests its action. causing vertigo. The pressure increasing, the poor fool gradually loses consciousness. A blow upon the skull, even without fracturing it, will induce the same phenomena, namely, dizziness, or unconsiousness, according to the force of the blow. Even thought, acting as a shock on the brain, will cause death. Yet the action is mechanical.

Galvanism is the product of a certain arrangement of zinc, carbon and sulphuric acid. Any disturbing environment arrests, deranges, or modifies the manifestations, causing as great a mystery as a mental derangement. In olden times the good housewife would be greatly puzzled when her "soap would not come." She thought that it was bewitched, or that the devil was in it, and the mystery was as great as the mystery of insanity. Moderns understand that a little acid would cause the derangement, because the lye has a stronger affinity for the acid than the grease. This seems to explain the problem, but why? The "why" in this case is just as great a mystery as in the case of the man who lost normal consciousness and innocently committed bigamy. I make no pretence of having solved the problem suggested in the JOURNAL, for I deem that to be as impossible as for the finite to comprehend the infinite. We cannot tell why galvanism comes from the zinc, carbon and sulphuric acid any more than why mind comes from a particular arrangement of nerve-cells. In both cases we know it to be true, and that is all that we know about it. Both mind and galvanism are spirit forces, and both are generated by the action of matter.

It would be folly to claim that galvanism is the spirit of a departed being, and equally so to claim that mind is the ego, the immortal part of man. There is a constant exhaust of matter in generating mind, as well as galvanism. Hence, food is an absolute necessity to supply the exhaust. When the fire is extinguished, the blaze and smoke cease. They are only mortal, and depend upon matter for existence. The same with galvanism; the same with the mind. To assert that mind is synonymous with the immortal part of man, is to deny immortality. Where there is no cause, there can be no effect; where there is no brain, there can be no mind.

But the spirit, the ego, has it no mind? Not unless it has brains. You must first prove that the spirit has brains, or I must deny that it has mind. Do I then deny that the spirit possesses intelligence? By no means; for without intelligence, immortality would be a total failure. The idea that there can be no intelligence without brain, seems as absurd as the hypothesis of the ancients that the heart was the seat of morality, in-telligence, etc. Perpetuating this error, Christians still talk about "a change of heart." How about a change of liver? It would be far more rational, for a derangement of the functions of the liver will promote immorality and even crime, whereas when the heart is thus affected, the man is likely to be rendered incapable of action. either good or evil.

Looking through the domain of Nature I am led to conclude that all force is endowed with an intelligence adapted to its environments. I witness its manifestations in the formations and properties of minerals; I trace it from the tiniest plant to the towering oak that defies the flerce tornado; I see it at every stage, from the intelligence of the twilight monad to that of a Newton or Humboldt. Descending in the scale of intelligence, I find that mind disappears contem-poraneously with brain; both reach the same vanishing point. Mind is intelligence of the highest order, but intelligence is not always mind. On this coast we have gamblers who are clergymen, but clergymen are not always

Judging by the analogies of Nature, I must conclude that the spirit is intelligent, and as I discover an ability to progress wherever I find intelligence, I must ascribe progression to the spirit. I deem its reasoning unanswerable, yet it is fatal to the Christian hypothesis of a heaven and hell, where conditions are eternally fixed, or a hadee of a fix. I cannot better define my conception of the human spirit than by remine it on "intelligent spirit than by naming it an "intelligent force." It is therefore a cause, independent of every other cause, and therefore eternal. But if I consider mind and spirit as synonymous, then spirit is an effect, dependent up-

on a temporary cause, and therefore mortal.

I desire the reader to understand that I maintain the existence of spirit throughout all nature, manifesting in myriads of forms, both as causes and effects, aside from the ego, or immortal part of man, which is also called spirit. I consider lightning as a spirit force, manifesting both as a cause and an effect; but gravitation, so far as I know, is solely a cause. I designate these as spirit forces because invisible and not susceptible of being studied save in manifestation. Here-in they correspond to the human spirit, and afford a stronger reason for being classed as spirit, than there can be for classing a lamb with a horse, under the title "ungulata," because both have hoofs. The primal meaning of spirit is "air in motion," but as the air was invisible, and the immortal part of man also invisible, it received the name of spirit. Following out the analogy, heat and cold are spirit, being both effects and causes. The flower that you crush under your heel, yields up its spirit in a delicious odor. Finding nature so permeated with spirit, I wonder what the same and motorialist can experie what pleasure a cold materialist can experience in contemplating only the material, or visible. The moon, viewed merely as a material substance, inspires my admiration no more than an oil lamp; but when I think of her spirit, the gentleness of her Astrological phases, and the gigantic power that rolls up the tides of the ocean, she becomes to me a goddess of beauty and grandeur.

Woman and the Household.

Portland, Oregon.

BY HESTER M. POOLE. [106 West 20th Street, New York.]

NEW EVERY MORNING.

Every day is a fresh beginning, Every morn is the world made new, You who are weary of sorrow and sinning, Here is a beautiful hope for you; A hope for me and a hope for you,

All the past things are past and over, The tasks are done and the tears are shed. Yesterday's errors let yesterday cover; Yesterday's wounds, which smarted and bled, Are healed with the healing which night has

Yesterday now is a part of forever, Bound up in a sheaf, which God holds tight, With glad days, and sad days, and bad days which

Shall visit us more with their bloom and their Their fulness of sunshine or sorrowful night.

Let them go, since we cannot re-live them, Cannot undo and cannot atone: God in His mercy, receive, forgive them; Only the new days are our own. To-day is ours, and to-day alone.

Here are the skies all burnished brightly, Here is the spent earth all reborn, Here are the tired limbs springing lightly To face the sun and to share with the morn In the chrism of dew and the cool of dawn.

Every day is a fresh beginning; Listen, my soul, to the glad refrain, And spite of old sorrow and older sinning, And puzzles forecasted and possible pain, Take heart with the day and begin again

-Susan Coolidge. GEORGE ELIOT.

In reading the admirable Life of George Eliot, we have much that is interesting of the views as well as the incidents of a notable person, whose thoughts are always deserving of notice. Among other things about women, she writes:

What I should like to be sure of, as a result of the higher education for women, is their recognition of a vast amount of social unproductive labor, which needs to be done by women, and which is now either not done at all or done wretchedly. I believe, and want it to be well shown, that a more thorough education will tend to do away with the odious vulgarity of our notions about functions and employment, and to propagate the true gospel, that the deepest disgrace is to insist on doing work for which we are unfit,-to do any sort of work badly."

This is a truth upon which all thoughtful

persons agree. Again she writes:
"One must continually feel how slowly the centuries work toward the moral good of man. I believe that religion, too, has to be modified, 'developed,' according to the dominant phase, and that a religion more perfect than any yet prevalent must express less care for personal consolation, and a more deeply awing sense of responsibility to man, springing from sympathy with that which is most certainly known to us, the difficulty of the human lot."

Here comes a truth which women must sometime learn, in these words:

"We women are always in danger of living too exclusively in the affections, and though our affections are, perhaps, the best gifts we have, we ought also to have our share of the more independent life,—some joy in things for their own sake. It is piteous to see the helplessness of some sweet women when their affections are disappointed; because all their teaching has been that they can only delight in study of any kind for the sake of personal love; they have never contemplated an independent delight in ideas as an experience which they could confess without being laughed at. Yet, surely, women need this sort of defense against passionate afflic-

tion, even more than men.' In view of the mortifying "re-actions" which are taking place among those who are numbered with progressive people, how wise is this septence:

"One has to dwell continually on the permanent, growing influence of ideas in spite of temporary reaction, however violent, in order to get courage and perseverance for any work which lies aloof from the immediate wants of society.

Again, how wide and sweet are these views upon religions:

"All the great religions of the world, historically considered, are rightly the objects of deep reverence and sympathy; they are the record of spiritual struggles which are types of our own. In this sense I have no antagonism toward any religious belief, but a strong outflow of sympathy. Every community met to worship the highest good (or God), carries me along in its main current,....the very nature of such assemblies being the recog-

nition of a binding belief or spiritual law, which is to lift us into willing obedience and save us from the slavery of unregulated passion or impulse. (Mark the expression!) And with regard to other people, it seems to me that those who have no definite conviction which constitutes a protesting faith, may often more beneficially cherish the good with-in them, and be better members of society by a conformity based in the recognized good in the public belief, than by a nonconformity which has nothing but negatives to utter. Not, of course, if the conformity would be accompanied by a consciousness of hypocrisy. That is a question for the individual conscience to settle."

Unfortunately, George Eliot declined to consider at all the power of mind over mind, or the subtle power of mind in the realm of clairvoyance and spirit communion. The influence of George Lewes was against it. But Mr. Cross indicates her own condition, in the following extract:

"In all that she considered her best writing, she told me that there was a 'not herself' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as it

were, was acting."
Was not this "not me" a real inspiration, in which, for the time, she was lifted into the condition of the characters she was de-

scribing? Mr. Cross continues: "Singularly free from the spirit of detraction, she was always anxious to see the best and noblest qualities of human beings or of books....Her whole soul was so imbued with, and her imagination so fired by, the scientific spirit of the age, that she could not conceive that there was, as yet, any religious formula sufficient, nor any known political system likely to be final. She had great hope for the future, in the improvement of human nature by the gradual development of the affections, and by the 'slow, stupendous teaching of the world's events,' rather than by means of legislative enactments."...

"She was keenly anxious to redress injustice to women, and to raise their general status in the community. This, she thought, could best be effected by improving their work,—by ceasing to be amateurs. She was, and wished to be, above all things, feminine, 'so delicate with her needle and an admirable musician.' She was proud, too, of being an excellent housekeeper, an excellence attained from knowing how things ought to be done, and from an inborn habit of extreme orderliness. Nothing offended her more than the idea that because a woman had exceptional intellectual powers, therefore, it was right she should absolve herself from her ordinary household duties.

It will have been seen from her letters, that George Eliot was deeply interested in the higher education of women, and that she was among the earliest contributors to Girton College....In her view, the family life holds the roots of all that is best in our mortal life ... It was often in her mind and on her lips, that the only worthy end of all learning, all science, of all life, in fact, is that hu man beings should love each other better. Culture merely for culture's sake, can never be any thing but a sapless root, capable of producing, at least, a shriveled branch."

"George Eliot was neither an optimist nor pessimist. She held to the middle term invented by herself, of 'meliorist.' She was cheered by the hope and belief in the gradual improvement of the mass, for, in her view, each individual must find the better part of happines in helping another. She desired to impress on ordinary natures the immense possibilities of making a small home circle brighter and better. Few are born to the great work of the world,—all are born to this. And to the natures capable of the larger effort, the field of usefulness will constantly widen."

The great lesson of a large and noble life, is compressed into a few sentences: "Try to make the home circle brighter and better." If anything is supremely admirable in the great great writer, it is this: she was loval to every relation, and lifted it into something better than angelic. She lived and she inculcated liv-ing faithful to duty. The learning of the world is little compared with this. If she believed less than we could desire, in the future, she made it up by preparing for it in the only way, by doing the work of every moment just as well as her trained intelligence and true heart could do. No egoism allowed her to ride over obligations to others. She lived her life faithfully, honestly, with high objects in view, while all hearts who knew her, were made richer and better by her companionship. That choir invisible, "whose music is the gladness of the world," might well rejoice when her voice was joined to theirs.

Partial List of Magazines for September, not before Mentioned.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) The frontispiece of the September issue. The Birthday, is from the picture by Mrs. Alma Tadema. A Family Affair, by Hugh Conway; Beneath the Dark Shadow, by Andree Hope, and The Sirens Three by Walter Crane are concluded. An interesting article, fully illustrated is China-Making at Stoke-on-Trent. Three Roundels, a Poem, is most elaborately illuminated and The Great Fen complete the contents of this number.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York). Contents for January, 1885: Bradley's Principles of Loge; Platonism and its Relation to Modern Thought: Henry James, the Seer: Dante's Purgatorio: The Human Form Systematically Outlined and Explained; Hume and Kant; Notes and Discussions.

JOURNAL OF THE AMERICAN AKADEME. (June and July number.) The Akademe was organized to establish an agency of communication between those desiring the knowledge and discipline incident to philosophic pursuits, and the Journal was begun to maintain communication between the members,

and is performing a good work. THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) Contents: Mr. Edward Lloyd; Phrenology for Children; The New Premier Physiognomically Considered; What is a Cloud? The Natural History of Kissing: Large Heads and Small Heads; The Hyde-borough Mystery; Dr. Newman Hall; Book

Notices and Answers to Correspondents. THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) Interesting articles under the following heads are found in this number: Review Sections; Sermonic; Miscellaneous and Editorial.

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (I) Lothrop & Co., Boston.) The contents of this magazine is designed for reading clubs, schools and homes.

THE PANSY. (D. Lothrop & Co., Boston.) This number contains pretty stories and illustrations for the young.

THE FLORAL CABINET. (22 Vesey St., New York.) A monthly devoted to Floriculture and Domestic Art.

THE SEASON. (The International News Co., New York.) The latest Paris fashions and designs in Needle-work, Embroidery and Crochet are found in this fashion monthly,

THE MIND-CURE. (Prof. A. J. Swarts, Chicago.) The usual amount of good reading matter is found in this number.

BABYHOOD. (18 Spruce Street, New York.) This magazine is devoted exclusively to the care of infants and young children.

BOOK REVIEWS.

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

BRICKS FROM BABEL. By Julia McNair Wright. New York: John B. Alden. Price, cloth, 60 cents. An account of the wanderings and dispersions of

An account of the wanderings and dispersions of the descendants of Noah, beginning with the dis-persion at Babel, and showing the present location of the respective descendants is given in these pages. The foundation of the work is the statements made in the Hebrew Book of Genesis, and confirmed by the investigation of the foremost scholars of modern

THE HUNTER'S HANDBOOK. By "An Old Hunter." Boston: Lee & Shepard; Chicago: Jansen. McClurg & Co. Price, cloth, 50 cents.

The author of this Handbook aims to give a description of all articles required in Camp, with Hints on Provisions and Stores, and Receipts for Camp Cooking. The instructions are based on long and varied experience and are written in a practical man-ner. It is pocket size and will be handy to carry as a guide while camping and hunting.

New Books Received.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITER-ATURE. Part II. New York: John B. Alden. Price, paper cover, 15 cents.

FACTS AND FIGURES ABOUT MICHIGAN. Chicago: Prepared by the General Passenger Depart-ment of the Michigan Central Railroad. Price, 15

COMPLETE RHETORIC. By Alfred H. Welsh, A. M. Chicago: S. C. Griggs & Co. Price, cloth, §1.50.

"Facts and Figures About Michigan.—A Handbook of the State, Statistical, Political, Financial, Economical, Commercial," is the comprehensive title of a comprehensive little volume issued from the General Passenger Department of the Michigan, Central Bailroad. Packed in small compass, and beautifully printed, is a really vast amount of practical information about the State of Michigan, so arranged and indexed as to be readily referred to. can mormation about the state of anengan, so arranged and indexed as to be readily referred to. Its political, statistical and other tables are singularly accurate, and altogether it is just such a book as every man wants to have on his desk or in his pocket to refer to any time. We presume that every book and newsdealer in the State will have them, but fif-teen cents sent to O. W. Buggles, General Passenger and Ticket Agent, at Chicago, will procure a copy.

