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L. O. Draper

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

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

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A PSYCHOLOGICAL EXPLANATION.

Offered for the Shortcomings of Mediums.
Remarks Through the Mediumship of Mr. J. Clegg Wright at a Private Gathering Held at Hon. A. H. Daley's Cottage, Lake Pleasant Camp, August 14th, 1885.

[Reported for the Religio-Philosophical Journal by James Abbott.]

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 environment 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 remarks.

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 senses 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 thickness. 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 insects have tremendously large perceptive faculties. They sense nature where you cannot touch it at all. A common house-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 nature in her ethereal modes of action you would sense 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 clairvoyance 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-

sciousness must pass through the sensational faculties. Well, now, wherever there are sensational faculties, there is consciousness, and the sensational faculties limit consciousness, and this sensational consciousness in the lower animal form is more limited in its detective range.

I want you to understand this idea completely. It is a very subtle and difficult thing to explain, and if I am guilty of circumlocution it is because I want you to understand me. Consciousness sensing 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 sense in length, breadth, thickness and color; a power to classify. Comparison as a reasoning power in the mind implies a capacity to comprehend 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 impressions.

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 faculties. 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; 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 expression of every creature that you can find 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 perfect 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 in nature as another part of the cause actively associating or co-operating with one another, produce the manifestation of organic, vital power which you see in the world today.

Well, this is what I have to say: not what I 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 I 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

man developed the embryo child, it was done unconsciously. 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 consciousness 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 by Byron that his intellect 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 Caesar. 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 if its vigor is kept up, its organic faculties may from sheer exhaustion cease to be active. Then there is an unbalanced condition in the passions, and passionate power will then be strongest. To show you what I mean, 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 passionately 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 physical 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 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 sensation 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 cerebral 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 an abnormal mental activity.

This question is the curse of modern Spiritualism. It goes to the very root of the social problem. Men and women in their ignorance could not understand why as mediums and public teachers they had such intense longings. They thought they were not suitably mated. The doctrine of tendencies and developmental concentration, and all that kind of madness, came into the movement 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 contemptible way to build up the moral, spiritual 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 effort.

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 self-esteem 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 combativeness, you would have sarcasm and ridicule as the predominant feature of the control. So that in a spirit returning to this life, its involuntary character acts upon the psychology of the medium in proportion to the development of its power as an individual 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 eventually be small, there will be nothing inspirational in relation to history. If causality be 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 be 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 inefficiencies of conjugal relations, the inharmonious 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 responsibility 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 own words:

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 hard, and said, "Go to Mrs. Maud 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 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—said "Eugene." I said, "I am here." The voice said, "Oh! my darling. Here, Eugene, I 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 Hubbuba." That was what we used to call 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 séance, 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 séance. 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 shades (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 \$600,000.

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 Scollism."

To the Editor of the Religio-Philosophical Journal:

Under the above heading Dr. Joseph Rodas 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 quoted 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 plastic 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 relation 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 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 power 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 telescopes 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 "scollism." 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 sledge-hammer 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 aimed. Here is another one of the cotton 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 opponent. Four times he uses the word "scollism," and through his article occur the following expressions in which he indulges from a 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-

demned by writers on solar physics. Now, 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 narrower 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 fiery 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 produce very little or no heat, while the rays falling directly upon the face of the lens will produce intense burning? 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 positive 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 elliptic 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 1 1/2 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.

The Sixth Sense Viewed From a Scientific 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 science 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 machine. 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 terminal of the different nerves merge in the brain matter. A tumor in the visual centre destroys the sight; a lesion in the auditory centre destroys the hearing; and injury or

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 ordinary 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 surroundings. 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 doubt affect all the animalcula 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 were 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 visions. 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 pain.

