

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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MIND CURE AND ITS DELUSIONS.

A Lecture Delivered by Prof. Joseph Rodes Buchanan in the Horticultural Hall, Boston, Mass., Sunday, May 2nd, 1886.

(Reported for the Religio-Philosophical Journal.)
I have been told by those who understand the situation, that it was my duty to give the public the true philosophy of the mind-cure theory and practice, especially to correct certain errors which have gained currency. The difficulty in reference to this as well as most other subjects, is that there are too many narrow-minded people, who desire only a limited view of any subject. The narrow-minded man tolerates only one idea. As a theologian he considers everything degrading and sinful but Christianity, and all forms of Christianity obnoxious excepting his own sect. As a doctor, he tolerates nothing but the narrow ideas of his professors, and like Carpenter of England, and the Harvard faculty of Boston, pronounces homoeopathy a fraud, Spiritualism a delusion, and mesmerism nonsense. If a magnetizer, like Baron Duputel of Paris, he pronounces medicine a false science, and magnetism the only true cure. If a mind cure healer he pronounces all science worthless—the only healing power in the world being the divine spirit guided and administered by himself.
To escape these follies we must recognize all truth, and pay due deference to our brethren in the pursuit of knowledge. I like the patient spirit of the great Chief Justice Marshall. When he had listened for half an hour to a bore, a lawyer presented expressed his surprise at the deference he had shown his visitor's remarks. The Judge replied that he considered any opinion expressed by any human being worthy of his respectful attention. So do I—and above all, opinions entertained by an considerable number of people must have something in them, for the human mind cannot tolerate unmixed falsehood, until it has become insane.

SOME ELEMENT OF TRUTH.

I do believe, therefore, that the mind-cure theory has some elements of truth, and is worthy of attention. But, is it a new discovery? So far as I am informed there is no valuable truth in the metaphysical mind-cure doctrine, which is not much more than a thousand years old, while all that is really new appears to be totally false. But in the mind-cure practice, there are some good practical ideas developed in the last fifty years by various mesmerizers who call themselves psychologists and electro-biologists, and by Dr. Fahnestock and Dr. Quimby. These are useful hints; but in the metaphysical verbiage called Christian Science, the antique truths of literature are dressed up in the rags of modern delusion and imposture, and completely disguised. A but we should not allow the quackery of ambitious pretenders to prejudice our minds against any species of truth. We should draw a wide distinction between truths demonstrated in practice and the crude notions of ambitious ignorance.

Rational mind cure is a valuable department of the healing art, but it has many departments and while we should honor them all, no man ever lived, or ever will live, whose mind is sufficiently capacious to master and comprehend them all, however earnest his desire. It may be that the angels in heaven comprehend them all. It may be that in some more enlightened age when mankind live on a higher plane these exalted beings will give the higher wisdom of the healing art, but there has never yet been any mediumship quite adequate to this glorious task. Yet I can say that I have never appeared without receiving a wisdom surpassing that of earthly physicians.

When in the fullness of time that wisdom shall be expressed, it will be widely different from the pedantic technicalities of medical colleges, widely different from the utterance of any church now on earth, and still more widely different from the babblings of metaphysical theorists who would have you believe that they are silent partners in the divine firm of Father, Son and Holy Ghost.

DEPARTMENTS OF THE HEALING ART.

Let us look at the departments of the healing art. There are seven departments:

1. The hygienic, comprising food exercise and the sanative environment.
2. The hydropathic.
3. The electric.
4. The magnetic.
5. The spiritual.
6. The medical.
7. The mechanical or surgical and obstetric.

Mind cure is a subdivision of the spiritual department, which is one-seventh, and is incapable of being substituted for the other departments. We cannot rationally reject any one of these departments which have been developed by the experience of wise and practical men. No one of the seven forms of therapeutic science can take the place of six other forms any more than chemistry can take the place of six other sciences—geology, zoology, dynamics, optics, acoustics and astronomy.

It requires a competent doctor to master either one of these seven departments, and when mastered it requires the whole seven doctors to make a complete physician. If you are desperately ill and require all the resources of the healing art, it would require the entire seven doctors to bring them to you. If they were liberal gentlemen, they might cooperate for your benefit; but if they were bigots, they would explode in the sick chamber like a combination of fire, oil and gunpowder.

Either one of these departments is rich in accumulated knowledge, and worthy of lifelong devotion. No one man ever came near mastering them, or could honestly say like Paracelsus, "The monarchy of physics is mine." Whoever makes such pretensions now, proclaims himself a much greater pretender or impostor than Paracelsus, and of all modern pretenders, there are none so extravagant in their claims as certain metaphysical mind-cure theorists, who occupy only one of the seven departments of the healing art, and only a limited portion of that department.

MIND CURE PRACTITIONERS.

I don't speak of all mind-cure practitioners as bombastic theorists, for some of them are highly intelligent, entirely honest, modest, benevolent, and as free from quackery as the practitioners of any class. They have done a benevolent work, and the memory of their good deeds will long remain as blossoms above their tombs.

And there are those, somewhat fanatical in their faith but profoundly and sincerely religious, for whom I have great respect. They love the Bible; they believe in the Holy Spirit; they keep up that spiritual exaltation of the soul which makes them successful healers, and they diffuse religion as well as health. I have no censure for them, but I do wish they could open their minds to understand the science of the soul, and to comprehend the grander Bible that I adore—the only Bible whose divine authorship cannot be questioned—the Bible of Creation, which science interprets.

The better class of mind-cure healers, like Dr. Dresser, look to the Infinite Spirit for aid and infuse—and that is a good of mind which I would commend to all good people, for I cannot set any definite bounds to the good that may be achieved in that way. But I have very little respect for pretenders who would try to supersede all that far wiser men have learned in twenty centuries, by their little medium of knowledge and their amusing delusion that disease has no existence but in the mind, and, therefore, that a little false thinking would dispel it by denying or ignoring it.

A SURGEON NEEDED.

When a wagon runs over you and fractures your leg, a surgeon is needed; it is of very little use to sit down and think there is nothing the matter with the broken leg. When a child cannot be born on account of long hindrance, and we need either a pair of forceps or a cesarean section, to bring it into the world, it would be insane to tell the mother there is nothing the matter, and sit down to help her by thinking it is all right until she dies. These Boston follies differ very little from the vagaries that we sometimes hear in lunatic asylums, and they help the city of Boston to acquire the reputation of having more cranks to the square mile than any other portion of the United States. This peculiarity is beginning to be noticed. Mr. James, in his graphic novel, The Bostonians, speaks of one of our eccentrics as a "confused, entangled, inconsequent, discursive old woman, whose charity begins at home and ends nowhere, and whose credulity keeps pace with it."