A Ghost in Albany.

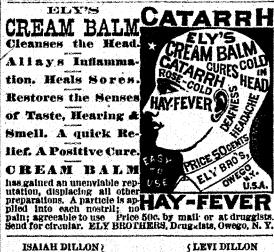
An Unknown Human Face that was Distinctly Pressed Against a Pane.

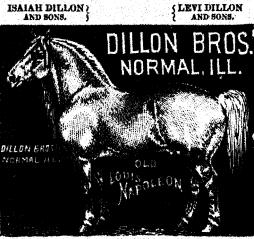
One evening, a week or two since, a lady residing in one of the southern wards was returning to her home, from a social gathering at a private house, near the hour of midnight. She was accompanied by a male relative who lived in the same house. As they were about to ascend the steps, both glanced upward toward the windows of the second story, and at one of them both saw with perfect distinctness a human face pressed against the pane. The features were not known to either, but presuming it to be a friend of their neighbor (as there was more than one family in the house), nothing strange was thought of it at the time. Before retiring, but after both had bared their feet, the lady and her compan-ion bethought themselves of some article to be pro-cured from the lower part of the house, and as its exact location was known they descended without a

returning, just as the voung gentleman his foot upon the landing at the head of the stairs he felt beneath it a rielding substance, the shape of which was so clearly defined that he exclaimed:
"Why, aunty, I stepped on somebody's thumb!" At
the same instant, the lady putting down her foot, responded: "I have stepped on the hand." No sounds
of retreating footsteps were heard, and such examination as the darkness permitted failed to discover any human being near them. On procuring a light, a moment later, both soon satisfied themselves that no creature of flesh and blood was in the immediate vicinity. Wondering and trembling at the contact with these mysteries the witnesses retired to their

In the morning a simple inquiry, which attracted no attention, elicited the fact that there had been no living persons in the house the previous night other than the usual members of the family, and a critical comparison of the features of each one with the face she had seen, a sharp impression of which was fixed in her mind, convinced the lady that it was not that of any one of them.

The most startling and mysterious of the phenom-ena remains to be told. As if to convince them that their imagination had not been worked upon by any means to create the impression we have detailed there appeared upon the bottom of the gentleman's foot the next morning, plainly printed in a color quite like blood-red, the fac-simile of the thumb he had felt beneath it, and upon the foot of the lady was as clearly discernible the likeness of the inside of a human hand .- Albany Argus.





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The Religio-Philosophical Journal desires it to be listinctly 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 are alone responsible for the articles to which their names are attached.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be 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, September 19, 1885.

The Rev. Wm. Tennent, Jr., Once More.

Several stories are told of this eminent but eccentric preacher in his somewhat minute Memoir by Hon. Elias Boudinot, and evidently accepted by the Rev. Archibald Alexander, D. D., Senior Professor in the Presbyterian Theological Seminary at Princeton, N. J., in his book, "The Log College."

One or two of these we will give with some abbreviations.

Mr. Tennent had a classmate at the Log College, named John Rowland, who became in after years very remarkable for his successful preaching and commanding eloquence, but incurred of course to some extent obluquy and hostility on the part of those who disliked his preaching. A rascally fellow named Tom Bell, of considerable talent but, as the record says, "capable of deseending to every species of iniquity" greatly resembled Mr. Rowland in personal appearance and was sometimes mistaken for him. On one occasion particularly he was so accosted by "a pious and respectable man to whom Mr. Rowland was well known," and pressed to go home with him. The hint was sufficient for the prolific genius of Bell. "The next day, Sunday, he went into the county of Hunterdon and stopped in a congregation where Mr. Rowland had once or twice preached, but was not intimately known. Here he introduced himself as the Rev. Mr. Rowland. who had preached to them some time before. A gentleman immediately invited him to his house to spend the week, and begged him, as the people were without a minister, to preach for them the next Sunday; to which Bell agreed, and notice was accordingly given to the neighborhood. The impostor was meanwhile treated with every mark of attention, and a private room was assigned him as a study. When the day arrived he was invited to ride to church with the ladies of the family, while the master of the house accompanied them on an elegant horse. When ar rived at the church Bell suddenly discovered that he had left his notes in his study, and proposed to ride back for them on the fine horse, by which means he could return in season for the service. The proposal was instantly agreed to, and Bell returned to the house, rifled the desk of his host and made off with the horse. Wherever he stopped he called himself the Rev. John Rowland."

"At this time Messrs. Tennent and Rowland had gone into Pennsylvania or Maryland" (the memoir is uncertain which)" with a Mr. Anderson and a Mr. Stevens, members of a church near the scene of Bell's fraud, on business of a religious nature. Soon after their return Mr. Rowland was charged with the above robbery. He gave bonds to appear | his innocence, all the persons who were with at court in Trenton, and the affair made a great noise throughout the colony. The the evidence that on the day of the robbery Judge" (whom the Memoir represents as "a | he preached in some place "in Pennsylvania | disbeliever in revelation" and unfriendly to or Maryland." Is it probable that he had no ty. After long consideration the jury returned without finding a bill. They were angrily reproved by the Judge and ordered out again. Again they returned without finding a bill, and a third time were sent out with threats of punishment if they persisted in their refusal. At last they agreed and brought in a bill."

"On the trial of Mr. Rowland Mesers. Tennent, Anderson and Stevens appeared as witnesses and fully proved an alibi for him, swearing that they were with him in Pennsylvania or Maryland on the very day of the robbery and heard him preach. Accordingly the jury acquitted him without hesitation."

superfluous intimations perhaps, to say: "The opportunity was now presented for inflicting | kind of faith in God which he lived and | shock which the fright produced. The lady | treatment.

Religio-Philosophical Journal a deep wound on the cause of Christianity; and as if urged on by the malice of man's great enemy, they resolved that no means should be left untried, no arts unemployed, for the destruction of these distinguished servants of God. Many and various circumstances contributed to give them hopes of success. The gentleman robbed was positive as to the identity of Mr. Rowland with the robber. And many others who had seen Tom Bell while personating Mr. Rowland and using the horse were equally confident. So after great industry a mass of evidence seemed to be collected establishing Mr. R.'s guilt. But he was now out of reach, secure by the verdict of 'Not Guilty.' Vengeance therefore must now be directed against the witnesses by whose testimony he had been cleared. They were accordingly arraigned for perjury, and bills were found against Messrs. Tennent, Anderson and Stevens." Without pursuing the tedious minuteness

of the "Memoir" which gives the cases of each of these gentlemen separately, with the course of their lawyers, we will restrict the narrative to Mr. Tennent. " As he was wholly unacquainted with the nature of forensic litigation," the Memoir says, "and did not know of any person living who could prove his innocence (all the persons who were with him being indicted) his only resource was to commit himself to the Divine Will, and if he must suffer, to take it as from the hand of God; and expecting this, he prepared a sermon to be preached from the pillory, if that should be his fate." Three eminent lawyers (one a "Philadelphia lawyer,"-even at that day the article seems to have been renowned) had been secured, and Mr. Tennent was told to present privately his witnesses for examination before going into court. He replied 'that he did not know of any witnesses but God and his own conscience." He was told that if he had no witnesses the trial must be put off. But he felt that this would look like ' fear to meet the justice of his country," and like distrust in "God, whose I am," he said, and who "will never suffer me to fall by these snares of the devil or his agents and servants." No urgency of his counsel could move him. Nor would he avail himself of a flaw in the indictment, which one of them discovered; but insisted on immediate procedure to trial; "and left them in astonishment, not knowing how to act, when the bell summoned them to court."

Mr. Tennent, however, took a walk on the street. "He had not walked far before he met a man and his wife who stopped him and asked him if his name was not Tennent. He assented and inquired if they had any business with him. The man replied 'You best know.' He then gave his name, and said he was from a place which he named (in Pennsylvania or Maryland) and that Messrs. Rowland. Tennent, Anderson and Stevens had lodged at his house, or a house where he and his wife had been servants at a particular time, that on the following day they had heard Messrs. Tennent and Rowland preach; tha some nights before they left home he and his wife waked out of a sound sleep, and each told the other a dream which had just occurred, the same in substance, viz., that he, Mr. Tennent, at Trenton was in the greatest distress, and that it was in their power and theirs only to relieve him. Considering it as a remarkable dream only they again went to sleep, and it was twice repeated precisely in the same manner to both of them. This made so deep an impression on their minds that they set off, and here they were, and would know of him what they were to do. Mr. Tennent went with them to the courthouse, and his counsel on examining the man and his wife found their testimony to be full to the purpose."

The sequel of course was Mr. Tennent's complete acquittal.

We have given the story in full to please the correspondent who suggested to us its reproduction. But we are free to say that we are not very well satisfied with it. Accepting its literal and exact truth it is not more striking than the multitudes of similar well attested narratives of the designed usefulness of dreams; and is worthy of reprinting chiefly because its high Presbyterian authority or authorities, may commend it to some of that ilk who are accustomed to receive almost everything on such authority, when they would hardly take any other.

Our chief difficulty is the manifest improbability of an important part of the story, or

rather its plain inconsistency. We are told that Mr. Tennent "did not know of any person living who could prove him being indicted. And yet it appeared in such preachers as Rowland) "charged the hearers on that occasion but Messrs. Rowgrand jury on the subject with great severi- land, Anderson and Stevens? Or that he had none whose names he could learn with a little inquiry? If he would not take the pains to make this inquiry, when arraigned for a diegraceful crime and all the evidence that did appear was against him, what must we think of the man? And this when not only his good name but that of the gospel dearer to him than his own was in such imminent peril? Is it not probable that some scores of trustworthy witnesses could with a little effort have been found who either heard him preach on that day or saw him in the place that day or the day before or after? And yet in his extraordinary circumstances and with hosts of enemies eager to destroy him and But the memoir goes on, with somewhat | put to shame the gospel-on which the Memoir dilates with more emphasis than we spirits hostile to the spread of the gospel have cared to repeat—he would neither go were not however so easily overcome. An nor send for such witnesses! If this was the | which was partially restored by the sudden

common sense.

And that there such were witnesses as he needed is proved by "the man and his wife" Who came voluntarily.

Thus we do not think the story holds well together in all its parts notwithstanding the eminent Presbyterian names that indorse it. The "subsequent spiritual cutting off of

Helen Hunt Jackson.

his toes" we will take up in a future number

Not long ago we gave the words of that gifted English authoress, George Eliot, as to a "not herself" that seemed to control and use her in the writing of some of the finest productions of her pen. Lately a gifted American authoress, Mrs. Helen Hunt Jackson, passed away in San Francisco,—a writer of poetry and prose full of varied beauty and inspired by high aims, genuine philanthropy and nobly beautiful womanly character. Her latest poem, "A Rose Leaf," to be published in Outing for October, was, as she wrote the editor, actually dreamed, so that she awoke with it on her lips.

It will be a matter of interesting and val uable inquiry to learn in how many cases rare genius and these spiritual experiences go together, what effect continuous thought and study, the shaping of poetry and story. and surroundings and daily habits have upon the mental and spiritual life. Whether these gleams of celestial light be from the heaven beyond or the heaven within it is surely well to know what may help to make them clear and serene, or what may dim their radiance and make their shining confused and per-

When we reach the clear conviction, based on knowledge, that man is a spirit served on earth by a transient body, and in the life beyond by that celestial body always within us and which death does not touch save to release it from the clay, we shall pursue these investigations with new zest and clearer insight. Meanwhile those who are yet in the doubtful state of Herbert Spencer, -not knowing that man is a soul, but only thinking he has one, dependent on certain bodily functions and brain motions-will grope on in confusion and never reach an inclusive and rational psychology.

For real psychological study we must first decide whether "the spirit in a man that giveth him understanding" is a lasting entity and an undying individuality, or only a transient and dependent result-a cause or

The facts of spirit power and presence, the phenomena of magnetism and clairvoyance, and the marvels of psychometry, all go to make up "the stone which the builders rejected," but which will be "the chief corner stone" of the coming spiritual philosophy.

Mrs. Helen Hunt Jackson's life was full of good effort and loving tenderness, and her health was long kept up by wise effort to from the East a few days ago. He "took in" live out the maxim: "Health is the virtue of the body as virtue is the health of the soul."

She wrote "A Century of Dishonor," her indignant protest against our bad treatment of the Indians, after she had been on the Western plains and could affirm of what she personally knew, Further appeal for the Indian she made in "Ramona" her last story. In the Woman's Journal Jeannie C. Carr writes from California how Mrs. Jackson when she read her a very fine notice of this book in the Atlantic Monthly, exclaimed: 'Not one word for my Indians! I put my heart and soul into that book for them. It is a dead failure! The dry rot is in this nation."

Afterward Mrs.-Jackson showed this friend the outlines of two projected stories "illustrating the practical abilities and legal disabilities of woman" which were never finished. She has gone to that land of which her dreams were but faint glimpses, and where beauty and duty will increase forever.

Strange Cures.

On one occasion last year, a soldier named Camilo Martin, was brought to the Military Hospital at Havana, suffering from catalepsy. For lifteen months he remained under treatment at the hospital without showing the least sign of improvement, despite the fact that all the resources of medical science were applied to his case. Finally, on Aug. 8th, the doctors ordered that a bagpipe be played near his bed. The experiment was successful. The man recovered consciousness almost immediately. The "music cure" should be brought into requisition in the treatment of disease, and, perhaps, the "fright cure," also. The San Francisco Alta states that Mrs. Charles has for years been a great sufferer from neuralgia, and one time was attacked with congestion of the brain. From a gradual failing sight the lady, three or four months ago, lost entirely the use of her eyes and became, as it was thought, hopelessly blind. Expert medical attendance failed to effect any relief, and gave the lady little hope of ever regaining her sight. Recently the sudden and alarming cry of "Fire" rang from the lips of one of her daughters. Realizing her imminent peril, it seems that in the despair with which a drowning man grasps at a straw, the lady made an effort to open her eyes. The long unused nerves responded to her will. The alarm proved to be without foundation, but the fright it caused restored her sight, which physicians had given up as hopeless. In an interview with a physician, the reporter learned that it was more than probable that during the long time that Mrs. Charles had suffered from neuralgia, the optic nerves had become weakened and a loss of nervous current had ensued,

preached, the man was a fanatic and without is now enjoying comparatively good sight. and the impression prevails that she will fully recover.

Home Again.

The editor of the JOURNAL reached home on Saturday last, after an unusually extended absence. For the benefit of those who may think he has been on a pleasure excursion, he has to say that in the seven weeks absence he had only four days of rest. He returns with a large amount of data available for the purposes of the Journal's columns, which will be spread before his readers during the fall and winter. The great pressure on his time will prevent correspondence on personal matters, hence he takes this opportunity to thank hosts of friends in various parts of the country, for their courtesies extended during the summer. He hopes every reader will work with increased zeal to strengthen the JOURNAL, both in its reading columns and its subscription list.