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 these 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 can understand what a clumsy instrument

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 falls 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 wonderfully 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 investigation 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 subsequently restored to his former consciousness by a blow on his head from a foot pad. You conclude with the remark that philosophers and metaphysicians are baffled in their endeavors to "solve the problem." This remark prompts me to offer a few suggestions, and first, let us group together other facts related to this seemingly strange manifestation 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 inflammation, 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 consciousness 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 shriek and fell into a fit of catalepsy. The family physician, the same who attended her during the first illness, 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, saying: "No, that is not my child; I mean my little baby."

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 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 following 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 paralysis."

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 unconsciousness, 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 other 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, intelligence, 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 immortality 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 highest plant to the towering oak that defies the fierce tornado; I see it at every stage, from the intelligence of the twilight moat to that of a Newton or Humboldt. Descending in the scale of intelligence, I find that mind disappears contemporaneously 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 gamblers.

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 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.

Woman and the Household.

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.

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 matter and bleed, are healed with the healing which night has shed.

Let them go, since we cannot re-live them. Cannot undo and cannot atone.

Here are the skies all hushed brightly. Here is the spent earth all reborn.

Every day is a fresh beginning. Listen, my soul, to the glad refrain.

Here are the skies all hushed brightly. Here is the spent earth all reborn.

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.

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."

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."

Again, how wide and sweet are these views upon religion: "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."

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 Hydeborough 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.

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

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 within 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.

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 describing? 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."

"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."

"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, of all science, of all life, in fact, is that human 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 best, 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 happiness 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 loyal to every relation, and lifted it into something better than angelic. She lived and she inculcated living 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.

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 Andrea Hope, and The Siren's Throat, 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 Logic; 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 Hydeborough 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.

CHAUTAQUA YOUNG FOLKS' JOURNAL, (D. 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-PHILOSOPHICAL 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 the descendants of Noah, beginning with the dispersion 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 times.

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 manner. 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 LITERATURE. Part II. New York: John B. Alden. Price, paper cover, 15 cents.

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

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 Railroad. 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. 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 fifteen cents sent to O. W. Brown, 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 front of their neighbor, and as she was passing 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, she 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 companion beheld themselves of some article to be procured from the lower part of the house, and as its exact location was known they descended without a light.

In returning, just as the young gentleman placed his foot upon the landing at the head of the stairs he felt beneath it a yielding substance, the shape of which was so clearly defined that he exclaimed: "Why, aunt, 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 proceeding a light, 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 beds.

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 phenomena 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 facsimile 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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On the Niagara Falls Route. FIVE times a day one may see a throng of travelers gathered within the walls of the Michigan Central Passenger Station, at the foot of Lake Street, in Chicago, as the hour approaches for one of the finely appointed express trains of this favorite line to start on its rapid journey to the rising sun. All classes of the population are found there, and representatives of every nation and every people of the globe; but in the summer time, from the first appearance of electric light and heat, the predominant element is the summer tourist—quiet, well dressed, intelligent, knowing the best places to visit, and the best means of getting there. For the American, man or woman, or a traveler and his family, and finding himself or herself at that wonderful center of learning life and industry, the Garden City of the Lake, goes eastward by the Michigan Central, to the Niagara Falls Route, to the most beautiful places of natural beauty and grandeur, of health and of trade, that crowd the eastern and northern portions of our country. The pyramid of baggage rapidly disappears, at the entrance of the spacious baggage car; the uniformed conductor shouts "All aboard!" the iron horse snorts as he leaps forward toward the Mountains and the Sea, and off we go.

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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 obloquy 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 descending 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 accented 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 arrived 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 at court in Trenton, and the affair made a great noise throughout the colony. The Judge" (whom the Memoir represents as "a disbeliever in revelation" and unfriendly to such preachers as Rowland) "charged the grand jury on the subject with great severity. After long consideration the jury returned without finding a bill. They were angrily reproved by the Judge and ordered 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 Messrs. 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."