CRUDILITY OF CERTAIN CLASSES.

The credulity of certain classes in Boston is like an eddying whirl that sucks everything into it. Mrs. Howe's Woman's Bank was a good illustration; and there are many before me now who personally know that there is no spiritual impostor so base as cunning and mercenary that he may not find pockets to follow him and patrons to line his pockets with cash. Ask them and they will

tell you, for it is no secret. If there is any class of swindlers who ought to serve their country in the State's prison as a warning, it is they who steal the livery of heaven, and who by their frauds cast a doubt upon the fact of spirit return, and thus dishonor and betray the noblest movement of the age, the dearest revelation of the 19th century.

I saw not long since a melancholy illustration of the metaphysical folly. A lady of considerable intelligence, though not a very well balanced mind, was dying with consumption. It had been preying on her life for years. Her cough was frequent and distressing. As the drowning catch at straws, she seized the metaphysical doctrine and even tried to persuade me to adopt it as a matter of policy and money making. With her strong will she forced her mind to assent to it. She decided that she was well; that there was nothing the matter with her. "If it will cough," said she, "let it cough. It does not affect me. I am well." Poor creature! she kept on coughing and dying by inches until in a few weeks she was placed in her coffin.

This form of the metaphysical doctrine is too absurd to admit of argument. It is not propagated by reason, and therefore it is hard to reason people out of a delusion into which they were not led by reason. It is propagated not by reason, argument or science, but by animal magnetism or mesmeric power like other epidemic delusions. You cannot reason one of Prof. Carpenter's mesmeric subjects out of any delusion which he has imposed upon them. And the mesmeric power which can extract three hundred dollars from a pocket book in return for a mass of mystical verbiage, and for a set of doctrines the sum total of which could be honestly and completely stated and explained in one hour, and still hold the allegiance of most of the victims, though not all, after their money has been absorbed, belongs to the highest walk of the mesmeric art, and has probably never been surpassed—not even by the performances of magnetic politicians and confidence men, nor even by Joanna Southcott a hundred years ago, who made her followers believe her inspired and that she was soon to become the mother of a savior of the world. The Boston prophet is not ambitious to be the mother of a savior, but pretends to be a savior herself, for she is inspired and deluded. I know a bogus medium who will assume to be Jesus Christ, but the metaphysical prophet is the embodiment of God himself.

MESSIAH AND THE CRANKS—MRS. PERFECT-SAINTE.

But Boston is not the only paradise of fools. Men of intelligence and culture were deluded by Joanna Southcott, and even clergymen of the church; and so powerful was the delusion that although she proved to be pregnant with dropsy instead of a savior, there were congregations of her followers reported in England, even in our own time.

I do not think this any more absurd than the pretensions of the metaphysical Messiah of Boston, some of whose followers already recognize her as their Messiah. A long procession of cranks can be traced through all the ages. "Men may come and men may go," but the cranks keep on forever; and the Boston crank is matched by the New York crank who claims to be the mouthpiece of Jehovah and has published a book as big as the Bible crammed with vagaries and delusions.

There is nothing so crazy for mankind in religious or quasi-religious delusions. As birds and even children have been charmed by snakes, and surrendered to the influence, so the mysticisms and absurd has a fascinating charm like that which some people feel on the brink of a high precipice, when they are almost irresistibly tempted to jump off, and have to go away to save their lives. So in the face of a great mystery men surrender their reason. Facing the great mysteries of life, death and eternity they surrender to the old theology with its infinite hell and its crucified God; and all great religious systems of delusion have been based upon this propensity to surrender reason in the face of the awful mysteries of eternity which modern Spiritualism has forever dispelled, so that we need no longer indulge in any absurdity or superstition, but may be rational in all things, and demand a satisfactory reason for every theory presented.

When the theory is presented to us that Mrs. Perfect-Saint is actually apotheosized; that the God-head dwells in her, and that with her unlimited wisdom she is to be the savior of the world from all suffering; when we are also told that there is no suffering to be saved from, only a delusive opinion that we are sick, when in reality we are perfectly well, and that we shall all be perfectly well whenever she and her followers can persuade us to think so, the first impression is to ask if this is not one of Mark Twain's jokes? But the sublime wisdom of the female prophet goes still further. She has discovered that not only is there no disease, but there is no matter, and consequently there are no human bodies to be diseased. The puzzle then is to know how diseases are healed if there are no diseases, and how patients are treated if there are no patients—no persons—for the theory is that there are no real bodies or forms, no matter. But this beautiful theory does not stop there. She has also discovered that there are neither souls nor bodies; that individual spirits do not exist at all. Then, as there are neither bodies nor souls nor diseases, what does the metaphysician do? The treatise do not exist, therefore she does not treat the bodies. The souls do not exist,

therefore she does not treat the soul, for the only thing that represents a soul is the Infinite Spirit of the universe; therefore, according to her own theory, Mrs. Perfect-Saint doctors the Deity, for she has left nothing else to be doctor. And according to the same theory, though she recognizes her own existence, she cannot recognize the form of any other human being, or the soul of any one, and so she is the sole occupant of the universe, in company with God, and so far as she practices the healing art, she must be doctoring God Almighty and persuading him that he is really well when he thinks himself sick. And yet this woman is not in a lunatic asylum, for however wildly she raves, she is as practical as anybody, and firm as a rock in matters of business. She and her followers believe in matter as firmly as anybody, and would be as quick to get out of the way of a horse car as anybody else. She believes in human beings, bodies, souls and pocket books also, and understands how to gather the kind of matter called money, as well as any State Street speculator. The theory is only a mass of mystified words, an endless repetition of rubbish, nothing more. Nobody believes it in the slightest degree, not even Mrs. Perfect-Saint herself. She has simply patched-up a crazy quilt from fragments of theories floating down the ages from Plato, Plotinus, Proclus, and the modern masters of mysterious jargon, and connected that theory with a species of spiritual practice borrowed from Spiritualists and mesmerists, and uses her practice to bolster up her incomprehensible and contradictory fanfaronades in the names of philosophy and religion.

CONCLUSIONS OF MRS. PERFECT-SAINTE.