The lecture through the mediumship of Mr. Wright, which appears on another page, should be read with care. It lacks perspicuity in some parts, and in others too much is left to inference; but as a whole it contains valuable suggestions for those who have not probed the serious question therein treated. In justice to Mr. Wright it should be said that at the time of its delivery he was suffering from great physical exhaustion caused by overwork, and was not in condition for his spirit friends to express themselves as happily as they often do. The subject under consideration is one that needs to be thoroughly understood; and when this is the case, the remedy will be apparent to all.

As a trance speaker Mr. Wright has no superior and very few equals. His future work will undoubtedly far surpass all he has heretofore accomplished.

GENERAL ITEMS.

It is estimated that sixty-eight churches in Paris possess works of art valued at \$1,615,

A bill in the Georgia Legislature proposes a tax of \$100 for every base ball game played in the State.

The Postoffice address of Giles B. Stebbins is No. 107 Henry street, Detroit, Michigan, changed from 160 Howard street.

The head of the Roman Catholic missions in China reports that ten thousand native converts have been massacred within five years. Five white missionaries have been

R. R. Dowd, a pupil of the late Dr. Hotchkiss, of St. Louis, the "Snapping Doctor," so called, and who performed many remarkable cures, is now stopping at No. 21 Willard Place, this city.

James Abbott, Journal reporter, returned the Lake Pleasant camp meeting, absorbed the full benefit of the eastern air a id influence, and comes back realizing that no place in the world excels Chicago as a summer

The New York State Free-Thinkers' convention commenced its session at Albany, N. Y., Sept. 11th. It is to continue for three days. Many prominent free-thinkers will deliver addresses during the three days' session. Col. R. G. Ingersoll spoke at the meeting last Sunday evening.

C. C. Blake, of Richland, Kansas, has commenced the publication of a monthly paper, The Future. He claims to be able to predict the weather, and from the character of the articles which he presents in his initial number, we judge that he understands his business, and will be of great service to Kansas where cyclones are frequent, as well as to other parts of the United States.

It is said that over five millions of sealed letters are non-delivered yearly,-in which thousands of dollars and other valuables are found by the Department. To remedy this evil a National Letter Return Association has been incorporated, with J. E. Woodhead, Manager, 171 West Washington St., Chicago. Mr. Woodhead is personally known to us, and we believe him strictly reliable. For particulars address him.

When the Moslem prays, he turns his face toward the Caaba. The Caaba is a certain stone set in the east wall of the temple of Mecca, and corresponds to the Irish blarneystone and the Yankee Plymouth rock. Therefore, it is the holy ambition of all faithful followers of Mohammed to make a pilgrimage to Mecca, march in procession around the old temple where the prophet began his religious career, and kiss the Caaba.

A water-color painter, Mr. W. W. Fenn, who has recently become blind, writes: "The dif ference between the sleeping and the waking state is not so marked as might at first be expected, for, unless by an effort I remind myself that I am blind, I see my friend, after a fashion, while I am awake and talking to him nearly as vividly as I should at times in a dream—the fact that in reality I cannot see him in either state being scarcely more present to me in one than in the other."

Annie Jacobson, a young married woman, attempted to commit suicide a few days ago by leaping from the roof of a three-story building, No. 173 West Indiana street. but was prevented by some painters at work on the house. About six weeks ago she became crazed from religious excitement, and was taken to Jefferson Insane Asylum. She was returned from there as cured, and since then has wandered about the house, holding prayer-meetings with the furniture. She has been taken back to the asylum for further

The laws of propriety are so rigorously strict in Mexico that a man may not ride in the same carriage with the lady to whom he is engaged.

The Woman's Industrial League adopted resolutions in Washington, D. C., demanding the suppression of Chinese laundries, and calling upon Congress to pass laws to protect the industries of the country from further encroachment by the heathen barbarians.

Henry McCorkle (colored) quarreled with a "voodoo" doctress lately at Bevard, N. C., and she proceeded to wreak her revenge. Going to a neighboring brook, she made a ball of mud and placed in it several hairs from her head and six crooked pins. This, with mysterious incantations, she threw against McCorkle's house. The man and his wife and four children at once fell into a paroxysm of fear and before night they were all dead except the two youngest children. An autopsy revealed no trace of poison or disease.

The explorers in the Congo Valley are surprised by the crudity of life there. The natives have no domesticated beasts of any sort. nor do they raise or catch any animals to eat. as they know nothing of flesh as food. No semblance of clothing is worn, and diet is practically confined to spontaneous products. of the soil. Letters from missionaries say, too, that the negroes there are so low in mental capacity that any hope of Christianizing them must be based on a long and patient course of intellectual training. They are too deally ignorant to comprehend the simplest tements of doctrine.

Printing used to be called the black art, the boys who assisted the pressmen were carled "imps." As the story runs, Aldus Manutius, a printer of Venice, took a little negro boy, left behind by a merchant vessel, to assist him in his business. It soon got wind that the "imp" of Aldus was black, and a crowd gathered. Therefore, showing the "imp," he said: "Be it known in Venice that f, Aldus Manutius, printer to the Holy Church and the Doge, have this day made a publicexposure of the 'printer's devil.' All who think he is not flesh and blood may come and pinch him." Thus originated the term "printer's devil."

A "widow woman" over in Centralia, Ill., has been turned out of church on a charge of offensive Christianity," preferred against her by a young lady member. The offense, the widow declares, consisted in her having mentioned that a former pastor was accustomed to salute the young lady in question with a kiss when circumstances made it convenient. She believes that there is nothing in this to justify being turned out of church, and proposes to contest the matter by suing the minister for ten thousand dollars who assisted in bouncing her. The paster who has heen sued has fled to Europe. What has become of the pastor who administered the kisses is not known, nor is it material. It is sufficient to know that he is still on somewhere. - Indianapolis Journal.

Leonardo Arentino, an Italian prophet, announces the destruction of the world next November. The following is the programme: The dissolution will begin on the 15th and last fifteen days, viz.: First day-The sea will overflow. Second day-The water will penetrate soil. Third day-Death of fresh water fish. Fourth day-Death of sea animals. Fifth day-Death of the birds. Sixth day-Fall of houses and buildings. Seventh day -Fall of the rocks. Eighth day-Earthquake. Ninth day—Fall of the mountains. Tenth day-Men become dumb. Eleventh day-The graves will open. Twelfth day-Rain of stars. Thirteenth day-Death of all mankind. Fourteenth day-Destruction of heavens and earth by fire. Fifteenth day-General resurrection and last judgment.

The State Eclectic Medical society concluded it session Sept. 10th, in New York City. Resolutions were passed asking the Legislalature to re-enact the medical statute of 1814, asserting that state medical books and special acts to regulate the practice of medicine are in their inception designed to interfere with and destroy the rights of persons, tending to degrade citizenship among upright men, and that such legislation be denounced as a contemplated outrage; that the legislation proposed by the American Medical society for the creating of state boards with full powers to dictate who may or may not follow the practice of medicine, the members of such boards to be designated by the State Medical society be also denounced, and that strong disapproval of the medical statute said to have been passed in 1880, prohibiting graduates of medicine from schools outside New York engaging in practice in the state be expressed.

A remarkable caseof somnambulism is reported from Tramore in the County of Watford, Ireland. A young man, evidently a tourist, engaged a room at the railway hotel there and retired to rest. About 3 o'clock in the morning some night stragglers saw a man in his shirt holding a lighted candle raise a window on the second floor of the hotel and deliberately lower himself from it, falling a p diepth of fourteenorfifteen feet. The fal aparently did not affect him, and, with the candle still lighted in his hand, he walked: into the town and knocked at a door. Here he returned to consciousness, and was provided with shoes, hat, and an old coat. So dressed he walked to the police barrack and knocked for admission. The Sergeant who had charge of the station finding the plight the man was in provided him with clothing and refreshments. Sergt. Tyrrell then made inquiries at the botel, where he found the young man's luggage, gold watch and chain, and over £15 in cash.

in the world. He is five years old and thirteen inches high.

Mrs. S. G. Pratt has opened a Home School of Musical Art at No. 2919 Indiana Avenue. Chicago, where she gave a most satisfactory concert by her teachers, at the opening on the 10th inst. Mrs. Pratt will aim to give good instructions in all branches of Music and the Languages, and she has obtained the co-operation of a number of able teachers. Lectures upon Art, Music and the Composers will occur monthly, and Receptions will be given during the season at which the pupils will perform.

Prof. Joseph Singer, teacher of the violin. having demonstrated the feasibility of combining the strong features of the class system, with the thoroughness of private lessons, now proposes to unite them under the name of Violin School, and has opened his school at No. 84 Loomis Street, Chicago. The Professor intends to have class meetings occasionally, at which practical subjects pertaining to violin playing, will be explained and illustrated. The discipline afforded by a number of pupils practicing together, is one of the best known methods of awakening musical perception, and we look for good results from this new departure.

A pessimistic account of the forest desstruction of Eastern America is given by a writer in the Southern Bivouac, from which it seems that if "the progress of tree destruction in the Western Alleghenies should continue at the present rate the yearly inundations of the Ohio Valley will soon assume an appalling magnitude, and ere long the scenes of the river suburbs of Louisville and Cincinnati will repeat themselves at Nashville and Chattanooga, while the summers will become hotter and drier. In the Gulf States the work of desiccation has made alarming progress; brooks and streams shrink from year to year, and warm summers expose the gravel of river-beds which fifty years ago could hardly be touched by the keels of heavily laden vessels. East America is drying up; even in the paradise of the blue grass region the failing of springs has obliged many stock-raisers to remove their herds to the mountains,"

Boston Spiritual Temple-Dedication.

The First Spiritual Temple of Boston, corner of Newberry and Exeter Streets, will be dedicated on Sunday evening, Sept. 27th. Exercises commence at 7 o'clock. Organ recital at 6 o'clock. The public are invited.

WM. H. BANKS, Sec. No. 77 State St. Boston.

A Minister's Experience at a Spiritualistic Seance.

The Rev. J. A. Dalen, paster of the Swedish Church at West Hartlepool, sends us the following interesting account of a recent attempt to investigate the so-called spiritual-

istic phenomena: ualistic scances in Boston, Mass., but did not | Grayson County, Texas.—The Southern Minconsider what little I then saw to be of any importance whatever, not even worth an honest investigation. It was not until about eight months ago my attention was again called to the subject. But this time I made up my mind to at least try and find out some of the tricks. In December last, while in London, I visited a seance, and watched closely every thing I saw and heard. I tried to account for everything in the best way I could, but my explanations were not satisfactory to my own mind. Cause and effect did not fit. I was satisfied that the medium could not know me, and had probably never seen me before. What she said could not therefore be the result of previous knowledge. She must, therefore, as I then thought. be exceedingly clever at guessing. When I got home I visited one or two scances at the house of Mr. Wardell, No. 8 Havelock Street, West Hartlepool. I asked a number of mental questions, which were all correctly answered by raps. Raps were also made where mentally requested. But knowing the ear to be very deceptive, I thought as the sound waves might have been bent over and over again, it would be very difficult to say where the raps actually proceeded from. To account for the raps I thought very easy, as they might be made by some mechanical contrivance worked by cords concealed under the carpet or somewhere else. Now it only remained to account for the sign of intelligence in the raps. But as I supposed the raps produced by mechanical means, the sign of intelligence must be traced to some of the sitters, and be mere guess work. And here again the person or persons must be very clever at guessing. My mind was not satisfled. Now I determined to pursue my investigation honestly and impartially, until convinced beyond a shadow of doubt, that the phenomena were produced by superhuman agency, or the tricks where discovered. cost what it may. I therefore made some experiments in my own room, commencing with mesmerism, which I think is the key to some of the other mysteries. Having made some successful experiments in mesmerism, I commenced with the so-called spiritualistic phenomena, and soon found myself confronted with a power beyond any conception. I have seen this power or intelligence, or whatever you choose to call it, under favorable conditions, take possession of or "control" the organism of several persons to such an extent that it has been utterly impossible to resist its influence. Here I might have a great deal to say if time and space allowed, but will only give one of the many positive proofs that might be produced.

When the Rev. A. R. Frost chaplain of the Swedish Legation in London) was here dedicating our new church I called his attention to this subject, and subsequently arrangements were made for a sitting with Mr. W. Eglinton, No.6 Nottingham, Place, London, W. With the editor's kind permission I here give the Rev. Mr. Frost's description of this se-

ance in extenso. This is to certify that we, the undersigned, had an appointment with Mr. Eglinton at his residence in Nottingham Place, London, at three o'clock in the afternoon; that we formed a circle round a plain four-legged table. the chain being broken between Mr. Eglinton

wife's left hand, and on the left of the Rev. Mr. Dalen was Mr. Eglinton, pressing Mr. Dalon's left hand with his left hand, holding a slate, previously examined by us, close under the top board of the table, a little slate pencil, of the length of less than a quarter f an inch having been laid on the top of the slate. In a few minutes we felt a peculiar sensation in our hands and arms, and we heard distinctly the writing going on very quickly on the slate,-Mr. Eglinton being osely watched by all of us. When the writing ceased, the slate was taken up and we read the answer No. 1 on the top side of the slate, the question having been previously written on the reverse side of the same slate. The question was not known to Mr. Eglinton, who conversed freely with us during the sitting, and even during the beginning of the writing, to which we listened with great wonder and astonishment. Mr. Dalen and my wife changed places, my wife having been found very receptive of the magnetic current. We again joined hands as before, another question having been written on another slate, and the same precaution taken. In two or three minutes we again heard writing, and found an answer on slate No. 2. Then a bit of slate pencil was laid between two slates, a question having been written on one of these slates, the question always being unknown to Mr. Eglinton, and only known to the writer of it. These two slates, previously in Baltimore there are 17,000 more women examined, were laid on the top of the table, than men, and so on in several other of the and in full view of all of us. We joined hands as before, but this time the left hand of my wife rested on the top slate, and Mr. Eglinton's both hands pressing hard on the left hand of my wife. In less than five minutes we heard the writing distinctly going on very quickly for about a minute, my wife stating that she felt all the jerks in her arm, clearly feeling the dottings of the i's and the crossings of the t's, as well as all the jerks and shocks evidently felt by Mr. Eglinton immediately before the writing began. When we unloosened her hands and took up the two slates, we found the whole of the inner side of the slate nearest the table written all over in a very characteristic and strong handwriting, and giving the answer No. 3. We also had several other answers on the slates. But the slates, on which the above three answers and a farewell greeting were written, are in the possession of Rev. J. A. Dalen, of West Hartlepool. We add that we were highly astonished at the quick response to our questions; and the very quick writing and the appropriateness of some of the answers, and that we are persuaded that no underhandedness or fraud was in any way practiced, and the writing done in the manner described, without the possibility of dictation or change of slates, or the interference of any ordinary human agency.