But the memoir goes on, with somewhat superfluous intimations perhaps, to say: "The spirits hostile to the spread of the gospel were not however so easily overcome. An opportunity was now presented for inflicting

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; that 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 court-house, 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 his innocence, all the persons who were with him being indicted. And yet it appeared in the evidence that on the day of the robbery he preached in some place "in Pennsylvania or Maryland." Is it probable that he had no hearers on that occasion but Messrs. Rowland, 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 disgraceful 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 put to shame the gospel—on which the Memoir dilates with more emphasis than we have cared to repeat—he would neither go nor send for such witnesses! If this was the kind of faith in God which he lived and

preached, the man was a fanatic and without 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 endorse it. The "subsequent spiritual cutting off of his toes" we will take up in a future number.

Helen Hunt Jackson.

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 valuable 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 perplexing.

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 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 an effect.

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 live on 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 fifteen 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, which was partially restored by the sudden shock which the fright produced. The lady

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 \$1,615,710.

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 lost.

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. 24 Willard Place, this city.

James Abbott, JOURNAL reporter, returned from the East a few days ago. He "took in" the Lake Pleasant camp meeting, absorbed the full benefit of the eastern air of influence, and comes back realizing that no place in the world excels Chicago as a summer resort.

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 blarney stone 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 difference 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 treatment.

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 deeply ignorant to comprehend the simplest elements of doctrine.

Printing used to be called the black art, and the boys who assisted the pressmen were called "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 I, Aldus Manutius, printer to the Holy Church and the Doge, have this day made a public exposure 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 pastor who has been 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 deck 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 its session Sept. 10th, in New York City. Resolutions were passed asking the Legislature to re-enact the medical statute of 1844, 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 case of somnambulism is reported from Tramore in the County of Wexford, 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 depth of fourteen or fifteen feet. The fall apparently 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 hotel, where he found the young man's luggage, gold watch and chain, and over £15 in cash.

Lady Burdett Coutts owns the smallest pony 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. 2910 Indiana Avenue, Chicago, where she gave a most satisfactory concert by her teachers, at the opening on the 10th inst.

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.

A pessimistic account of the forest destruction 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.

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, pastor of the Swedish Church at West Hartlepool, sends us the following interesting account of a recent attempt to investigate the so-called spiritualistic phenomena:

About ten years ago I visited several spiritualistic seances in Boston, Mass., but did not consider 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 every thing 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 seances 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 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 satisfied. 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. With the editor's kind permission I here give the Rev. Mr. Frost's description of this seance 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 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.

J. A. Dalen, pressing his right hand on my wife's left hand, and on the left of the Rev. Mr. Dalen was Mr. Eglinton, pressing Mr. Dalen'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 of 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 closely 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 examined, were laid on the top of the table, 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 c'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 at the very quick writing and the appropriateness of some of the answers, and that we are persuaded that no underhandness 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.

General News.

The iron industry of Gloucestershire, Eng., is reviving.—All the saloons are closed in Grayson County, Texas.—The Southern Minnesota 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 Iniquitous 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 waiting-rooms 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 Georgia to tax the base ball players.—A tablet with a back to it like an easel 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 California says, are to be found in the high Sierras.—Out in Yuma, A. T., the people, a few weeks ago, panted for life under 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 schools, only one of last year's "school-ma'am's" remaining. The rest have all married or are engaged.—Electrical experiments on the heads of guillotined murderers have

too much the fashion of late. Last week a 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 \$1,000 worth, it is said, were "lost" from four farms, and all the returns are not yet 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 savant, 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; in Baltimore there are 17,000 more women than men, and so on in several other of the 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 coconuts in the prohibition towns of Kansas, and the milk in the coconut 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 particularly, which 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 reproduction 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 purpose.

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 Book Co., in this issue of our paper. We can recommend this company as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 10, 1885.

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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.

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The Record Book. A book for Societies about forming, and contains the Declaration of Association, and By-Laws and Record. These are followed by blank sheets upon which to record the names and will be found to be just what is wanted, and will save much time for those forming the Society. Former price \$1.50, now offered at 75 cents.