But Mrs. Perfect-Saint has so many absurdities, some of them are kept in the background. It is not generally understood that in her kingdom of metaphysical bosh we are not only perfectly free from disease, but are entirely divine and free from sin, for we are all not entities but Godities. God cannot be sick and cannot be a sinner; there are no sinners, for Mrs. Perfect-Saint assures us there is no wickedness in the realm of truth, "and there is no other realm." So there is no evil, no sin, no repentance, no remorse, no work for the conscience, no depravity, no atonement, no hell, no devil, no angels or spirit (either in or out of the body), no charity except to convince people that they are well—not a single feature of what is called Christianity, either in theory or practice, nor a single element of common sense. It is, in fact, a kind of sublimated pantheism Yankeeified into a financial scheme for enriching his dupes by selling the great secret called Christian Science, which pleases the vanity of the ignorant and credulous by converting them in a few lessons into saints and philosophers who can look down with pity upon all mankind.

The science, so-called, exists only to this: that an Infinite Spirit exists or rather an Infinite Idea, and that the Infinite has a female mouthpiece who is a part of himself, only this and nothing more; and when you agree that she is the deified teacher whom you are bound to obey and pay, your education is complete. All other sciences are only imaginary—what she calls errors of the mortal mind—for there are no sciences, as all sciences relate to matter (and matter has no existence) except psychology which relates to souls; and there are no souls, therefore there are no sciences but the one science which she sells for three hundred dollars, which informs us that there is nothing but God, and therefore can all be expressed in five words.

INVENTION OF DR. QUIMBY.

The practical part of this theory which is all that has any common sense, was developed thirty years ago by Dr. Quimby of Portland, when in practicing mesmerism and clairvoyance he found that, like Prof. Carpenter and others, he could control his patient's mind, making him feel himself well, and thereby restoring his health, which he called his short-hand method.

Long ago Mrs. Perfect-Saint became his patient and was cured by him. Of course she got hold of the theory and practice which was then honestly practiced; and when Dr. Quimby died and his companion and follower, Dr. Dresser, decided that he would not take up the mantle of the departed, Mrs. Perfect-Saint discovered that by dressing up this theory as Christian doctrine against Spiritualism, she could enter a golden bonanza. Hence she speedily transformed herself from a Quimby patient into a Boston Messiah, and patching together a pantheistic theory, she had the hardihood to call it Christian.

In calling it Christian, they are gliding refined brass, for the doctrine recognizes neither bodies nor souls nor diseases. Christianity and common sense do recognize bodies, souls and diseases as realities for which we must work.

THE EARLY CHRISTIANS.

The early Christians did their healing without charge, in sincerity and humility. Calling this Christian Science which is neither religious nor scientific, reminds me of Queen Elizabeth's description of an unsatisfactory feast; that the soup was cold, the ice was hot, and everything sour but the vinegar. The way some of these Christian scientists love one another is not like the Pentecostal days, but much more like the love of Calvin for Servetus. The hatred of rival practitioners at the headquarters is equalled only by the hatred of science. Never since the proud Moslem is said to have drenched ancient civilization by burning the Alexandrian Libra-

ry, has there been a more hideous imitation of his policy in a petty way than in the crazy warfare against science of all kinds in Boston, especially against medical, mesmeric and spiritual sciences. If it could be as successful as it is contemptible, it would bring back the dark ages. Mesmeric and spiritual science explain the whole foundation of the new theory and, therefore, its disciples are warned against them, for such studies would open their eyes, and all who open their eyes are excommunicated. As a perversion and degradation of Christianity, and a blind crusade against science and philosophy, the darkest ages of history furnish nothing more pitiable than what is falsely called Christian Science. Like other delusions, it has been propagated by mesmeric power, and when cool reflection comes it will die out like other delusion, and be denounced by all rational mind cure healers. Its strength lies in personal magnetism; in the ability of pretenders to find passive impressive subjects, and make them regard their teacher as a divine guide, however ignorant she may be.

EMERSON COULD NOT TEACH HER.

When one of these self-chosen prophets was advised by one of her pupils more enlightened than herself to read the writings of Emerson and other eminent authors, she replied that Emerson could not teach her anything; "Nobody can teach me anything," said she; "they might possibly revive some ideas that are dormant in my mind, but they cannot teach me anything. I am a great woman." And yet these self-sufficient pretenders generally are profoundly ignorant of the whole circle of sciences, and dread the approach of anything honestly scientific, especially the questions of an honest seeker for truth.

A FAMOUS MIND-CURE HEALER, AND ARSENIC.

MIND-CURE SCIENTISTS AND PRACTITIONERS sometimes discover, and seeking meagerness of their knowledge, and seek my instruction to learn the rational truth about mind cure and about the operations of soul and body, but this alarms these teachers who forbid it positively. These follies seem hardly worthy of serious discussion. They are only fit for ridicule. In the days of reconstruction in South Carolina, when cornfield negroes who could neither read nor write nor speak decent English became legislators, we used to hear of the bottom rail being on the top. I think in Boston the bottom rail is very ambitious of getting on the top. A somewhat famous mind-cure healer, ignorant though not dishonest, was visited by a very intelligent and well educated clergyman, to whom he expounded the doctrine that all diseases were caused by our imagination only, and that poisons destroyed our lives only because we thought they were poisons, and believed they could kill us.

The clergyman did not ask him if aqua fortis would be entirely harmless on the skin, if we all believed it to be olive oil; but asked him why arsenic was poisonous, no matter what we thought. He insisted that it was poisonous only because we believed it was. "But," said the clergyman, "how was it with the first man who was poisoned by it before anyone knew the qualities of arsenic?" The mind-cure philosopher thought that might be owing to the appearance of the plant; that probably in some stage of its growth its appearance produced the idea that it was poisonous. "But," said the minister, "you are mistaken, for arsenic is not a plant, but a mineral." That ended the discussion. If it possible, you may ask, that such a deluded ignoramus as this should set himself up as a leading philosopher to instruct the entire world in the profoundest subjects of human thought? It is possible in Boston!

And yet all these ignorant and ambitious pretenders have that healing power which in some degree is inherent in every human being, and as the community generally know very little of the healing power of man over his fellows, they are ready to accept any cures made by innate power as a proof of the unintelligible theory.

The only books on this subject that I have seen, which are worthy of notice, are those of Dr. Evans. His writings have been very widely circulated, and contain a great deal of good thought, for he has no sympathy with the metaphysical nonsense of which I have spoken, and yet, unfortunately, men who sail out on the shoreless ocean of the mysterious are liable in time to lose their anchor, and even their compass and rudder, and Dr. Evans is no exception, for he has evidently lost his scientific anchorage, which I greatly regret in the case of so worthy and intelligent a gentleman.