A. R. Frost, Isabel Frost, Swedish Chaplain, London. J. A. Dalen, Swedish Clergyman, West Hartlepool.

I here give a copy of the writing on slate No. 3:- "These phenomena are not intended to convey any other idea to those present than that the writing is produced by an agency quite apart from that of the medium. You must not overlook the fact that one word written under these conditions drives home to your minds the absolute reality of the nearness of the Spirit-world to you. Hold on to that which is good and true, and discard that which is false and rotten. We work for no party, but for humanity .- J. S."-South Durham Herald, England.

General News.

The iron industry of Gloucestershire, Eng., About ten years ago I visited several spirit- is reviving.—All the saloons are closed in nesota Fair is now open at Rochester .- Mr. Gladstone was well enough to go to church last Sunday.—Sam Jones will open revival meetings at St. Joseph, Mo., Sept. 25.—Secretaries Whitney and Vilas have both returned to Washington.—Cholera is dying out in France and Spain, but is causing great anxiety in Italy.—Mr. Cleveland will attend the Iroquois banquet in this city Nov. 4, if his duties permit.—Almost every society man and club member in Washington City is an applicant for office.—Gen. Logan will probably be made Chairman of the Military Affairs Committee at the coming Senate session.—Sedgwick, the banner corn county of Kansas, is expected to produce 9,000,000 bushels of that cereal this year .- The President is said to be in full accord with the Democratic campaign in Virginia and ready to change the post-offices as rapidly as possible to add to his party.-A party of masked miners attacked a house occupied by Chinamen about twenty miles from Seattle, W. T., compelling the Celestials to flee to the woods for safety.-It is said 5,000 people will be thrown out of employment in Montana Territory by the Interior Department ruling prohibiting the cutting of timber on unsurveyed mineral lands.-Minnesota's Railroad Commissioners are bringing suits against several railroad companies for violation of a new law requiring suitable waitingrooms for passengers to be provided at all stations where the roads do business .- M. S. Lincoln, one of Boston's old dry-goods merchants, celebrated his 91st birthday Sept. 5, at the old homestead in Wareham, Mass .-Modjeska put her earnings into real estate. She has her own dwelling in every civilized country, and some of these edifices are famous for their architectural beauty. Her California ranch comprises 500 acres of good land .-A bogus English Baronet has just been discovered at Bar Harbor. The revelation came when he had become engaged to four girls. He had borrowed money from several other people, however, and is reasonably well satisfied with the season.—In Tolosa, Spain, the people insisted upon it that a Mr. White, an English Protestant missionary, who went through the province distributing Bibles, brought the plague; so they hit upon the remedy of stoning the Englishman, who found it advisable to take to his heels. He was, however, badly bruised by the heavy missiles thrown at him.

Steel nails are now almost exclusively used.—In the new usage fashionable dinners are not long.-It is proposed in Georg's to tax the base ball players.—A tablet with a back to it like an easal is a new menu card. Distinguished men seldom retain the names given them at birth.—A kiss was the means of taking the dreaded small-pox into Boston. -Just now Switzerland, clear of cholera, is the playground of Europe.-Do not put salt into soup when cooking until it has been skimmed, as salt prevents the scum from rising.—Snow banks fully 100 feet high, that have lain there for many years, the Alta Californian says, are to be found in the high Sierras.—Out in Yuma, A. T., the people, a few weeks ago, panted for life nnder a temperature of the Sahara variety-110 degrees at midnight being the record,-Georgetown, Colorado, has had to import a new corps of female teachers for its public and myself (A. R. Frost), we two not joining hands. On my left was at first my wife, I placing both my hands over her right hand, pressing it closely; on her left was the Rev.

Lady Burdett Coutts owns the smallest pony J. A. Dalen, pressing his right hand on my too much the fashion of late. Last week a the world. He is five years old and thir. wife's left hand, and on the left of the Rev. doctor produced movements of the tongue by

electric action on a nerve. Among other industrial interests affected by the cyclone a week ago, says the Charleston News, it is reported that the terrapin crop has been seriously damaged. At McClellanville alone 10,000 of these interesting reptiles, about \$4,000 worth, it is said, were "lost" from four farms, and all the returns are not vet in.-An Indian headstone, about the size of a large water pitcher, and similar in shape, except that the top is oval, was found in the Housatonic River lately by a resident of Brookfield, Conn. On the oval shape part are wrought two distinct hieroglyphics. On the sides of the stone are also curious carvings. Experts pronounce it one of the finest specimens of Indian headstones in the country.-The contents of the State Library at Monaco are being catalogued by a well-known French sayant, who has discovered there a mass of correspondence of immense historical value. There are many documents of the greatest interest, as well as some 20,000 letters, including many written by successive Kings of France, and by Richelieu, Mazarin, Catharine de Medicis, Louvois; Colbert and Montaigne. -One curious revelation of the last census was the growth of the female population of the large cities. It was shown that New York contains about 25,000 more women than men; Boston had a surplus of 18,000 women; large Eastern cities.—A colored woman asked the Fulton, Ga., Superior Court for a divorce at a recent session, on the ground that she had been living with her husband for five years and was tired of him .- There is a great demand for cocoanuts in the prohibition towns of Kansas, and the milk in the cocoanut is thought to account for much of the intoxication that prevails in those towns.

Amateur work of all kinds accompanies the growing taste for art. Home decoration, more particularwhich at one time was limited to small articles of domestic manufacture, has broadened and deepened and now includes panel and wall painting. It is not unusual to find rooms in which all the decoration is the work of home artists. This is so well recognized that designs are executed by leading painters to serve as models for amateurs. Large panel studies, exquisite groupings of flowers, berries, ferns and grasses, are specially prepared for lithographic re-production with this end in view. Among Prang's publications are landscapes by the late A. F. Bellows and by J. F. Murphy, admirably adapted to this pur-

An interesting exhibition is now at the Boston Museum of Fine Art. Messrs. L. Prang & Co. have set up a comparative exhibit of original water-color paintings, and their chromo-lithographic reproductions, showing the remarkable perfection to which the reproductive art has been brought. A complete series of plates representing the different stages in the printing of chromo-lithograph in twenty colors is not the least interesting part of the exhibition.

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 rec-ommend this Company to do as they agree, and orders intrusted to their care will receive prompt at tention.—St. Louis Presbyterian, June 19, 1885.

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.

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Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 3:39 P. M. Laidies Aid Society meets every Thursday, S to 10 P. M. John Jeffrey, President; S. B Nichols, Vice-President; Miss Lulu Beard, Secretary; A. G. Kipp, Freasurer. John Slater, trance speaker and test medlum, Sept. 20th and 27th.

Mrs. Nellie J. T. Brigham for October .. The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 48rd Street, New York.

The People's Spirit val Meeting of New York City, convenes every Sunday at 10:30 A. M., and at 2:30 and 7:30 P. M., at Miller's Arcanum Hall, 54 Union Square. FRANK W. JONES, Conductor. 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 Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Br. E. G. Granville, President; A. J Colby. Secretary.

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Toices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

Invocation.

BY MRS. J. ANSON SHEPARD.

oh! God, enfold my soul in thy great palm And all its throbbing pulses still Until it feels the heavenly calm of those who strive to do thy will.

Let thy peace brood o'er me as a dove With downy wings broods o'er her nest, And in thine arms of tender love, Live thou my wearled spirit rect.

My soul had wandered far from thee, Yet not beyond thy bounds of grace. I hear thee when thou callest me, and would return and seek thy face.

As mountain streams flow toward the sea Eupelled by law's resistless force, So my soul's tides are seeking thee, And stop to count not gain nor loss,

For what is lost if thou art won? And what is gained if losing thee? As planets need a central sun, So thou art all, nor less, to me.

Letter from the Pacific Coast.

the Editor of the Religio Philosophical Journal:

· From the distant shores of the Pacific, I send you greeting; but far as I have wandered I find the Journal has preceded me, and wherever the Jour-NAL is, there are the best thinkers and the most practical, common-sense Spiritualists. I have been on this coast for twelve months. When I left my home in Orange City, Fla., August, 1884, under engagement to lecture before the camp meeting at liwaco, W. T., it was my purpose to make a short liwaco, the attentions Northwest and return to my tour of the extreme Northwest, and return to my Southern home that Fall. Finding, however, a bread field for my line of work in the general demand for a lecturer and public test medium, I decidthe platform created an interest in private sittings, and a year has passed and still I have not finished the work which I thought to have completed in a for months.

Having filled my engagement at Ilwaco, I made the tour of Northern and Eastern Oregon, and Washington Territory. I spent ten days in Victoria, B. C., and lectured in all the important towns on Puget Sound: after which I sailed for San Francisco, ar-airing here the 30th of last January. With the excep-tion of occasional lectures given near here, I have spent the interim in the endeavor to advance the

cause of true Spiritualism in this city.

In the Northern country several years had elapsed since any speaker or medium had visited that section, and of those who had, but very few were de-veloped for public work, and absolutely none who had a well-defined mental phenomena. In parts of the country where there had been no mediums, the interest manifested was as great, if not greater, than in those sections where the phenomena had been

but imperfectly presented.

My first public work here, which continued for two and a half months was lecturing from an independent platform. I was then engaged by Mrs. Ada for to assist at her Sunday evening test scances, at Washington Hall, where, with the exception of an eccasional lecture, I have answered questions from the audience upon the philosophy and phenomena.

As regards the standing of the Cause in this city, although there are a number of different societies from Spiritualism "straight" to occultism, they are all trying, according to their light, to advance the interests of the philosophy. Concerning the details of my work and the status of Spiritualism where I have lectured, I will give a more extended account in the near future. 6 San Francisco, Cal., Aug. 31, 1885. GEO. P. COLBY.

Boston Baked Beans.

Boston is agitated from centre to circumference ever the attempt to enforce an ordinance as odious in the Stamp act, which disturbed the place over a century ago. Bostonians, as everybody knows, subest chiefly on beans—it is this diet, varied by an estational codfish, which has made Boston the Seat of Intellect—and the beans are sold ready cooked at bakeries, just as bread is sold in other cities. In the orning the thrifty housewife prepares her tea and coffee and then sends a boy out for the beans, which are brought in smoking hot and very palatable. As the system simplifies housekeeping and at the same time insures a good quality of the beans, it will be readily seen that anything interfering with the cus-tom must strike at the vitals of the community. But a Now at this sacred institution has been struck by the City Government. Boston has an ordinance tell-ing at what hour Sunday morning business must and this ordinance if enforced, would shut close the bean-shops at 9 A. M. The ordinance has been a dead letter because Bostonians, accomplishing they do such an immense amount of brain-work week days, are inclined even more than are other people, to sleep late Sunday morning, and the break-iest hour is located anywhere between 8 and 11 Sclock. As a consequence the bean-shops have cone a great-business after 9 A.M. Now it is proposed to enforce the ordinance, to allow no sale of beans after the hour named, and Boston is up in arms. To breakfast without beans is a thing the Bostonian will not even consider, and the effect of enforcing the ordinance is simply to deprive of its Sunday morning sleep that city requiring more of it than any sther city in the Union. How the struggle between the authorities and the public will terminate in the end it is not difficult to foretell—the people will have both sleep and beans—but at present the situation i sing. Citizens stand on the corners and discon the theme excitedly. All ordinary topics of conmonation have been abandoned. For ten days sething has been said of the otherness of the which even the howness of the who arouses no enthus Boston is sad and melancholy.—Chicago Tri-

For the Religio-Philosophical Journal. Posthumous Praise.

BY JEFF W. WAGNICK.

fife is a vivid reality. Death is a great fact. Life a shadow streaked with rays of sun-shine. Death hath its own eloquence. The solemnity of the ocsection thrills the heart with tenderest emotion Beautiful tributes of love and regret are paid to the mystic river; but these profuse words, kindly and loving as they are, fall upon ears that hear them not.

Lyes that these words would have aroused to sparkle with cestatic delight, have lost their earthly lustre. consect their weary throbbing. The remembrance of every harsh word spoken and every injustice done the departed (when living) makes the guilty one an humble repentant; but these words of regret avail mathing. They are as "sounding brass or a mathing cymbal." Words of cheer and sympathy weeken to those while yet engaged in life's sad war-line, would diminish the shadow and magnify the mays of sunshine. Their lives would bloom with new bones and new ascirations, and nothing but the pepular curse of neglect and inhumanity could blight r destroy. Thousands of weary care-worn mortals to day, are pining in secret, the unfortunate victims of indifference and neglect. It is natural for man to move sympathy! Sympathy is an efficacious agent; but it is usually applied with miserly care. Strange be it may seem, but true nevertheless, smiles and kind words are usually reserved "For strangers and the sometime guest,

Though we love our own the best." Chariton, Towa.

A Dove Visits a Preacher in Church and Finally Alights Upon His Head.

A carious incident occurred lately while services were being held in the Congregational Church in Most Haven, a village five miles from New Haven, Monn. As the pastor, the Rev. Mr. Clark, gave out the text a dove, which had made its way into the church unperceived, flew down from its perch in the gallery and alighted on the large Bible from which the minister was reading. The bird remained near the pulpit during the rest of the service, and at its close fluttered to the pastor's head. It was after-wards discovered that the bird belonged to a small my and for some reason or other followed its owner beburch. The preacher's text was, "I saw the spirit descending from above like a dove and it rested upon him."—Ez.

Spiritualism-Jesus.

To the Editor of the Religio-Philosophical Journal: The above-named article in the Journal of Aug. 29th, was reed with deep pleasure. E. W. Wallis, in Light, struck the keynote of true philosophy and religion therein, which will find a responsive chord in every carnest heart. "Faith without works is dead."

dreams," "raise the dead," "discern spirits," "speak with new tongues," "cast out devils," etc.,—what pulpit gives out sermons from these texte? Yet these are Christ's commands, just as truly as are those which are recognized by the Christian world, "Love thy neighbors," "Do unto others," etc.,—all good and true, divinely true, but not all of Christ's teaching. The world can afford to lose no part of so grand and complete a whole. Among the earlier Christians these "commands" of Christ were "observed"; but the world in its struggle for material things, and while delving for knowledge of physical laws, has lost sight of the higher, the spiritual laws, and from long disuse, man's spiritual gifts have beaws, has lost sight of the higher, the spiritual laws, and from long disuse, man's spiritual gifts have become nearly extinct. (As fishes in dark caves are said to lose their eyesight.) This age, being in its tendency materialistic, imputing spiritual "effects" to physical causes, ignoring all spiritual causes, has become unbalanced. To counteract this evil and

restore harmony, is the work of true Spiritualists.

More spiritual light and life is the need of the
hour. The world has lost faith. Even good men would be astonished at an answer to their prayer. The world must learn to pray right. We are in the elementary department of learning. Truly it is said, "A little learning is a dangerous thing." It is not safe to stop here. We must advance or we shall become "puffed up with our own conceit," " wise in our own eyes," and ridiculously imagine we are out-growing the Bible, and in advance of Christ.