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

Voices from the People, AND INFORMATION OF VARIOUS SUBJECTS.

Invocation.

Oh God, enfold my soul in thy great palm... Let thy peace brood o'er me as a dove... My soul had wandered far from thee... As mountain streams flow toward the sea... For what is left if thou art won?

Letter from the Pacific Coast.

From the distant shores of the Pacific, I send you greeting; but far as I have wandered I find the Journal has preceded me... Having filled my engagement at Iliwa, I made the tour of Northern and Eastern Oregon...

Boston Baked Beans.

Boston is agitated from centre to circumference over the attempt to enforce an ordinance as odious as the Stamp Act... The ordinance has been a dead letter because Bostonians, accomplishing as they do such an immense amount of brain-work...

Posthumous Phrases.

Life is a vivid reality. Death is a great fact. Life is a shadow streaked with rays of sun-shine... For strangers and the sometime guest, "Though we love our own the best!"

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

A curious incident occurred lately while services were being held in the Congregational Church in a village in the West... The preacher's text was "I saw the spirit descending from above like a dove and it rested upon him."

Spiritualism—Jesus.

To the Editor of the Religio-Philosophical Journal: The above-named article in the JOURNAL of Aug. 20th, was read with deep pleasure... The strange disagreement between Spiritualists and Universalists is probably due in the main to the fact that Jesus said, "The majority of believers in both sects are wrong."

Spiritualism and Universalism.

A COMMUNICATION FROM A UNIVERSALIST MINISTER. To the Editor of the Religio-Philosophical Journal: The strange disagreement between Spiritualists and Universalists is probably due in the main to the fact that Jesus said, "The majority of believers in both sects are wrong."

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... CAPTAIN JONES' GHOST. "Talking about ghosts," said old Captain Jones last evening to some eyes over the dark and stormy boom of Lake Erie...

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... The London Lancet regards the increased use of fruit in ordinary diet as one of the most salutary remedies of domestic management of our day.

Sympathetic Bruises.

At the last meeting of the French Academy of Medicine, Dr. Brown-Séquard related a very remarkable instance of the power of sympathy...

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...

But one day the brilliant Republican candidate came up ailing. He seemed overcome and spoke laboriously. The next day he was even less effective...

Meantime the Democratic candidate continued his canvass, seeming to grow stronger, cheerier and more effective with each succeeding week...

"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 dullness and possible sickness...

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...

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 Discovery"...

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

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or lawn...

At Phyang 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...

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...

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...

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 product.

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...

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 nutritive properties; especially adapted to the wants of debilitated ladies suffering from weak back, inward fever, congestion, inflammation, or ulceration...

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 like Englishmen.

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 reiterates 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 Sarsaparilla 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 druggists.

The first Hindoo lady who ever went into trade has opened a bookstore in Bombay.

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

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

Does your father store? Fisher's Mouth-breathing Inhibitor will cure him also. See advt.

Good Appetite

health depends largely on the condition of the liver. This organ is easily affected because of its sluggish circulation. When it becomes disordered, stagnant blood accumulates in its venous system...

Better

way to insure the proper action of all the apparatus necessary to health, than to aid the stomach and liver by the occasional use of Ayer's Pills. E. A. Robinson, 151 School st., Lowell, Mass., says: "For a number of years I was stationed in the tropics; and, while there, suffered much from torpidity of the liver and indigestion. Headaches and nausea disabled me for days at a time, and it was only by the use of Ayer's Pills that I obtained relief. I know them to be the

Best

Cathartic Pills. They stimulate the appetite, assist digestion, and leave the bowels in a natural condition." John H. Watson, proprietor University Hotel, Chapel Hill, N. C., writes: "For twenty years I was a sufferer with sick headache. I began taking Ayer's Pills, and quickly found relief. I have not had an attack of headache for years, and attribute my freedom from it to the use of Ayer's Pills." Jared Agnew, LaCrosse, Wis., writes: "I was cured of a grievous attack of Erysipelas by using