THE CURRENCY OF MIND CURE.

The currency of mind cure is mainly due to the production of cures under a new name, in a way that does not alarm orthodox prejudice. The people who hear of these do not reflect that they are only getting the old cures under a new name. The healing which is not medical or mechanical, is performed by the power of the soul or as some have called it, psychodynamia. They who are gifted in that way succeed, whether they call it spirit cure, mind cure or magnetic. But in all the annals of mind cure, nothing has been done equal to what was done before, by spiritual and magnetic healers. The majority of their cures were made by the hand, as it was with the early Christians, but those whose power goes out of the body heal without contact, and often heal in a moment. Dr. Newton was the very antithesis of the metaphysical people—simple, unpretending, benevolent and deeply religious, following in the path of Jesus as

PROVIDENTIAL OCCURRENCES. BY THOMAS HARDING.

"That 'Faith' which is based on past experiences, and the knowledge that the thing in which we have faith is similar in character and essence to other things which, upon previous investigation, we have found to be true, is quite a different faith from that which has no foundation in knowledge or experience, but is simply the creature of impulse and selfish superstition. The former is ennobling; the latter is degrading, and those who search for truth and wisdom, should be careful to make the distinction.

Providential occurrences (or fortunate circumstances which occur just in the nick of time) are the subjects of much study. I do not expect to throw any new light upon them or propound a positive theory respecting them; but merely point out a few of the difficulties which the physical scientist or atheist must encounter when he sets aside the psychical and deific aspect of the question, and delegates them to the domain of physical causes; and although my style of presenting my ideas may appear to be positive and self-sufficient, yet my arguments are, at best, but negative ones. Like other thoughtful persons, I can ask a great many more questions than I can answer.

All the occurrences of our lives, whether ordinary or extraordinary, may be studied scientifically, philosophically or psychically. The matter of fact man, who prides himself on his "common sense," of course prefers taking the physical-science view of them, and imagines that those who take any other do not possess "horse-sense," and when he appeals to Humboldt and reminds us that the "universe is governed by law" he thinks that he has driven a nail in a sure place, and clinched it so thoroughly that it can never be withdrawn.

The philosopher strokes his beard and sagely considers moral and social bearings; he has a retort of his own in which he analyzes, and from which he infers. He accepts the discoveries and conclusions of the scientists as to physical causes, but he goes below and above; he considers the qualities inhering in the soil from which the scientist evolves his "pastures green," and he follows the petals of every scientific flower as they are wafted hither and thither by the winds of thought, and he so applies his knowledge as to cause it to deserve the name of "practical wisdom."

The physicist regards scientific discoveries as matter very important in the field of human well being. He touches the hand of the philosopher as one near of kin, but he contemplates an interior essence and looks at the soul of things. He says to the scientist: "Brother, you are correct as far as you go. May the application of your discoveries evolve much good in this antagonistic and superficial world." To the philosopher he says: "Brother, you are wise in your conclusions, and where your wisdom is accepted, those impulsive and selfish ambitions which have drenched the world in tears and blood, will measurably disappear and give place to social harmony, based on the knowledge that the happiness of the whole is made up of the moral and physical well being of each."

But the physicist perceives that he possesses a soul or spirit which acts upon his physical part; which, physical, in its turn, reacts upon the soul or spirit within. He perceives also that there are other souls and spirits, embodied and disembodied, each working out some little end of its own, yet one which is essential to some great and general purpose. But does he stop there in his researches? No! for he perceives within him an incomprehensible and indefinable something operating in, upon and through his soul or spirit, somewhat as the soul acts upon this body; that this indefinable something causes a change in his aspirations and desires; that the soul grows by this vitality within itself (life within life, a soul within a soul, "God" in man), and he perceives more and more clearly the insignificance of self and the inestimable value of that occult and indefinable something by which, when he enters in to the Sanctum Sanctorum of his being, he is enabled to contemplate, not only in himself, but in all persons, conditions, principles and things. By this he discovers in time that his own wisdom is foolishness; that his best laid plans often come to naught; and that wealth may change to ashes in his hand, and that his foes may be those of his own household.

The physicist perceives occurrences transpiring here and there, for which the scientist and philosopher cannot account, and he knows that invisible spirits are frequently the agents in their production. He observes that "law" is simply a mode of action, and never did any thing; that it is the vital principle or intelligent force acting according to law, which does the work; and that this is equally true, whether this force inheres in the matter or exists outside as an intelligent entity. He knows that there are a great variety of laws; that many which are known to exist are not understood, and that many are not known the operation of which amount to "special providences" to us, because of our ignorance respecting them. There always is something beyond! and yet that something which is present in the soul seems ever striving to shape for us and for the world a higher destiny.

Many Spiritualists have fallen in the habit of arguing very much as materialists do; they say that we and our affairs cannot be reached directly by the higher wisdom and power, or by the slow process of law; that there is nothing "providential," and that prayer has no efficacy; and this in the face of facts occurring before their eyes every day. We are every day solliciting our neighbors to do something for us, and having our "prayers" answered. Every day someone is desirous of ascertaining the truth about immortality, and gets the knowledge by or through the suspension of some law, or through its supersession by the introduction of another law, with which he is not acquainted; and yet we are told that "the law maker cannot afford to suspend one of his laws" although to supersede a law is virtually to suspend it.

I extract the following from a recent contribution to the JOURNAL: "No matter how unutilized your character, how pure and unselfish your purpose, . . . if you embark on a rickety, unseaworthy vessel, and encounter a tempest in mid ocean, you will founder and go down to a watery grave, and under circumstances where pirates, in a sound vessel will weather the storm and reach a haven in safety;" and the writer adds: "Facts analogous to these are occurring every day." Yes, indeed they are, and facts diametrically the opposite occur also, very often it happens that it is the old rickety tub that survives the storm and the splendidly appointed ship that goes to the bottom. Frequently it happens that it is our strong and healthy child who dies in youth, while the weakly and sickly child lives on to old age.

Of course the former is more likely to occur. Law governs, and a good judgment is our

best guide through life's vicissitudes; but extraordinary diseases require extraordinary remedies and extreme need often awakens great power to save. While we should be sorry to see Spiritualists descend to superstition and cant, we would be equally sorry to see them bury sentiment and a reasonable religious belief under a soulless infidelity. Those who delight in using such language as that above, quoted may be good scientists and profound philosophers, but I fear they are not much acquainted with those secret workings of the indefinable in their own souls, by which their subject gains a knowledge of his short-comings, and is introduced to instruction and a guardianship which the world can never give nor take away.