Was there ever yet a boy who did not while very young, know much more than his mother? Yea, even more than the combined wisdom of father and mother? Verily men are but children of a larger growth! and have yet to learn that the seeming inharmonies and inconsistencies which they claim to discover in Christ's teaching, is because of the very small fragment which as yet they have been able to

God created the universe, and established its dual laws, physical and spiritual, "from everlasting to everlasting." In olden days men, perchance, followeverlasting." In olden days men, perchance, followed and obeyed the spiritual laws ignorantly, intuitively, but with the blessed results which God's laws, when obeyed, bestow; and man exercised and so developed his spiritual gifts, and held communion with his heavenly guests. Through ignorance, maybe, these results have been lost to the world, "stamped 'neath the hoofs of the swinish multitude!" Through intelligent heaves and the same and the intelligent obedience must they now be regained, and cherished as God's divinest gift to man. Surely a high mission for the spiritually gifted! "Whatever makes manifest is light." Let not the least spiritual gift be neglected. The manifestation of the spirit is given to goest many. Let us request that the him. given to every man. Let us remember that to him who "knows" are the portals of truth thrown open; those who "seek" find, and those who ask, receive. Works are required, individual effort, and associated

organized effort.
Theories must "materialize" in order to accomplish anything in this world. It does not do to ig-nore facts in the lower, any more than in the higher departments, or we become unbalanced, impractical and non-executing. Hundreds, yes, thousands of Spiritualists there are, who "go about doing good."
What we lack is organized effort. "Unity isstrength."
If we would make our force felt, if we would be seen by the world, we must embody our ideas in a solid, organic body. It we sometimes are tempted to look upon other Christian Associations as being a body without a soul, let us pause and take the "beam out of our own eye," and seriously consider how much better it really is in practical effect to be in this presaic world—a soul without a body. Let us follow the divine plan of uniting the two and make us a fitting organization to embody our living principle and enable it to take its place, and do its complete work among men. Caldwell, Wis.

L. C. B. GAULT.

An Incident.

To the Editor of the Religio-Philosophical Journal:

Mankind as a rule in the eagerness of their desire for eternal life, are more prone to make a display of their prejudices in behalf of their belief in rather than of any demonstrated knowledge they may possees of, the doctrine of immortality. Here is a consplcuous illustration of the truthfulness of this allegation. Not long since while spending an evening at the house of a lady friend of more than average ability, the subject of the conversation was the unhappy results accruing, first to the individual, and next to society in general from the many unfortunate examples the world could show of conjugal mismat On my innocently remarking that I doubted whether the offspring of any but those eternally con-joined in spirit and truth could be near to perfection, was rather sharply reminded by my friend that she supposed that the gist of my observation might be true; but here she displayed the cloven hoof of her prejudice, in saying so much: "I do not wish it to be understood that I am a Spiritualist." "I am not sure I understand the meaning of your

remark!" I replied, somewhat startled at her brusk-"I mean," said she, "that the marriage tie can only bind the twain so long as the two shall con-tinue to live in this life. More than that we do not

"Ah! but do you not believe in the doctrine of the immortality of the soul, my dear woman?" I

earnestly inquired. "Oh! yes; but then you must know, I am no Spiritualist? "Why, you certainly do not mean to say that!" I

could not help exclaiming. "If you admit the the-ory that yourself and mankind in common are the heirs of a life after the death of the mortal body, what else are you, in point of fact, but a Spiritualist, or Spiritist? All mankind may be divided into two classes on this subject, namely, those who do believe in a positive individualized, responsible existence of themselves after the death of the body, and those who do not believe in such a possibility, but who think that when they die that that is the end of existence forever for them."

Recollecting she was raised a Hicksite Friend. and that she might be orthodox in her religious belief, and feeling somewhat hurt by her cutting and unand leeling somewhat hurt by her cutting and un-called for remark, I continued: "Perhaps you are willing to believe you have a soul, and that it will live after the death of your physical body in a sort of a dormant state, till quickened into active exist-ence and recollection again by the archangel's trump at the judgment day. For all such who can entertain a belief of that sort I have but one feelingpity! pity!! And, in conclusion, my dear madam, allow me to add that I am not one of those who think I am immortal simply because some priest or religious society tells me so; and, that all communication between the lower and upper worlds entirely and for-ever ceased on the death of a certain individual in remote Judea about 1,900 years ago: for, if it ever was possible for those who have gone before to hold communion with those still on earth, though it were thousands of years ago, it was in accordance with a natural and divine law, which is not even now suspended for those who wish to avail themselves of its panaficanca!

She was silent; and thus ended our subject and conversation. WILLIAM FOOTE, JR.

Though Seventy-seven Years of Age He Sees Spirits.

to the Editor of the Religio Philosophical Journal:

While I live in the body, and when my eyes fall. then will I get some one to read the JOURNAL for me; but thanks to God for the health that I poss I yet can see though seventy seven years of age, and my perceptive and reflective faculties seem to be as vivid as ever. My good friends who have passed over are about me in visions at night, and often awaken me in ecclasies of juy; and in the daytime I feel them lay their hands upon me, and they fre-quently call me, and speak audible words in my ear; thus I feel I am guarded and in a great measure con-trolled by their influence, and can you suppose I could do without the JOURNAL as a comforting messenger while my life shall last here? Whenever I can send you a subscriber I shall do it. N. W. BABCOCK. Harlan, Iowa.

Spiritualism and Universalism.

A COMMUNICATION FROM A UNIVERSALIST MINISTER.

igio-Philos The strange disagreement between Spiritualists and Universalists is probably due in the main to the extreme views held by the minority of believers in both sects. Now, Universalism, as a denomination, derives its theology and religion from the Bible only, as seen by its Confession of Faith, whereas a large as seen by its Confession of Falth, whereas a large proportion of its most intelligent members and clergyman openly confess that they do not confine themselves to it for religious truth. Also, so far as my information extends, the question of accepting "Christ as authority," is now discarded by a large majority of Universalists, yet Universalism is weighed in this old orthodox and minority-scale by Spirit-

So, too, the materialistic views advocated by cer-tain spiritualists, denying the existence of God and claiming that the history of Christ is a myth, and Christianity a superstition, have been interpreted by Universalists as Spiritualism; and hence these two extremes help to form the banks of the great gulf which is so difficult for either sect to pass. In the warfare by Spiritualists against religious superstition, there has seldom been a distinction made between Universalism and the orthodoxy of the dark ages, or the Catholicism of the present, while the Universalists verily believe themselves to be the champions of religious reform.

Again, the practice of courting the good will and fellowship of the orthodox churches by a few of the most influential Universalists, and the same tendency toward materialism manifested by the Spiritualists, help to deepen the gulf of separation. The silence of the Universalist church with other denominations on the questions of social and national reform, and the misdirected zeal for sectarian strength that enables them to fellowship the wealthy of all pro-fessions without regard to the methods by which that wealth was obtained, is deplorable. There are any number of scoundrels, who are ready to unite with influential churches and help support them, the better to hide their crimes under the mantle of respectability. On the other hand the doctrine of free love, that has scarcely yet died out from the ranks of Spiritualism, and the stupendous frauds that have been practiced and still being perpetrated upon the been practiced and still being perpetrated upon the public for selfish ends, purporting to be spirit manifestations, have so widened and deepened and lengthened the gulf, that scarcely an investigator dares to venture across it. Indeed, when each sect views the faults of the other, it is not so strange, after all, that they disagree; yet this is not the right principle upon which to act between man and man, nor between sect and sect, and especially between two classes of people whose religious principle is the "Brotherhood of man."

"But," says some Spiritualist, " would you have us to renounce our name, and all go back to Univer-salism and the Christian churches from which the most of us came? No, indeed; yet it would be well perhaps, for you to renounce and denounce whatever errors you have before advertising the faults of the Universalists. Make a more special effort to practice the ennobling principles which belong alike to both of you. Charity is rightly claimed by each sect, and the extension of this noblest of virtues, one toward the other, would bridge the great gulf so that many Universalists would dine with you and enable you to sup with them. It is thought by such Christians as have examined your rank and file, that a few among you might still receive benefit from a Gospel feast.

If by the phrase, "Go back to Universalism," you mean a retrograde movement in spiritual reform, it would, perhaps, not apply to the majority of Spiritualists. There is no question that the modern spiritual phenomena have worked to the advancement of spiritual science; but it is equally true that, in indi-vidual cases, the knowledge of spirit return has had so exciting an influence as to cause very many to underestimate the good they already possessed, and to run into be wildering extremes of theoretical and practical absurdities.

So far as your name is used to represent spiritual growth, as interpreted by the noblest minds among your order, it is not only well enough, but a necessity! The true principles of the Christian religion also relate to the spirit; but the churches (especially the Universalist church, whose emblem is "Love to God and good will to man") have become so absorbed in sectarianism as to stop short in their true work, which makes the spiritualistic movement a necessity of the times. Well will it be with the Universalist denomination, if it incorporates this dectrine of Christ, of his apoetles, and the seers of toimage of his Maker to lose sight of his own spiritu-ality. Spiritualists are the representatives of advanced spiritual thought, bringing to view to every eye that will see, the beauties of the heavenly life, removing the veil from doubting and heart-stricken humanity over the loss of friends by death, and showing us that we may come close enough to the Spiritworld to receive the breathings of inspiration from the higher spheres, making us better and happier during our earth-life journey, and causing us to anticipate death as the transition to higher and better FLETCHER WILSON. Delphoe, Kan.

The Nemoka Camp Meeting.

To the Editor of the Religio-Philosophical Journal: The last Sunday of the Nemoka camp meeting bade fair to be rainy and dismal in the early morning, but Old Sol finally condescended to smile upon us, and soon our beautiful grove was teeming with vehicles filled with happy, smiling, expectant faces. Many had left during the week on account of the stormy weather which made tenting impracticable, hence it made a very agreeable diversion to see the camp once more full of life and activity. Thursday, Aug. 27th,had been observed as children's day,and the little folks were treated to a steamboat excursion, refreshments, etc. The elders occupied the earlier part of the day in discussing the practicability of establishing Lyceums, etc. We had good utterances from Giles B. Stebbins, Mrs. Pearsall, Pres. Whiting, Chas. Andrus, Mrs. Andrus, and others. Friday evening a fine literary entertainment made an agreeable change, consisting of recitations, tableaux, interspersed with vocal music by some of the children, by Miss Carrie Shaw and Mrs. Dr. Jones; and instru-mental by Mr. Carl Hitchcock; an essay by Miss Soule was excellent and apropos to the occasion; the recitations by Mrs. Marcy, Miss Buck, Carl Hitch-cock, and Mrs. C. Andrus were especially fine, and all united in pronouncing the entertainment a suc-cess and a very agreeble diversion from the usual routine of camp meeting exercises.

Chas. Andrus gave an excellent address Sunday forenoon, on the "Undeveloped Resources of Life, called Error." The afternoon session opened with music, a duet by Mrs. Dr. Jones and Miss Carrie Shaw, after which we were favored with a recita-Mrs. Marcy, and reading of an inspirational poem by Mrs. Soule. Mrs. Pearsall addressed an audience of 1,000 people upon "Religious Improve-ment," the main points showing matter and spirit inseparable. An inspirational poem read by Mrs. M. J. Mead, of Mason, entitled "Trust in Yourself,"

closed the programme.

The President for the ensuing year, Charles Andrus, then took the chair to transact some business relating to the Nemoka Society. Voices in the crowd called Justily for Dr. Spinney, whose countenance was noted in the crowd for the first time to-day, which were ably responded to, in a brief practical talk of lifteen or twenty migning. fifteen or twenty minutes.

Sunday evening the literary entertainment of Friday evening was repeated, closing with an improvised poem by Chas. Andrus (subjects selected by the audience) on "Hell," "Faith," and "Nemoka." These unique subjects were very satisfactorily woven together in the poem, judging by the applause. The happy throng then dispersed with many audible wishes to meet at Nemoka next summer.

JULIA M. WALTON, Rec. Sec'y. Williamston, Mich.

Who Was Melchizedec?

to the Editor of the Religio-Philosophical Journal: As there is felt an interest in spirit phenomens and as ancient and modern books are being looked into for evidence to sustain spirit meterializations, permit me to call your attention to one that theolo-gians have overlooked. Paul, in his epistle to the Hebrews, says: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God.

....Now consider how great this man was."

The son was clothed with flesh and blood, bence Melchizedec must have had the same materiality, and as he was without father or mother, it logically follows that Melchizedec was a materialized spirit sent to officiate as a high priest to Abraham. I would like to know what benefit Abraham's tithes could be to a man that belonged to the celestial spheres? DR. BENTLEY.

BEYOND THE VEIL.

A Path Which Can be Traveled but Once.

The sun, as it lingered on the edge of the horizon sinking so slowly that one might say that it regretted to leave the world in darkness—lighted up his face until the grandchild saleep on his knee would hardly have recognized him had she opened her eyes.

Old and feeble and gray—ready to bid farewell to earth—he was a child again, and his mind had the thoughts of a child. The sun had gone down and the dusk had come on for him tens of thousands of times without question, but this time he falt afraid imes without question, but this time he felt afraid

and whispered:
"Oh! sun, do not leave me just yet. Wait until I am a man, and I shall not care whether it is day or

And the sun whispered back to him:
"I have seen you pass from childhood to manhood and back. You can not travel the path again." "But wait a little longer. When I have grown to be a youth the coming of night will have no terrors

"Alas! old man," answered the declining sun, grand old tree can not become a shrub again. It may be splintered or uprocted by the hurricane, but t must die as a tree."

"Then remain with me!" pleaded the old man, "My limbs are feeble, and your light will safely guide my footsteps."

"That I can not do, but I will send the moon to cast her rays upon the earth and soften the darkness

.And when the moon came the old man's locks were changed from the gold of sunset to the silver of evening, and the furrows of age were melted and softened until they could no longer be seen. And he whispered to the moon:

"Do not leave me to-night, for I amold and afraid of the darkness of night." "I can not stay beyond my fixed time," answered the moon, "but when I go I will send the stars to

keep you company."
"I had a wife—children—friends. Bring them back to me from the mysterious unknown."

"Alas! but the dead are dead!" And the moon, went away and the stars came, and the old man

"I am old and lonely. Bear me company during
my brief stay on earth."
And one bright star answered for all the rest:
"A hand greater than man's controls our movements. Look beyond us."
And the store draw solds the mystic vail and the And the stars drew aside the mystic veil, and the old man's eyes looked behind it. They lighted up with the fires of youth—of hope—of anticipation—of deep satisfaction. His aged face grew young—his limbs regained their strength—his blood coursed in the reference of the referenc as in the veins of a man in his prime. The stars

held the veil aside but a moment, and yet he had seen enough The child slept on, but the arms around it gave up

their strength.

The night-winds toyed with the old man's gray locks, but he gave no heed. A hand was laid on his shoulder and a voice whispered in his ear, but he gave no sign. The grand old tree had given up its life on earth to begin anew behind the veil.—Detroit Free Press.

CAPTAIN JONES' GHOST.

What an Old Sailor Saw Some Years Since on Lake Ontario.

[Cleveland Leader.]