Appetite

renders the partaking of needful food sustenance a matter of pleasure. Whenever the appetite fails, you may be sure the stomach and liver have become deranged, and need to be corrected by the use of Ayer's Pills. C. Daily, Bolton, Texas, writes: "I have taken Ayer's Pills for various affections arising from derangements of the liver and digestive organs, and find them to be a powerful corrective." If your

Health

is impaired a good cathartic medicine may aid you. Miss M. Boyle, Wilkes-Barre, Pa., writes: "I use no other medicine than Ayer's Pills. They are all that any one needs." Dr. W. J. Talbot, Sacramento, Cal., writes: "The curative virtues of Ayer's Pills commend them to all judicious practitioners." Dr. Charles Alberts, Horicon, Wis., writes: "Last year I procured from you the formula of Ayer's Pills, and have since prescribed them with decided benefit." No poisonous drugs are

Found in

the composition of Ayer's Pills. Dr. A. A. Hayes, State Assayer, Boston, Mass., certifies: "I have made a careful analysis of Ayer's Pills, with the formula of their preparation. They contain the active principles of well known drugs, isolated from inert matter, which plan is, chemically speaking, of great importance to their usefulness. It insures activity, certainty, and uniformity of effect. Ayer's Pills contain no metallic or mineral substance, but the virtues of vegetable remedies in skilful combination." Ayer's

Ayer's Pills,

Pills for twenty days." These Pills have been most successfully used in treatment of obstinate cases of Dropsy.

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FREE GIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Hoarse Throat, or Nasal Catarrh.

Listen to Your Wife.

The Manchester Guardian, June 5th, 1883, says: "At one of the 'Windows' Looking on the woodland ways! With clumps of rhododendrons and great masses of May blossoms! "There was an interesting group."

I included one who had been a "Cotton spinner," but was now a "Drapery!" That he could only bear to lie in a reclining position. This refers to my case.

I was first attacked twelve years ago with "Locomotor Ataxy" (A paralytic disease of nerve fibre rarely ever cured) and was for several years barely able to get about.

And for the last five years not able to attend to my business, although many things have been done for me. The last experiment being Nerve stretching.

Two years ago I was voted into the Home for Incurables! Near Manchester, in May, 1882. I am now "Advocate"; "For anything in the shape of patient's medicine?"

And made many objections to my dear wife's constant urging to try Hop Bitters, but finally to pacify her—Consented!

I had not quite finished the first bottle when I felt a change come over me. This was Saturday, November 1st. On Sunday morning I felt so strong I went to my room companions, "I was wro' I could 'Walk!'

So started across the floor and back. I hardly knew how to contain myself. I was all over the house. I am gaining strength each day, and can walk quite safe without any "stick."

For nearly thirty years, and was most heartily congratulated on going into the room on Thursday last. Very gratefully yours, MANCHESTER (ENG.), Dec. 24, 1883. JOHN BLACKBURN, Two years later am perfectly well.

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

AGENTS Wanted! Rider's Improved Pillow Sham Holder, Agents Wanted! Send for particulars and see what it is and how to get it. E. W. RIDER, RACINE, WIS.

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PILLOW SHAM HOLDER. AGENTS' Are making money rapidly with this article. They are wanted in every house.

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DR. JOS. RODES BUCHANAN.

29 Fort Avenue, Boston. I am now giving attention to the treatment of chronic diseases aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in San Francisco, healthy and picturesque location in Boston, and he can receive a few travellers in his family for medical care.

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Manual of Psychometry. THE DAWN OF A NEW CIVILIZATION. BY JOSEPH RODES BUCHANAN, M. D.

Frontispiece—Engraving—Portrait of Mrs. Buchanan. CHAP. 1.—Original Sketch of Psychometry. CHAP. 2.—Original Sketch—continued.