To supersede one law by the introduction of another is virtually the same as suspending it, but to be more definite, I shall relate a case of what Spiritualists call levitation; the orthodox would doubtless apply to it the euphonious term of a "special interposition of divine providence," and it certainly was a providential occurrence for me; one for which the material scientist cannot account, and one which I shall ask the Atheistic Spiritualists and Law-supreme-man to consider, and I shall make it a case in point from which to argue my case.

I was returning home late one night from our grocers. I had a package in each hand. The night was one of the darkest I had ever seen, so much so that I could not see the white paper package in my right hand. To shorten the distance I usually walked part of the way along the railroad, or from Chicago street south to that on which I live, Congress St. There is a cattle guard where the road meets our street. I had passed all the street lamps, (as I live on the extreme southwest corner of the village); there are no lamps so far from the center of town. There was a disagreeable rain falling and I hastened on, but entirely forgot the existence of the cattle guard right on my way. Now I "accidentally" touched my foot against one of the long longitudinal bars, and discovered that I was on the cattle guard. I was greatly alarmed. I could do nothing to save myself, both my hands being occupied with grocery packages which I held; but I was lowered down quite gently to a sitting posture on the sharp edge of one of the bars. Then I felt around as well as I could to ascertain where I was, when to my amazement I found that I had walked the entire length of the guard and all that was necessary for me to do was to lay the packages out of my hand on our street and get up. At the rate I had been walking, taking short quick steps through the darkness, I must have taken six steps on nothing, so to speak. I have since measured the guard and the length of my steps and so calculated; indeed, half another step would probably have taken me quite across, and I should never have known how I got across that cattle guard.

Those who understand how spirits interpose sometimes to save people, will at once explain this matter by saying that some spirit friend or guardian saw my danger, and having a knowledge of the law of gravity, and knowing how to supersede it, interposed to save me from a dangerous fall, which in my state of health and strength, might have terminated fatally, or at the least entailed upon me much suffering. Although there is not much sentiment or poetry to this explanation I am willing to accept it as a matter of fact. The spirit operating in this instance undoubtedly possessed a knowledge of physical gravity and knew how to overcome it. Now shall we stop there? Certainly not, for there are other spirits, still wiser than that one who understands how to overcome the law by which he overcame the law of gravity, and thus we might go on from wise spirits to wiser, and from those still wiser, until we at length find spirits who are able to overcome every law of which we can form a conception, and that long before we reach the "great white throne" of our childhood dreams. Thus Spiritualism teaches us not to place implicit trust in our own unaided judgment, and what is called "religion" teaches modesty also.

Who will venture to limit the power of the spirit? Things which appear miraculous to us, because of our ignorance, may nevertheless be done strictly according to law. Who will venture to circumscribe the power of "will"? What can we know about a world, with all its potencies, which is beyond our ken; or who will assert that it can go thus far and no farther? In faith no!!

The farmer gets sick at harvest time, but he arouses up his energies and says, "I haven't time to be sick," and starts for the field and works it off. The same sickness attacks him in winter when he hasn't much to do, and he goes to bed and sends for the doctor, and it takes him six months to get well again. Now the scientist well says that in the former case it was the power of a strong will which saved him; that its exercise overcame the law of disease in his case; but shall we stop there? Certainly not, for if that strong will, in its degree, was able to overcome the law of disease, a stronger will would overcome a more powerful disease; and so we might go on and on, until we are compelled to admit that all diseases and the laws relating to them, could be overcome if the will were but sufficiently strong; and if we are capable of conceiving of an infinite will power, we shall be capable of believing that all law is controllable by such, and thus we may perceive Almighty power, or what is called "the will of God."

When we talk of will power, in the confident strain in which we do, we should not hesitate to follow up our own reasoning to its ultimate. When we talk of law being superseded by the spirits, through the interposition of other and superior laws, and this being done through a superior knowledge of law, general and particular, we, as fair reasoners, should be willing to admit that greater knowledge and power produce greater effects, until at last, by playing one law against another, all laws may be controlled and overcome; here again we arrive at Almighty power, but by a different route. I assert nothing! My arguments are not affirmative. I simply suggest a few of the difficulties which must be met and overcome to establish atheism. When I use the word "God," I do so within quotation points, but I know of no more expressive word to convey the idea of that universal and supreme something which everyone acknowledges to exist in some shape, although no one can define it. Like every other finite being I cannot comprehend infinity, and to attempt to do so is, in my opinion, a culpable waste of time, which ought to be expended on things nearer home, and on the practical application of our knowledge to the amelioration of the condition of men, women, children and animals. Therefore, let me not be charged with being an atheist, as I have been by one class; or a God comprehender, as I have been by another, for I assert nothing farther than that "I don't know." But to believe that one law can be superseded by another, and this in degree of knowledge, is tantamount to admitting that controlling power is above or within law and matter. And to admit progression and that will" in its degree tri-

umphs over law, is in effect to acknowledge that supreme will is triumphant over all things, and it conducts us to the omnipotent "God" of the religionist.

To make Spiritualists infidels would not be an easy task; they see that the physical laws of nature are being continually set aside in their phenomena; they believe in an infinite variety of characters and degrees of progress, and in innumerable degrees of intelligence, wisdom and power in the Spirit-world. The Spiritualist above all others ought to pause and consider before declaring anything impossible, or outside the reach of that power and wisdom which dwells supremely in that world of soul-power, soul-wisdom and soul-sympathy. But extremes meet sometimes, and it is but a step from unqualified submission to authority, to the license of lawless thought. A desire to establish our reputation amongst men, may be the forerunner of that higher condition wherein we become solicitous to form our character upon the substantial basis of sterling worth.

But we all ascend the spiritual staircase step by step, and our present tendency to search out causes is a prophecy of the future. That spirit of antagonism and love of combat which we all inherit has its use, although it may prove the very Satan of our nature if not restrained by a judgment purified by spiritual experience and strengthened by patient thought.