"Talking about ghosts," said old Captain Jones last evening, as he cast a wary eye over the dark and stormy bosom of Lake Erie, while making a header against the storm down Bank Street, "I hain't exactly superstitious, you know, but the dismal roar of that treacherous water and the sullen gloom of those storm clouds hanging over it remind me of a similar night long since past, when I was knecking about in an old-fashioned schooner on Lake Ontario. You see I have been a sailor man pretty much all my life," said he, as he tenderly shifted a very large chew of navy plug into the other cheek, "and I have "Talking about ghosts," said old Captain Jones chew of navy plug into the other cheek, "and I have

had some mighty tough times of it, you may calculate. Well, as I was going to say:

"One Fall I shipped on board an old schooner from a port on Lake Ontario. We were engaged in the lumber trade. I had heard from some of the older sailors about the port that the vessel was beauted but I was roung and not believe. haunted, but I was young, and not being a believer in ghosts paid but very little attention to the rumor. We made two or three trips and every thing went smoothly, but one afternoon, while pounding down the north shore of the lake, we detected signs of a storm coming up from the nor west. We made all preparation for a night of it, and if ever a crew un-derwent a tough one we did. The wind rose as the night came on, and the old lake was lashed into a perfect fury, while the darkness was fairly suffocating in its intensity. Of course all hands were on deck and each man had plenty to do. Suddenly the man at the wheel started from his post, and with a wild and terrified exclamation said: 'Look up there! All eyes were instantly turned aloft, and the eight which met my gaze was seared and burnt into my memory for all time. Standing erect in the cross tree of the old hulk was one of the most frightful apparitions ever seen by mortal. It was the figure of a man posing as silently as the rock of Gibraltar. A dim. uncartilly light surrounded the motonless form and shed a puller of death area. form and shed a pallor of death over it. Its right arm was raised and the fingers pointed steadily into the very teeth of the storm. The face was white as marble, and a look half terror, half madness, gave it an expression of indescribable horror. Its hair was long and wild, and the furious winds that shrieked through the rigging tossed it in confusion around the head and shoulders. We were fairly benumbed with fright as you can imagine, and every man aboard the vessel stood looking spellbound at the awful visitor. I can't say how long it remained there, but after what seemed an age, the light surrounding it grew fainter, and finally the ghastly specter melted into storm and clouds and was lost to sight. After the first sense of terror had left us, a grizzled old sailor remarked to me that the ship was doomed as sure as fate, and he was right, for we went ashore that night, and all but two of us were swallowed up in the frenzied lake. The schooner was battered all to pieces, and with her cargo prov-

ed a total wreck.
"I learned afterward that a sailor had lost his life by falling overboard from the vessel some years previous to her destruction.
"Do I think it was his ghost? Well, if it wasn't

Prof. Upham's Experience.

no man ever saw one."

Prof. Thomas C. Upham's posthumous papers contain the following:

I had attended some religious meetings. In the latter part of the evening, I read some portions of a sermon on sanctification. When I retired to rest, my mind was much occupied with the subject of personal holiness. In the night I awoke suddenly, and felt a distinct, peculiar and somewhat powerful sensation, which I cannot better express than by calling it the breath of the Holy Spirit, pass rapidly through my system. It seemed to be a distinct agent; but had the tenuity, the quick and electric movement, and refining power of a purely spiritual being. I again fell asleep; again in the night I awoke suddenly, and experienced precisely the same sensa-tion, only in a somewhat increased degree. I then knew that the Lord was round about my pillow. Then I seemed to see far upward, as it were somewhere in the heavenly region, these memorable words, written distinctly and brightly: Thou art my beloved son, in whom I am well pleased.

"Correction" Explained.

To the Editor of the Religio-Philosophical Journal:

Sturgis, Mich.

Pardon me for troubling you with a very small matter, but relations under the head of "Home Home Circle" cannot be too correctly stated. Mrs. — of Clyde, Ohio, under the heading "Correction," says that the old gentleman referred to in a late Home Circle experience should have been Barnharde Kline —the first name which I gave as Barney was no doubt an abbreviation and the use of the letter C instead of K, was doubtlessly my error. The old gentleman was described by the medium as a fine man" and she probably was not aware that he had more than one daughter. The main facts are evidently correct according to the lady who writes from Ohio, and I feel assured that nothing could be farther from the thought of the medium than to say one word in disparagement of the estimable old gentleman referred to.

THOS. HARDING.

Notes and Extracts on Miscellaneous Subjects.

Thousands of persons daily visit the tomb of General Grant.

One veteran of Napoleon's "Old Guard" survives at ninety-four.

The purple haze of autumn is seen already upon the woods and hills.

A pressed paper chimney about fifty feet high has been built for a Breelau manufactory.

The Gordon fund, now swollen to \$120,000, is to be used to found a boys' home in London.

The Council of University College, London, has created a professorship of electrical engineering. Nebraska shows its increase in population, since 1880, of about 290,000 souls—from 452,402 to 740,000.

There are in the United States over 45,000,000 head of swine, which are valued at more than \$226,000,-

Tobacco grows wild in various parts of Nevada. being merely a weed among the universal crop of sagebrush.

Fireplaces suggestive of winter nights, with steaming hot kettles of apple toddy, are in use in the White Mountains.

Nearly a half in number and two-thirds in point of

circulation of the newspapers of the world are printed in English. One of the curiosities at the White Sulphur Springs is a poet who wears buttons on his vest

which cost \$16 each. In San Francisco there are 300 Chinese laundries

employing 3,000 men, the value of which is roughly estimated at \$250,000. The first snow of the season in the United States

fell at Wilkesbarre, Pa., Aug. 28, and on the same day it snowed in Quebec.

Ten thousand dollars is the size of the lump of gold paid to Emile Richeborg for a serial story now running in the *Petit Journal*, Paris. A novelty of the drill in the Russian army is a race

between cavalry officers and a railway train. In a run of sixty-seven miles the horsemen won. Some person dropped a check in a letter-box with-

out an envelope, while another wrote a letter on the back of a postage stamp and posted it. The name Emma itself conveys luck. Emma Albina, Emma Nevada, Emma Thursby, Emma Juch and Emma Abbott, all high soprances, and all suc-

cessful. There is talk in Cleveland of a process of making iron more directly from the ore than has hitherto been done, and thus considerably cheapening the

A Professor at the University in Berlin having tried it, says that it takes ten times as long to commit to memory eighty meaningless syllables as it does to master eighty that have meaning.

England does one-third of all the banking business of the world. The Bank of England holds one-seventh of all the deposits of Great Britian. The total amount held is, in round numbers \$27,000,000,000. An Italian doctor recommends the internal administration of borax for cholera in doses of seventy-seven grains each day. He believes that it not only destroys the microbes in the intestinal canal,

but also in the blood. Six of the clergymen who made a recent bicycle tour of Canada traveled a hundred miles in a day. The same distance has been covered by professional riders in ten hours, but on a smooth track with the lightest of wheels.

The cutaneous exhalation of Alexander the Great. according to Plutarch, had an odor of violets. A smell of prussic acid is said to be given off by dark-complexioned individuals, while blondes are said to smell slightly of musk.

The English health authorities are sorely exercised over the importation of "artificial honey," composed of wheat or corn starch treated with acid, the product of American ingenuity. Detection by the taste is impossible. The British Consular agent at Chung King has

found that insect white wax is the product of minute brown insects, which exist, together with a small black beetle, in excresences or galls attached to the boughs and twigs of an evergreen. The fortifications surrounding Paris became the lurking places of vagabonds and scoundrels, whom

the military are now driving, at the same time destroying the woods and shantles which sheltered them, and from which they sallied forth to rob. Twelve mounds of incinerated human bones have been dug up in France, at a point which makes it likely that they are the remains of Gaulo-Roman warriors, who, in the time of/ Hannibal, fell in de-

fending the Rhone against that General's passage. Dan Rice, the old circus clown, has set up a claim to the whole island on which stands the city of Galveston, Tex. Mr. Rice has in his possession an old Mexican land grant, obtained from Daniel McLaren

an original Spanish settler, which covers the claim' Big tassels were put by a Memphis woman on the ears of her horse, and a broad ribbon how on his tail, in order to decorate him to her satisfaction for equestrian use; but he liked the adornment so little that he ran away and threw her off, nearly killing

The women engaged in the production of cheap Bibles are the worst paid in London. If the people who are engaged in folding and binding cheap Bibles to send to the heathen are half starved in order to do it, we are likely to make more heathens at home than we convert abroad.

A novel method of suicide was that attempted by an insane man at Brooklyn, N. Y., a few days ago— throwing a large cobble into the air and letting it fall upon his bare head. He had inflicted several severe but not necessarily fatal wounds when he was dis-covered and placed under restraint.

Of the 5,000 patent medicines of American concoction now in the market, 600 kinds are thought by the Boston Globe to be of real value. The trade amounts to \$22,000,000 a year. Of this \$10,000,000 is expended for advertising. The proprietors divide the profits of \$5,000,000 annual return. Elia Volpi, the Italian artist, is painting for the

Queen of Italy a beautiful fan, which is described as a marvel of elaborate finish. It is painted on kid leather, and represents the Queen surrounded by the Graces and other allegorical figures, with the genius of Italy in the act of crowning her. Of the commanders of the Army of the Potomac. none remain with the single exception of Gen. Mc-Clellan. Scott, McDowell, Burnside, Hooker, Meade, and Grant, who in turn commanded that army, are

dead. Longstreet is the only one of Lee's Generals

living. Jackson, Hill, Ewell and Stuart have also passed away. Across the water this country is styled the Yankee nation. It is not so long ago that everybody north of the Potomac was a Yankee to those south; but if one west of the Alleghanies were now so styled he would probably resent it. In New York a New Englander is a Yankee. In Massachusetts it is generally somebody from Maine, and in sections of Maine

it is the man who lives "way down East." a Yankee, anyhow? On the 7th of May, M. Dareste hung up an egg in a little bag, lying on its side, and marked the upper part of the shell with a little x. The 7th of June he et the egg down, still inclosed in its bag, into a saucepan of boiling water. When hard he cut the egg open. The yolk he found adhering to the membrane, not of the lower, but of the upper shell, and thus was disproved the common belief that the yolk

was heavier than the white, or albumen. The history of Frederic A. Gover, the popular inventor and experimenter in ballooning, whose fate since his recent ascent from an English town is shrouded in mystery, would make a fascinating romauce. His mind was original in a distinct degree; he had presence, tact and skill, all in his favor, and, although he had for the time retired from business, it is evident that he possessed one of those temperaments which could not long be satisfied without action.

The London Lancet regards the increased use of fruit in ordinary diet as one if the most salutary tendencies of domestic management of our day. The starchy and saccharine components of fruit while they are not equal in accumulated force to the more solid ingredients of meat and fat, are similarly use-ful in their own degree, and have the advantage of greater digestibility. Other advantages are local stimulation and the maintenance of a vigorous circulation, thus relieving skin and kidneys by transferring part of their excretory work to the bowels.

Sympathetic Bruises.

At the last meeting of the French Academy of Medicine, Dr. Brown-Sequard related a very remarkable instance of the power of sympathy which came within his recent observation. A little girl was looking out of a window in a house in the Batignolles a few days ago. The lower sash was raised, and the child had placed her arms on the sill. Suddenly the support on which the sash rested gave way and the window fell with considerable force on the little girl's arms, inflicting a severe bruise. Her mother, who was in the room at the time, happened to look toward the window at the moment of the accident, and witnessed it. She fainted with fright, and remained insensible for a minute or two. When she recovered she was conscious of a severe pain in both arms; and on examining the seat of it she was amazarms; and on examining the seat of it she was amazed to find on each arm a bruise corresponding in position to that left by the accident on the child's, though more extensive. Coming from a less accredited source such a story would only provoke a smile of incredulity; but Dr. Brown-Sequard's position in the world of science does not permit of this summary mode of disposing of a statement for which he vouches.—From the St. James's Gazette.

A Campaign Secret Given Away.

In the campaign of 1884 the two candidates for governor in a "pivotal" Western State arranged for a series of joint discussions. Both men were popular, both of fine appearance and were so well matched in mental force and as orators that the contest between them promised to be a magnificent one. For several weeks the scales balanced evenly. But one day the brilliant Republican candidate

came up alling. He seemed overcome and spoke laboredly. The next day he was even less effective. Later he was compelled to ask his opponent for a postponement of certain appointments, which was granted. Before the campaign ended he had aban-doned the field altogether.

Meantime the Democratic candidate continued his canvass, seeming to grow stronger, cheerier and more effective with each succeeding week. He was elected. One evening in December while entertain-

ing several gentlemen he said:
"I will tell you a campaign secret—which gave
me the election. With the opening of my campaign
I began caring for my liver. I knew that a disordered or torpid liver meant duliness and possible
sickness. I took something every day. When my
opponent began failing I knew his trouble to be his
liver and fall like prescribing for him, but forced if liver and felt like prescribing for him, but feared if I did so he might beat me! I grew stronger as the campaign progressed, often making two speeches a day. Even my voice, to my surprise, did not fail me once. All because Warner's safe cure kept me in A 1 trim." Ex-Governor Jacob of Kentucky, also made a campaign tour under precisely similar circumstances and says he kept up under the exhausting strain by most the course means. strain by use of the same means.—Rochester Union

In 75 cities and towns of Wisconsin, since the liquor license fee was raised from \$75 to \$200 a year, the number of saloons has fallen off 432. But the amount received for license has increased more than \$221,000.

A New Way to Pay Old Debts.

Shakespeare tells how this can be accomplished in one of his immortal plays; but debts to nature must be paid on demand unless days of grace be obtained through the use of Dr. Pierce's "Golden Medical Dis-covery." It is not a "cure-all" but invaluable for sore throat, brouchitis, asthma, catarrb, consumption, and all diseases of the pulmonary and other organe, caused by scrofula or "bad blood." Scrofulous utcers, swellings and tumors are cured by its wonderful alterative action. By druggists.

Judas Iscariot is defended by a Chicago lawyer on the ground that, in accordance with Christ's own teaching, there was no fault in proclaiming his identity, nor expectation that anybody could hurt

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 saultary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ilhealth. 1252 pages royal octavo, leather. See ad-

At Phyong Yang, in Corea, the hats worn by the poor women are baskets three and a half feet long, two and a half wide, and two and a half deep. The men wear a similar basket, but smaller. It requires both hands to keep it in place. Women of the better class wear a white cloak over their heads.

100 Doses One Dollar

Is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. It is an unanswerable argument as to strength and economy, while thousands testify to its superior blood-purifying and strengthening qualities. A bottle of Hood's Sarsaparilla contains 100 doses and will last a month, while others will average to last not over a week. Hence, for economy, buy Hood's Sarsaparilla.

Some railroad tickets were so cheap in Boston that the police looked up the source of supply finding that they came from a paper mill to which refuse from the printing office was sent.

Throw Away Trusses

when our new method, without use of knife, is guaranteed to permanently cure the worst cases of rupture. Send 10 cents in stamps for reference and pamphlet, World's Dispensary Medical Association,

There is talk in Cleveland of a process of making iron more directly from the ore than has hitherto been done, and thus considerably cheapening the

For several years I have suffered greatly from periodical returns of Hay Fever. At the suggestion of COVERT & CHEEVER, Druggists, I obtained Ely's Cream Balm and used a portion of it during a severe attack. I can cheerfully testify as to the immediate and continued relief obtained by its use. I heartily recommend it to those suffering from this or kindred complaints.