CHAP. 3.—Later Developments. CHAP. 4.—The Psychic Faculties—their location, and most frequent manifestations. CHAP. 5.—Psychometry in Self Culture, Conjugal Relations and Business.

CHAP. 6.—Psychometry in Medical Science and the Relation of Physicians. CHAP. 7.—Psychometry in Politics. CHAP. 8.—Psychometry in Literature. CHAP. 9.—Prophetic Intuition. CHAP. 10.—Psychometry and Anthropology. CHAP. 11.—Future Life and Leaders in Religion.

Prophecy of Casette—Frequency of Prevision—Destiny of the Young. The author, in his preface and Introduction, says: "This volume has been prepared to fulfill the promise recently made to the public of a MANUAL OF PSYCHOMETRY—a work to introduce the subject to the general reader—not an elaborate 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 vastness of those divine powers in man, and the automatic 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 superstition, 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 in 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."

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. Price \$2.00, Postage 16 Cents.

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 Casadaga, via Chautauque. 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." I 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. I 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. Having lectured in that City of Brotherly Love in '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. I 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, I think, will be the means of convincing thousands of the truth of Spiritualism. I allude to those who have the gift that Paul says "should covet"—the "discerning of spirits"—those who have the gift of clairvoyance and clairaudience, which means they see with their spirit-eyes and hear with their spirit-ears, as we all shall when we are born into the Spirit-world—misanthropic 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. Paterson 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 this 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 during 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 52 1/2 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 Onset. It now stands, and will I think ever

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 left 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. S. WATSON.

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 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 modern 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 act even if it was done. Beyond the 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 punishment 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 case, 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 offering 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 unless 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 fail 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, we should not rest until this wrong is righted and until the names of Cain and Abel are

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 Evening Record.

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 meeting 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, Ill.; 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.—Forenoon 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 Blanchard, of Delphos.

Thursday.—Greeting was sent to the Lake Pleasant camp meeting. The forenoon 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 Ezra Comfort of Pleasant Valley, after which Mrs. Lull 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," after which an address was given by J. M. Waterman, upon "The Duality of Man's Existence." Afternoon, address by Dr. Ballou, subject: "The Spiritual of the Universe." Evening, the following dispatch was received and read:

LAKE PLEASANT, MASS., AUG. 30, 1885. To the Spiritualists of the Solomon Valley: Lake Pleasant returns greetings, and wishes you 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 7,000 people were in attendance upon this, the closing day.

Monday morning the campers on the grounds gathered around the rostrum and participated in a parting conference and fraternal 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 before, with its five thousand people, had dwindled 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 days. 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 serpent,' 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 lights were lessened, but not so much that we could not see; and in a few moments

the new figure began to fade, soon assuming the appearance of a pillar, or form of light, 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 appeared exhausted.

"The gigantic man next took his place in the ring, and, handling a sabre to me: 'In five minutes I wish you to behold 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 spouted, 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 giant, 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 untroubled 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 ties, but no marks of blood and no body were found. The fireman was certain he saw a man in his shirt sleeves in front of the train, and his sudden disappearance from his dangerous position was an unsolved mystery.

Ignorant of this affair, Mrs. Cassidy, an intelligent lady of Moorestown, and her sister walked over the track at this point a few nights afterward. She said: "We were walking slowly along, and I was never thinking of ghosts. I suddenly cast my eyes to the right and cried out: 'Oh, my! look there! What is that?' and my blood stopped in my veins, and I was paralyzed with fear, for 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 ever saw."

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 figure 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 community. Tom Cassidy described their meeting with the ghost as follows: "We were walk-

ing along the road not thinking of the thing 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 got there 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, N. 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 Canada. 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 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 few 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 Congress of Liberals at Cleveland, which shall speak the most important word of the day for human advancement. SAM'L P. PUTNAM. 33 Clinton Place, N. Y.

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