The idea of a superintending "providence" is a consoling one; the idea that even spirit friends and guardians can sometimes intervene in our behalf, when it is out of our power to save ourselves is a sweet idea and a true one. What a sense of freedom it imparts to know that we are creatures of law, not subject to punishment for our mistakes, or to trial and condemnation for our errors; but that elevated spirits, in a higher sphere are ever lending their aid in our weakness, ever pitying our infirmities, ever endeavoring to impart to us ennobling thoughts, ever inspiring to deeds of virtue. The iron laws of physical nature are indeed, in and of themselves, rigid and inflexible; but they are often softened and shaped to meet the requirements of an hour, and this through the power of almighty love. The faith loving soul triumphs over circumstances, when mere scientific acumen and philosophic calculation would bring defeat and disaster.

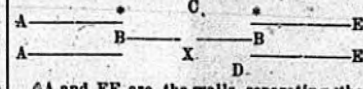
To the soul's eye there is law above law, wisdom above wisdom, love above love, power above power, and the higher controls the lower, as the greater contains the less. Even here, on this voyage, there is a pilot's hand on every helm, and although some few ships founder at sea, yet the vast majority reach a haven of safety and deliver, each, its valuable cargo at her destined port.

Ask not why mankind is thus and thus; (The world of cause is unexplored by us) Or why convulsions are so long delayed When truth is ever in a manger laid? Pilots themselves may not be always wise, Or ruling power still their need supplies; Or wayward bars may for a time withstand The gentle pressure of the pilot's hand; And hopes and fears together must entwine Around our souls, to work the plan divine. Sturgis, Mich.

MATERIALIZATION. Interesting Particulars with Reference to Impositors.

(Special Correspondence.) In the previous article I outlined the new departure of exemplifying the work of materialization by imitating its manifestations. The names of the so-called mediums whose phenomena were duplicated were withheld; but the many Spiritualists who have attended these exhibitions are not slow to furnish them. The interest has been deepened greatly by added proofs of gross fraud on the part of another one whose advertisement as a materializing medium has for many months ornamented the columns of more than one spiritualistic journal. It is more than a year that she has successfully deceived at least nine out of ten who have attended her seances. Her name can add but little force to the lesson to be taught; however, it may be best to give it, to avoid confusion. It is Mrs. Fairchild.

In the summer of 1885 she was a prominent figure at the Onset Bay camp meeting. In the fall she returned to Boston and in January took an elegant suite of rooms on Waltham street. Here she held afternoon and evening seances to the number of seven a week. They were well attended and seats were often scarce. The seances were held in the front parlor the back parlor being shut off by folding doors as is usual in many residences. Over these doors were drapery curtains the centre of which were in view. At one side of this centre was the cabinet from which the materializations were supposed to come. To prevent the possibility of entrance from the rear parlor, strong staples were driven in both doors and a key held them together secured by a padlock. Upon this padlock postage stamps, sealing wax, or whatever you wished could be placed. The two doors at their joints could be treated in the same manner. A diagram will illustrate:



AA and EE are the walls separating the rooms, between and into which slide the folding doors, BB, parting at the centre at the point where the X is shown, and here the padlock was placed. D is the point where the cabinet stood, which, it will be seen, is on a line with the joint of the sliding doors and the walls. At the same points in the room C where the stars are shown was the key to the mystery. C was the room which the sitters didn't see. Those who applied were refused upon various pretexts. If they had gone in there they would have found that there were no stops on the sliding doors to prevent their moving beyond the centre except the movable stops which were temporarily placed at the points marked *. These were removable at the pleasure of the operators in room C. When the seance commenced the stops were in place. The rooms were examined, the door under the cabinet examined. Attention was called to the fact that the cabinet did not stand opposite the centre of the sliding doors, and also that if the doors did open at the centre or the drapery curtains part at the centre, the form could be seen entering the cabinet. Then the lights were turned down, the organ commenced its murmurings, the sitters sang or otherwise contributed to the noise necessary to generate the "atoms which the spirits used in materialization." Under this cover the operator in room C removed the stops and both doors, padlocked together and moving as one piece slid from the walls EE on that side to the walls AA on the other side, leaving of course an aperture directly opposite the cabinet D. Of course the whole performance is now plain. The materializations were made ready in an ante-room adjacent to the room C

and at will they could go to and fro from the seance room. These conditions have been observed for four months past and when the reader considers the number attending each seance, and that over one hundred seances were given, some slight idea may be gained of the money coined by her from the people who have been deceived. It is only three weeks now since she vacated these apartments leaving behind the proofs of the possibility of deception which were at once apparent to any investigator. Attention to the nature of the manifestations was directed by frequent quarrels between two sons of the alleged medium. A single incident will illustrate. At the close of an evening at which a present had been made to one of the materializations the quarrel was violent after the sitters had departed. "I was Black Hawk and it belongs to me," said one; the other as steadfastly maintained that he was the young lady who received them any way and he was not going to part with them. The dispute was settled as usual by the intervention of the strong arm of maternal authority. Other incidents which would be ridiculous if they were not painful as exhibitions of spiritualistic credulity are frequent in number. One old gentleman, well-known in the community, who is merely a type of many others, had received Alice and Phoebe Cary very often and sometimes held one upon his knee. They brought Martha Washington one afternoon. They told him she had never materialized before; but they found her at the gate and brought her down because this particular old gentleman was the only one who could furnish the particular atmosphere in which she could materialize. Could anything be more ridiculous and painful at one and the same time? I might illustrate with other incidents. The city is full of Munchausen stories which are just as sensible as this; and the probability of a particle of truth is equally strong.

The subsequent developments are none the less interesting. The departure of the crowd gave hope that she had gone out of the business; but she has returned and hoisted her flag, business resumed at a new stand, and once again the show is in progress.

A few days ago she visited the lady of the house and saucily ordered her to go to the office of the Banner of Light and tell them that the stories of sliding doors, boys' quarrels, finding chemicals and other evidences, were untrue; otherwise she would do this, that and the other. The lady ordered her from the house and at once went to the Banner of Light office and told them of the interview, ending by a declaration of even more than I have here furnished. The senior member of the firm also called to examine the surroundings. In addition to other visitors the representatives of two other spiritual papers have called and have possession of all the facts I have related and more too. Will they be published? Have Spiritualists and the public a right to demand it in all fairness? And those who have been deceived so outrageously ought they not to investigate thoroughly and never cease until justice is done? Away with the puerility which attempts to excuse such trash with the plea that spirits made them do it—that spirits used their bodies and guided their actions, and therefore it was a spirit manifestation. Has not the time come for action on the part of Spiritualists? Are these mountebanks to flourish in sensuality supported by the dollars of credulity, while reliable test mediums adopted as instruments of the Spirit-world are neglected in poverty and suffering? Only the past week in Nashua, N. H., another Boston woman who has successfully figured as a materialization medium was captured in spite of the club wielded by her husband; and the exposure, full and complete, is apologized for by a correspondent in a Spiritualist paper on the ground that it was a transfiguration, and therefore a spirit manifestation. The materialization power had given out and so they used the medium direct and while using her she was detected. This bold apologist does not say why the spirit could not have foreseen the exposure; but if this point had been dealt with it is supposable that the cry would still be, "The spirits did it for a purpose."