(Rev.) H. A. SMITH, Clinton, Wis.

The residence of an Omaha woman consists of an old organ box, with a dry goods box for an extension, and a broken milk can in one side for an oven.

Dr. Pierce's "Favorite Prescription" is a most powerful restorative tonic, and combines the most valuable nervine properties; especially adapted to the wants of debilitated ladies suffering from weak back, inward fever, congection, inflammation, or ulceration, or from nervousness or neuralgic pains. By

The English language is coming into use by the natives of India; and, owing to their sources of learning, they leave out and put in Hs like English-

The dry throat and parched mouth in the morning is a sure sign of coming disease. Fisher's Mouth-breathing Inhibitor forces you to breathe as nature has intended. See advt.

Edward Everett Hale relterates Bulwer's assertion that three hours of daily brain work is ample to get from a man the best that is in him.

"I have no appetite," complain many sufferers, Hood's Sarsaparilia gives an appetite and enables the stomach to perform its duty.

There are still public lands open to settlement in nineteen States and eight Territories. The prices vary from \$1.25 to \$2.50 per acre.

The soft glow of the tea rose is acquired by the ladies who use Pozzoni's Powder. For sale by all druggiste.

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The purest, strongest, cheapest and best in the world. (50 cts.) N. K. Brown's Ess. Jamaica Gin-ZOT.

The Mormon Church architect is named Augel, and he is a polygamist.

Does your father sucre? Fisher's Mouth-breath - ing Inhibitor will cure him also. See advt.

health depends largely on the condition of renders the partaking of needful bodily the liver. This organ is easily affected sustenance a matter of pleasure. Whenbecause of its sluggish circulation. When ever the appetite fails, you may be sure it becomes disordered, stagmant blood the stomach and liver have become deaccumulates in its venous system, causing ranged, and need to be corrected by the it to discharge inert or bad bile. Many use of Ayer's Pills. C. Danly, Belton, forms of disease result from its imperfect Texas, writes: "I have taken Ayer's Pills action, which deranges all the digestive for various affections arising from deand assimilative organs, and, through rangements of the liver and digestive these, impairs almost every function of organs, and find them to be a powerful mind and body. There is no

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way to insure the proper action of all is impaired a good cathartic medicine may the apparatus necessary to health, than aid you. Miss M. Boyle, Wilkesbarre, Pa., to aid the stomach and liver by the writes: "I use no other medicine than occasional use of Ayer's Pills. E. A. Ayer's Pills. They are all that any one Robinson, 151 School st., Lowell, Mass., needs." Dr. W. J. Talbot, Sacramento. says: "For a number of years I was Cal., writes: "The curative virtues of stationed in the tropies; and, while there, Ayer's Pills commend them to all judisuffered much from torpidity of the liver clous practitioners." Dr. Charles Alberts, and indigestion. Headaches and nausea Horicon, Wis., writes: "Last year I prodisabled me for days at a time, and it eured from you the formula of Aver's was only by the use of Ayer's Pills that 1 Pills, and have since prescribed them with

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Cathartic Pills. They stimulate the appe- the composition of Ayer's Pills. Dr. tite, assist digestion, and leave the bowels A. A. Hayes, State Assayer, Boston, in a natural condition." John II. Watson, Mass., certifies: "I have made a careful proprietor University Hotel, Chapel Hill, analysis of Ayer's Pills, with the formula N. C., writes: "For twenty years I was of their preparation. They contain the a sufferer with sick headache. I began active principles of well known drugs, taking Ayer's Pills, and quickly found isolated from inert matter, which plan is. relief. I have not had an attack of head-chemically speaking, of great importance ache for years, and attribute my freedom to their usefulness. It insures activity. from it to the use of Ayer's Pills." certainty, and uniformity of effect. Ayer's Jared Agnew, LaCrosse, Wis., writes: Pills contain no metallic or mineral sub-"I was cured of a grievous attack of stance, but the virtues of vegetable remedies in skilful combination." Ayer's

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Listen to Your Wife.

The Manchester Guardian, June 8th, 1883, says:

"Windows"

Looking on the woodland ways! With clumps of rhododendroins and great masses of May blossoms!!! "There was an

interesting group. It included one who had been a "Cotton spluner," but was

DOW SO Paralyzediii

That he could only bear to lie in a reclining nesition. This refers to my case. I was first Attacked twelve years ago with "Locomoter

Athry' (A paralytic disease of nerve fibre rarely ever cured) and was for several years barely able to get about,

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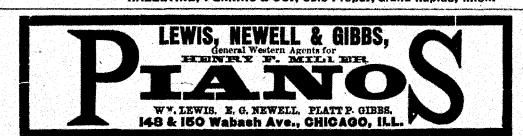
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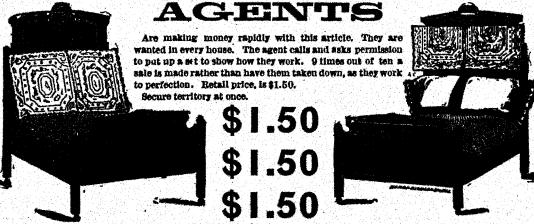
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Young.

The author, in his preface and introduction, says: "This volume has been prepared to fulfil the promise recently made to the public of a Manual. OF PSYCHOMETRY—a work to introduce the subject to the general reader—not an etaborate memoir for scientists, which need not be offered until it is called for. As a science and philosophy Psychometry shows the nature, the scope, and the modus operandi of those divine powers in man, and the anatonical mechanism through which they are manifested, while as an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, physiology, biography history, paleontology, philosophy, anthropology, medicine, geology, astronomy, theology and supernal life and destiny. Granting, as this volume will show, that Psychometry gives us the command of all these sciences, it is apparent that the introduction of Psychometry must prove the dawn of a new era is science, philosophy and social progress, more important as to human enlightenment and elevation than all the arts and sciences heretofore known to the skillful and learned."

Letter from Dr. Samuel Watson.

To the Editor of the Religio-Philosophical Journal

Having returned from a camp meeting tour, I propose giving you a few notes. After lecturing two Sundays in Cincinnati, and dedicating their new Hall, on the following Wednesday night I left for Cassadaga, via Chautauqua. Having never attended a camp meeting there, I supposed I would be among strangers, but I found many whom I had met at other places years since. This is a most lovely place, nearly surrounded by a beautiful, clear lake, within a few steps to the railroad, all the trains stopping there. There are about seventy "cottages," the most of them two stories high; others were going up with great rapidity. I was delighted with the place and people. Their auditorium is one of the finest I had ever seen. The lectures and conferences were of a conservative character, everything working harmoniously. I stayed four days over my time because I was so much pleased.

I see by your correspondent "Grapho," that this pleasant state of affairs was somewhat changed by "an ex-minister who made very extensive and uncharitable,—not to say unjust criticisms upon the church. Remonstrance was made against such treatment of an organization which has played an important part in the development of the race." am much gratified that your correspondent gave him, and all such, a just castigation for such sentiments, which have been too frequent.

The time has past for tearing down and building up nothing, as has been the course pursued by some public speakers. It has been that policy which has caused much of the antagonism that we find among the churches to Spiritualism. It should be conservative, firm, but charitable; more constructive and less iconoclastic. It is not the destroyers, but the builders that lead mankind onward and upward to higher ideas. cannot see how any intelligent Spiritualists can be anything but liberals in the true sense of the word. They should claim nothing for themselves that they do not concede to all others, the right to think and speak their sentiments freely; and yet I have found much illiberality among Spiritualists. This spirit, I think, is rapidly passing away. A more conservative influence prevails wherever I have been this summer, than I have ever found in other years when I have visited the camp meetings in the North and East.

My next engagement was at Neshaminy Falls, twenty miles from Philadelphia. Hav-ing fectured in that City of Brotherly Love 76, and in May 78, and attended their first and third camp meetings, spending two Sundays each time, the latter filling Mrs. E. L. Watson's engagement besides my own. have more acquaintances there than at any other place. Here I spent ten days very pleasantly. I know no Association better organized and officered than the first one at Philadelphia under whose auspices these meetings have been held; nor have I ever seen larger audiences than at these meetings. Their seven years' lease expires this year. and they expect to get a more eligible location and build more commodiously than they would have been justified in doing here.

There is an independent feature being rapidly developed at these meetings, which, think, will be the means of convincing thousands of the truth of Spiritualism. allude to those who have the gift that Paul says we should covet,—the "discerning of spirits"—those who have the gift of clair-voyance and clairaudience, which means they see with their spirit-eyes and hear with born into the Spirit-world -misnamed death. E. V. Wilson was one of the first; J. Frank Baxter and others soon followed. Now we find them at all the meetings.

Mr. Charles Nelson, a young man and a new medium from Philadelphia, followed me after my lectures, and gave scores of tests scattered over a large and interested audience; nearly every one was recognized as true to the letter as to names, dates, descriptions and relatives. I will mention one given to me by a Mrs. Partison publicly. She said, "I see by you an old preacher who says he died in the pulpit, and that he had a son who was lost on the Mississippi river. His name was Bryant; he was a Cumberland Presbyterian minister." I stated that I did not recognize the parties. Last Sunday I attended the C. P. Church, and made inquiries, and found he had a daughter there, and she stated her father had fallen and died in the pulpit, and her brother was lost

on the river.

I was at New York three times—happened there the day before Grant's funeral. I spent the evening pleasantly with Prof. Kiddle and family. I stayed to see the procession on Saturday; in the afternoon went to Neshaminy Camp Meeting. On my return I spent two days and nights with Dr. Crowell, then took the Fall River boat for Boston.

Dr. Wellington took me to see the Spiritual Temple. It is, indeed, a grand structure, surpassing even the descriptions I have read of it. Mr. Ayer, the liberal donor of the \$250,000 to build it, is a model man and medium. He called and spent some hours with us at Dr. Wellington's. He is a much younger man than I had supposed—open, frank and genial. The Spiritualists should supply the means to furnish that magnificent edifice, which is an honor to our cause, and is destined to wield a most salutary influence upon the public mind, not only in Boston but throughout the country. Every author of spiritual books should devote one at least of each to the public library, which is located in a magnificent room. I will gladly avail myself of the privilege of thus doing. Its location is in the most eligible and fashionable part of the city. It is among the finest churches, and surpasses, I think, any of them in architectural taste, beauty and general arrangement for the purposes for which it has been erected. It is to be dedicated dur-

ing this month. My next engagement was at Onset Bay. Though I had been invited there previously, I had never seen my way clear to attend any of their meetings. Though I had read with interest descriptions of the place and surroundings, it surpassed them all. There are about 150 acres surrounded by salt water. The island seemed to me to be in the shape of a high shoe. Nature has done all that was necessary to make it one of the most lovely places I have ever seen. There are about 300 houses (called cottages) nearly all two stories high—some of them more. Most of them face the bay. The ground is laid off in streets, avenues, alleys, etc., to suit the land and water. Every thing is on a magnificent scale. Order and system mark every arrangement in detail. I was told that some sixty families spent the winter there.

It being surrounded with salt water keeps it much warmer than at Boston 521/2 miles distant. Some ten years ago 100 persons paid \$50 each and bought the 150 acres then a wilderness; now the land sells there as high as in most cities. Hotels, stores, in fact, almost everything in a city is to be found at | we should not rest until this wrong is right- "The lights were lessened, but not so much Onset. It now stands, and will I think ever | ed and until the names of Cain and Abel are | that we could not see; and in a few moments

remain at the head of the list of spiritual

camp grounds. I must not omit to mention Wicket's Island out in the Bay where Mrs. Dr. Cutter has her medical establishment. This must certainly be as healthy a place as can be found. The bath houses scattered all around, show how the people enjoy this healthy luxury. I walked all around the shore, and on my return to my pleasant home at Mr. Peabody's, I said to his "better half" as the Queen of Sheba said to Solomon, "the half has not been told" me. I left Sunday evening after lecturing. I per boat to New York, and on to Look-

out Mountain Meeting. The railroad not being finished there, the audience was not large. They are at work on it, and we hope next summer to have a grand meeting there. Memphis, Tenn.

STATUS OF CAIN.

A Defense of Cain by a Prominent Lawyer.

The status of Cain in the normal world has been decidedly low for some centuries. It is perhaps an encouraging sign of the advance of humane sentiment and the development of keener sensibilities that one of the ablest lawyers of Boston has, out of pure love of the subject, undertaken the task of setting Cain's record as a man and a citizen in a better light before the world. The historian the other night listened to this distinguished advocate's informal but earnest plea in behalf of Cain.

"There is," said the lawyer, "no more clearly marked evidence of the progress of our civilization than the clemency which is to-day extended to persons accused of crime. Every safeguard is thrown around them at the time of trial, counsel is provided, witnesses paid, all opportunities for defence afforded and if the price of a sufficient forded, and if the prisoner is of sufficient public note experts are provided in case the prisoner or his counsel should desire to offer

proof of insanity. In this view, it may be regretted that the revisers of the Bible were not in sufficient accord with the modern spirit to go outside their strictly literary duty of translation and revision into the domain of fact, and review some of the severe judgments pronounced in the scriptures, with the purpose of redeeming long abused names from possible injustice It can hardly be doubted, for instance, that the evidence upon which Cain has for centuries been adjudged a murderer would not for a moment sustain an indictment in a modern tribunal of justice.

"A review of the case in the light of mod-ern criminal jurisprudence is but a tardy act of justice to one of the earliest pioneers of our race, whose descendants have a right to be relieved from the odium resting upon their

family name. "In the first place, it must be conceded that the accused was denied the protection of that bulwark of Anglo-Saxon freedom, trial by jury. This alone should relieve him of infamy, from the aggregated powers of all the States of the Union, the United States of America, and the government of Great Britain and Ireland and Empire of India, which last would presumably have jurisdiction in this case, could not to-day find him guilty of murder without trial by his peers. Shall we be more severe with our forefathers than we are

with ourselves? "It is not possible that the evidence could have sustained the burden of proof beyond a reasonable doubt. According to the indictment, which is contained in the fourth chapter of Genesis, it is not claimed that any person saw the set area for the set area for the set area. By the following dispatch was received and his sudden disappearance from his set area for the set area for the set area. The following dispatch was received and his sudden disappearance for his set area for the set area for the set area. reasonable doubt. According to the indict-ment, which is contained in the fourth chapter of Genesis, it is not claimed that any perthe Mosaic statement, which does not appear to have been made under oath, that Cain rose up against Abel his brother and slew him,' there is no scintilla of testimony of guilt. There was no confession. Cain, when asked where Abel was, replied, 'I know not,' and indicated a readiness to leave and assume his duties in the new world by adding the inquiry, 'Am I my brother's keeper?" Not another word is there by the accused which could be distorted by the most ingenious of prosecutors into a confession. Only the afflicted man, laboring under the weight of condemnation united with grief at the loss of an only brother, groaned, My punish-

ment is greater than I can bear. There was no opportunity for him to prove an alibi, because, as a tiller of the ground, he might have been in a remote spot, and the sparsity of population made it impossible for him to have witnesses of his presence elsewhere. Nor is it even probable that he was able to secure the services of counsel. The census at that time only included Adam, Eve and Cain, Abel being dead and Seth, the next son of Adam, not having been born until some years later. It is not probable that either Adam or Eve could have acted as counsel for Cain in this cause, in which they had so personal an interest. It is safe to say, therefore, that he was condemned without a proper hearing before his peers and without an advocate. It is considered, too, by modern criminal jurisprudence, that, to convict the accused, he must be shown to have knowledge of the nature and probable result of his act. It is in the nature of things that Cain should not have known what death was, or how produced. None of his family had died at that time, and such a thing as death or a funeral was entirely new to him. Modern art has recognized this truth, and in a noble and just picture Cain is seen standing over the dead body of Abel wondering at the change which has transpired. Shall the deliberate judgment of

mankind be less just than its art? "Still again, there is no reason to believe that the possibility of emotional insanity was excluded by the defence. Cain's offer-ing of fruit had been slighted, while Abel's lambs had been looked on with favor. Possibly the younger brother, with the levity of youth—and at this distance of time who shall say—had jeered and taunted the elder into a state of ferocity often accepted in our courts as emotional insanity. The fact that the disease left no permanent trace of its existence is a circumstance which often, perhaps usually, is an incident of the modern instances of emotional insanity.