There are those who question the advisability of even attempting to expose the frauds that are perpetrated in the name of materialization. They claim that no good will come of it and that credulous Spiritualists are not convinced. In proof of their position they cite the statements which usually follow an exposure to the effect that it does not explain the experience of some of the individuals who have at other times witnessed the so-called materializations. If the range of vision is narrowed to a few persons or to the results of a single case their assertions may seem well-founded; but it is the effect upon the large army of Spiritualists who know none of the parties interested. They read whatever is to be said and formulate their own deductions, and when they learn how trickery has succeeded even in a single instance they are apt to keep one eye directed to the impossibility of its presence at any seance which they may attend in the future. It is astonishing as well as gratifying to note the change in sentiment in this particular within the past few years. Go back that length of time and the dogma of the infallibility of mediums was so generally accepted that it was rank heresy to even raise the question of doubt. To-day the most prominent Spiritualists openly criticize and denounce the methods adopted or in other words the conditions maintained at these materialization seances. Those who ten years ago were absolutely denying the possibility of any trickery, to-day are sufficiently progressed to admit that it does take place and try to explain it as a phase of spirit manifestation. It has been a process of development, and the RELIGIO-PHILOSOPHICAL JOURNAL has been a most important factor as an educator. Boston, Mass.

REVEREND BOYCOTTERS. BY W. WHITWORTH.

Here in Cleveland, Ohio, there has recently been given a remarkable phase of the boycott principle; no less than an attempt on the part of certain Methodist and Congregational ministers to conspire into a combination for the suppression of Sunday newspapers. A regular manifesto was drawn up and published of the boycott intended, and a time set forth when the fulminations of these lesser popes were to be thundered into the heads of their several congregations from the pulpits. So vigorously were the reverend gentlemen assailed, however, that new light would seem to have broken in on their contracted understandings, and the boycott has not yet been carried out. The reverend gentlemen are quite indignant at the term boycott being applied to them. But as it was distinctly announced that they would demand with all the emphasis of pulpit authority that their congregations must not buy, touch nor read Sunday newspapers, why their

action did not constitute as complete a boycott conspiracy as those of workingmen instituted anywhere in the land, does not readily appear.

The first thing that will strike the intelligent mind is the eminent foolishness of the project. Suppose they succeeded in shutting off the issue of Sunday newspapers, would there be any less harm in securing either secular books, magazines or newspapers on Saturday evening for perusal on the so-called Lord's day? If the perusal of a paper issued on Sunday would be bad, in what sense could it influence more perniciously than if read on Monday or Tuesday? A wrong is a wrong, no matter on what day committed. If a man thrust his hands into filth on Saturday, would it give any less of defilement than if accomplished on the Sabbath? And so of moral stains; they stain as deeply at one time as another, with no reference to the times or seasons of their occurrence. If it was claimed that the sin or harm came from the purchase of the paper, it can be answered that that was momentary; if from perusal, that falls to the ground before the fact that precisely the same order of reading could be secured at a late hour of Saturday night, and reserved for use on Sunday. In truth, such action can only be characterized as straining at a gnat and swallowing a camel. Of the latter, we point to the circumstances, that in front of many of the churches are strung a long row of carriages, on every Sabbath morning, whose drivers and footmen are kept outside in listless idleness, while the pious owners are keeping holy the day in the near-by pews; and that street cars are in large part run on Sunday to accommodate church-going people, whereby great numbers of men are not only denied the bodily rest they greatly need from their exceptionally long hours of toil, but debarred all chance of attendance in a place of worship, or other opportunity to improve their minds. Is not this rank hypocrisy, as well as gross inconsistency? Is it not the old spirit of Phariseism that Jesus of Nazareth felt so strongly called upon to rebuke, in consequence of their inordinate desire to lick the outside of the platter clean while leaving all within full of rottenness and dead men's bones? It does seem as if the same old spirit of intolerance that has obstructed progress and endeavored to dwarf the souls of men through all the ages, by theological bigots, is still rampant in our latest civilization. Not content with appeals to men's reason, they are everlastingly striving to put chains on their bodies and fetter their intellects, to the backward level of their own narrow creeds. Why cannot they see that in laying such inordinate stress on the sanctity of one day of the week they lead to the natural inference that wrong-doing is not half so pernicious if committed on any of the other days. On no other hypothesis can it be explained why so many church-going people, who are great sticklers for the strictest Sabbath observance, are given to abominable chicaneries in their business dealings, and other loose morals during the rest of the week. We are certain this clerical boycott will not succeed. Cleveland, Ohio.

PROPHECY.