"I would not advance the proposition that Cain was innocent, but for the beneficent presumption of law that every man is presumed to be innocent until he is proved guilty, and proved guilty Cain has never been.

"Our civilization is of but little credit un-less the present generation does what it may to atone for the injustices of the past, and certainly this brand upon Cain, older than Christendom, calls for expiation. We should not advise a statue, for this might prove but another stigma. A poem in his honor might bring upon him but added reproach, and thus fall of its purpose. Perhaps the best way to secure lasting reparation will be to organize a society with a prominent list of honorary officers who shall dine and orate at frequent intervals at the expense of associate members. Whatever plan shall be adopted

coupled in the popular mind and in nursery tales with the same significance as attaches to the names of David and Jonathan, or the names of Damon and Pythias."-Boston Even-

SOLOMON VALLEY CAMP-MEETING.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of the Solomon Valley held their annual camp meeting at Delphos. Kansas, beginning Friday, August 21st, 1885.
The meeting was formally opened Saturday, at 2 P. M., with an address by J. M. Waterman, of Hamburg, Iowa, subject: "Man the Arbiter of his Destiny, and not a Creature of Circumstances." In the evening the meet ing was addressed by Mrs A. L. Lull, of Topeka, upon the subject of "The Ideal and the Real." Sunday morning an organization was effected, and the following officers elected: Dr. A. D. Ballou, Delphos, Pres.; Joy N. Blanchard, Delphos, Vice Pres.; J. M. Waterman, Hamburg, Iowa, Sec.; Mrs. A. M. Lewis, Salem, Kan., Ass't Sec.

The morning discourse was delivered by Rev. Sophie Gibb, pastor of the Universalist church at Decatur, III.; afternoon address by C. L. Lewis, of Salem Kan., entitled "The Rise and Fall of Man." In the evening, on account of an approaching storm, the regular discourse was deferred, and a conference meeting held instead. After several short speeches, Mrs. Lull gave tests and readings from the platform, the greater number being verified upon the spot, and all subsequently announced as recognized to be true.

Monday morning.—Conference and experience meeting, at which many interesting experiences and reminiscences were brought out. Afternoon.—Address by Joy N. Blanchard, of Delphos.

Evening.-Address by Dr. A. Ballou. Tuesday.-Forencon.conference: afternoon, very profitable fact meeting. In the evening, after a beautiful and inspiring invocation by Mrs. Lull, John Dickson, of Salem, Kan., addressed the meeting.

Wednesday morning and the forenoon spent in conference and fact meeting; afternoon, address by Prof. D. C. Seymour, of Clyde, Kan. upon the subject of "Religious Intolerance." In the evening Mr. Page of Beloit, Kan., gave a short address, followed by Millard Blauchard, of Delphos.

Thursday.—Greeting was sent to the Lake Pleasant camp meeting. The forencen was spent in conference and fact meeting; afternoon, address by J. M. Waterman, subject: "The Irrepressible Conflict." In the evening a short address and exhortation was delivered by Fran Comfort of Pleasant Valley. livered by Ezra Comfort of Pleasant Valley, after which Mrs. Luli followed in a short address upon the "Philosophy and Phenomena of Spiritualism," and a beautiful poem from spirit Alice Carey. She then gave tests from the rostrum, all of which were recognized and admitted to be correct.

Friday.—It was voted to locate a permanent camp at Delphos. Afternoon, address by Millard Blanchard, followed in the evening by Joy N. Blanchard.

Saturday.—Very interesting fact and experience meetings occupied the time until noon. Afternoon, address by C. L. Lewis. In the evening, a storm threatening, the time was used in conference.

Sunday.-Conference and fact meeting during the morning hour. Forenoon, poem by Mrs. Lull, entitled "The Beautiful Land."

LAKE PLEASANT, MASS., Aug. 30, 1885. To the Spiritualists of the Solomon Valley:

Lake Pleasant returns greetings, and wishes yo abundant prosperity and spiritual advancement. JOSEPH BEALS, Pres.

Mrs. Lull then gave a short address upon the "Evolution of Thought." The President, Dr. A. D. Ballou, then followed with a parting address, bidding the assembled multitude good-by and God speed. This virtually closed the camp meeting. Fully 5,000 people were in attendance upon this, the closing

Monday morning the campers on the grounds gathered around the rostrum and participated in a parting conference and fra-ternal handshaking, renewing vows and pledges of affection and remembrance which shall forge connecting links between the present and future gatherings of this sort, and binding all in closer union of spirit, as they radiate from this one common center, and plunge into the turmoils of daily life. By the middle of the afternoon the tents were all struck, and the busy camp of the day be-fore, with its five thousand people, had dwin-dled to a "baker's dozen" who were waiting for the evening train to bear them homeward. Thus closed the most successful camp meeting ever held in the Solomon Valley. The utmost harmony prevailed throughout the entire session of ten day. Prof. T. C. Vine and wife, of Chicago, furnished most excellent music for the occasion, and added greatly to the pleasure of the meetings.

A. D. Ballou, M. D., Pres.

J. M. WATERMAN, Sec.

INDIAN MAGIC.

Abridged from "Cassell's Saturday Journal," July 18.) "I was travelling through Anam, with a party of German officials, when we stopped one night where a number of magicians were resting. There were six, four men and two women, all small, except one who was gigantic. I made their acquaintance, as I was then interested in legerdemain, and won their good-will. They were eager for me to show my skill. I did so, but in every case they caught me and laughed at my efforts, excepting in one trick—the 'Pharaoh's ser pent,' so much in vogue some years ago.
"After I finished, the doors were closed, and

only those admitted who paid a small fee, and soon, the apartment being filled, the magicians began. The audience sat on the floor around them so that the performers had no way of concealing themselves or of hiding anything. At their request I satisfied myself that they had nothing about them. Then one of the women stepped into the inclosure, the rest remaining behind the spectators. The light was now lessened, and the woman's face became gradually illumined by a ghostly light that extended quickly over her entire body. She then moved round and round, uttering a low murmuring sound, gradually quickening the pace until she whirled about like a top. Then the light that had clung about her seemed to be whirled off and assumed a pillar-like form beside her; then she stopped, turned, and began to mould the light with her hands until it assumed a form, with face and headgear. She next called for a light, and all the candles being relighted, there stood a stranger, native, seemingly evolved out of cloudland. He stepped forward and grasped my hand; his hand was moist, as if with perspiration.

the new figure began to fade, soon assuming | ing along the road not thinking of the thing the appearance of a pillar, or form of light, | just then, when a tall, thin form, too large and then, attaching itself to the woman, was seemingly absorbed into her form. All this was done before, at least, fifty people, and not ten feet from myself. The woman ap-

peared exhausted. "The gigantic man next took his place in the ring, and, handing a sabre to me: 'In five minutes I wish you to behead me.' I objected, but he said it had been done many times; so I finally agreed. In the dim light he twisted himself about, grew perceptibly smaller, and finally stood before us so gauzy that I thought I could see through him. The five minutes past, I took the sabre and struck his neck a light blow, when, to my horror, the blood spuried, and the head fell upon the floor; then the body stooped, picked it up, held it in the air, and then placed it upon the shoulders. Full light being restored there stood the giant grinning.
"The blood? That had faded away. All

the party had now stepped into the ring, and began to chant and move about. In a few minutes they ceased, and we observed that one was missing though no one saw him go A moment after, the whirling was repeated and another was found to have disappeared and so on, until in fifteen minutes only the giant was there. More light was now called for. a noise was heard at the door, and on its being opened there stood the five! That ended the performance for the night. I sat up well into the morning, trying to make out how it was done. The natives said it was magic, and I began to think that was the easiest way out of my difficulty.

"The following day another performance was given at mid-day. The glant, as I call him, caused the audience to sit on a grass plat, leaving a circle of about twenty-five feet across, and in this the magicians took their places, the giant opening proceedings by taking a roll of ribbon, and, by a dexterous toss, he sent it up fifty feet or so, when we saw a hawk dart at it and carry it up higher, until we nearly lost sight of it. It then seemed to enter a cloud; but from the cloud came sailing down the ribbon first a dog, then a snake that wriggled off the moment it touched the ground, but was captured by the men; then a larger object came sliding down, and one of the women, leaping forward, received and held out to the crowd—a laughing native baby. The giant had all this time held the end of the ribbon; and, letting it go now, it seemed to disappear in the air; at any rate, we saw it no more."-Light, London.

Apparitions which Startle Moorestown, N. J.

The usually quiet and unrufiled tenor of the village of Moorestown, N. J., has lately been aroused to the highest pitch of excitement about a ghostly apparition which has appeared at unequal intervals along the railroad just above the East Moorestown station. A short time ago, when the fast train from Long Branch was dashing down the road, the fireman noticed something white just ahead of the train. The fireman said it did not jump off on the left of the train, and the engineer said it did not get off on his side. Both thought the train had run over a man. It was stopped, and a thorough search was made for the mangled remains of the victim. The station employes and some citizens walked along the tracks and carefully examined the

telligent lady of Moorestown, and her sister walked over the track at this point a few nights aftewward. She said: "We were walking slowly along, and I was never thinking of ghosts. I suddenly cast my eyes to the right and cried ont: 'Oh, my! look there! What is that?' and my blood stopped in my veius, and I was paralyzed with fear, for right in front of my stood a tall thin fear. right in front of me stood a tall, thin figure, dressed in black, with a crape veil over its face It must have been nearly seven feet in height My sister said: 'Oh that is some widow: but it suddenly whirled away with a whizzing noise, like pheasants make with their wings when they rise and fly away. Then my sister was frightened, and we both went down town. I met my brother and told him all about it. He said we were cowards, but came back with us to the place where we saw the ghost. It was quite light, as the moon was just breaking through the clouds. When we arrived at the place, my brother saw it, too, and started to run after it, but it suddenly vanished. It did not seem to have any feet, and, though I don't believe in ghosts, it was the queerest looking thing I

The same night Mrs. Cassidy saw the ghost it appeared to others. It has been seen many times since, and probably one-fourth of the population of Moorestown have gone up the track, well protected, to satisfy their curiosity as to the reality of the ghost. Aaron Burr, the town constable, went out to tackle the weird visitor one dark night. He was certain he would prove the mystery a hoax. Armed with a six-shooter he walked up and down the track anxious for an interview. He met suddenly the object of his search, and bravely banged away at the mysterious object which confronted him. He says it suddenly transformed its shape from a tall, black ligure to a peculiar looking white dog and vanished in the bushes. Tom Cassidy, Louis Certain, Tom Marange and William Budd, four incredulous citizens, concluded to ferret out the mystery and bravely face the foe. One night, after coming from their work on the railroad, they visited the haunted spot, determined to shoot the rascal who would perpetrate such a humbug on the communi-Tom Cassidy described their meeting with the ghost as follows: "We were walk-

just then, when a tall, thin form, too large to be a man's, stood in front of us. It was dressed in woman's clothes, and its face was draped. It wore something on its legs that looked like gum boots, and its tall form swung to and fro like the boughs of trees when the wind blows through them, and made a similar noise. Louis Certain yelled out: "My God! Is that that ghost?" Then Bill Budd drew a revolver, and he ran a square, following it. He could not get nearer than ten yards to it, and when he thought he was gaining on it it suddenly disappeared in the weeds. The strangest part of the affair is that the ghost ran along the sandy road, and when we afterward examined the road not a track or trace of one could be

found. William Budd said: "I am a very fast runner, but I couldn't keep up to that thing. I don't believe it is human for it does not run like a man. I wanted to fire at it when it ran away from me, but the other fellows told me not to shoot, and then, when I was going to draw and fire, the infernal thing disappeared. I never did believe in ghosts, but

that is one."
Some of the citizens say that just two years ago a similar apparition, clothed in white, was seen at the same place. It manifested itself to a great many in the community, and some think it only a reappearance of the old ghost clothed in black.—Boston Herald.

The Convention and the Congress.

The two Conventions, the one at Albany, . Y., Sept. 11th. 12th and 13th, and the other at Cleveland in October, are both for the same purpose, the creation of a vast interest and enthusiasm in the work of Liberalism throughout the United States and Canadas. It is to be hoped that as many as possible will attend both Conventions, for the one will not be a repetition of the other, but an evolution and advance. The noble impulse which we shall all receive from the Albany Convention will be carried on to the Congress at Cleveland for practical activity. At Albany will be displayed the intellectual wealth and resources of the Liberal party, and these will convince the world of the intensity of our determination, and the moral power which we represent. We shall obtain a recognition never yet accorded to free thought principles. With the interest thus created, and the attention of the public universally attracted, our own forces made more compact and enthusiastic, the stream of effort will flow on to Cleveland with accumulating influence. The Congress in October will be pre-eminently the meeting for action; for the adopting of the best methods of work, and the pushing forward of the campaign for the coming year with unprecedented activity. We need a grand rally at both Albany and Cleveland in order to fully meet the precessition of the order to fully meet the necessities of the hour. What we need above all things is acquaintance, fellowship, corps de esprit, the magnetic powers of comradeship, the individual conviction blended with the universal inspiration. These gatherings are to develop and express the spirit of fraternity, to cultivate the humanity of our movement, and to mold those many-sided agencies that shall hasten the new integration of mankind on the basis of liberty and science. Those who cannot go to one will surely make an effort to go to the other. Many of our Eastern friends can only go to Albany, many of our Western friends can only come to Cleveland, but we hope that as many as possible from East and West, and North and South will attend both Convention and Congress. For a w weeks we have given special labor to the Albany meeting. Its success is now assured. There will be a noble attendance of Liberals. Four weeks after this Convention will be held the National Congress. From now on with the splendid impetuosity of movement which we shall acquire at Albany, we hope that all will join heart and hand for a Contract of Victoria and Mand for a Contr gress of Liberals at Cleveland, which shall speak the most important word of the day for human advancement. 33 Clinton Place, N. Y. SAM'L P. PUTNAM.

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