To the Editor of the Religio-Philosophical Journal: I am glad to know that some ministers of the Gospel are progressive in nature, and in their sermons treat subjects of a scientific nature. In this city the Olive Branch Congregational Church is not an aristocratic house of worship, but its pastor, the Rev. Ira R. Hicks, is a man who stands very high as a minister, and he is especially noted as a close student. Mr. Hicks comes to the front just now as having, in a series of sermons, told his congregation all about the recent great storms early in January last. He presented a chart setting forth in a simple manner that disasters were coming. The chart is based upon the theory of planetary influences, and the dates of the equinoxes are indicated by figures, the periods of greatest disturbance by large figures, the periods of weakest by small. On the chart the equinoxes of all the planets are placed in regular order, so that at a glance one can see not only when an equinox occurs, but when two occur in conjunction. The large figure 12 for the month of May appeared on the chart, and some time ago Mr. Hicks called at the Signal Office, and putting his finger on the date May 12, told Sergeant Weber, to mark that date and watch the effects of the equinox, which he said would cover a period of two days before and three after the equinox. That Mr. Hicks' warning was justified the fearful record extending from the 10th to the 15th of May shows. On Wednesday, after the Kansas City tornado, Mr. Hicks wrote another prediction saying that there would be a "Twenty-four hour cycle for three or four days, in which storms would repeat themselves." If the accounts of the terrible storms since Wednesday up to last night have not verified his prophecy Mr. Hicks says there is no value in any kind of records. In regard to the rest of the months, the storm chart presents the minor cycle of Vulcan as occurring on the 24th and the major cycle of Mercury on the 21st. These two equinoxes happening together, Mr. Hicks says that about those dates there will be another series of disturbances of marked energy. The three sermons of Mr. Hicks, elaborating his theory, were delivered at this church some weeks ago. At the conclusion of the sermons on April 19, resolutions were adopted by the congregation thanking the lecturer for his discourses, and acknowledging the remarkable confirmation of his theory in the disturbances which the resolutions declared had been "foretold by him several weeks ago." The resolutions closed with a request to all to secure these charts and watch the predictions. They were then signed by the Board of Trustees and formally presented to Mr. Hicks. Mr. Hicks said: "Of course I feel gratified that the storm chart has been verified, but I dislike to be misconstrued. I am not doing this for money. I don't care about this thing at all, except that I want the public to get the advantage of this great truth, which will be of such benefit to mankind. It is nothing abstruse or technical. As printed on the chart, it can be understood almost at a glance, and let me say that if it were understood there would be fewer of these great disasters to human life. I tell you that if the school teachers in Kansas City had known what I did the day of the cyclone, and had not dismissed the school when they saw the clouds gathering, they would deserve to be tried for the lives lost. If the public will only study this chart, I will look for wonderful benefit to the race." St. Louis, Mo. A. R.

Horsford's Acid Phosphate, A RELIABLE ARTICLE. Dr. E. CUTLER, Boston, Mass., says: "I found it to realize the expectations raised, and regard it as a reliable article."

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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, May 29, 1886.

Politics and Municipalities.

As a rule the experience paid for is prized by the purchaser, but looked upon as worthless by all others. The most valued lesson paid for by nations, states, municipalities and individuals are those which might have been obtained without cost were the experience of others considered of any value. In this rapidly growing country should the new cities forming be guided by the experience of their predecessors, how much future trouble would be avoided. How to control municipalities under our form of National Government, is a study which receives but little, if any, thought, from our so-called statesmen; while the men who build these cities are too busy with individual efforts to bestow the attention necessary to their most vital interest. Hence the cities of the United States are governed by the lowest grade of politicians known. A class of men unable to gain a respectable position among the solid men of the town, turn their attention to demagoguery, and for a brief time float upon the surface as rulers. In their attempts to rise higher in the political scale, they fall and are lost sight of, while the effect of their misrule remains, and their places are filled by another set from the same class of political weaklings. Year after year the same story is told; the young cities follow the evil ways of the older, making no effort to profit by their experience. All this comes from the method adopted to select city rulers.

While directly or indirectly all nations must be, and are, governed by political parties, supporting or opposing the reigning power, it would be unnatural to have the politics of one nation applied to another, and on general principles parties be the same throughout the civilized world. The absurdity of this can be seen at a glance, yet the voters of this country cannot, or will not, see the folly of applying national politics to municipal affairs, and so continue to carry on city elections by parties organized simply to oppose or support the government at Washington, without the slightest regard to the general welfare of growing cities, which in their way requires as much care as the national government, and are of far more importance to the inhabitants and tax payers. The municipalities of America are the weak spots of the Republic, will not be denied. Our rural districts are called and no doubt are, the bone and sinew of the country, but the cities are the heart, and at the heart disease will begin, to be followed by disintegration. While the thinkers of all parties will admit this, only spasmodic efforts are made to correct the evil, which is persistent, and cannot be cured by any process other than one similar to that which sustains it—organization and work.

Organizations should look only to the present welfare and future prosperity of Chicago; to its systems of sewage, water, parks, boulevards, tunnels, bridges, smoke and health; to the comfort of the million of people who are shortly to be its inhabitants; to a municipal service formed for the general good of home rule without reference to national politics. Cannot such organization be formed and continued as well as political ward clubs? Cannot the active citizens of the several wards form associations or clubs, with the purpose of discussing the affairs and necessities of the city, and at the proper time nominate for office candidates whose reputation, earned by honest and successful toil in their own affairs, will be a promise, that they have some qualifications to conduct the affairs of the public?

Form an organization of this kind on the same plan that political clubs are formed, in country and city, with a determined purpose that national politics shall be eliminated from purely local matters. There are "young demo-

cratic" and "young republican" clubs, led, as a rule, by office holders and office seekers. Now let "young citizens" come to the front and form clubs in every ward and throughout the country; get the encouragement and aid of our present Citizens' Association and the Commercial Club in forming such organizations. Do not wait till the eve of an important local election, and then, disgusted with the action of the two National parties, attempt a Citizens' movement when it is too late. Form like the two bodies just mentioned. Be an honor and a power in the city, and compel the political parties to, at least, select candidates worthy the respect and confidence of those who elect them, and pay taxes to support them.

Spiritualism emphasizes the fact that all which tends to make men better, happier, more just and virtuous here, molds their state and progress in the next life for the better, and that no lightning change of heart or conduct at the last moment can insure immediate happiness in the world to come. Spiritualism in its broad and comprehensive sense embraces all that affects mankind here and hereafter; it is the philosophy and science of life. Hence all matters relating to the welfare of the public are more or less directly within the line of the JOURNAL'S scope. Hence we shall from time to time give our views on subjects which we consider of general importance, and worthy of the thought of the best citizens of this and other cities, if they can but rise above the claims of mere partisan politics.

Unitarianism and Spiritualism.

Under the above heading the Christian Register of May 13th quotes from the RELIGIO-PHILOSOPHICAL JOURNAL an editorial of the previous week and comments as follows:

Nearly every religious movement has its special emphasis. It has been the special work of Unitarianism to develop and illustrate the ideas of freedom and progress in religious thought, and also on the ethical side to emphasize the importance of character rather than creed. The development of the doctrine of immortality has not been especially committed to its care. Yet this always has been, and we trust always will be, one of the great doctrines to which Unitarians cling; and they have done their full share in presenting the idea of immortality to the faith of the Christian world in the light of rational and ethical conceptions. It has been the special aim of Spiritualism, on the other hand, to develop the idea of immortality on another basis of proof, and to make that the cardinal doctrine of its philosophy. Unitarians have looked with interest upon the work of Spiritualists, and have wanted to see to what extent they could succeed in demonstrating by indubitable evidence the claims of their philosophy. Psychological phenomena are to-day the subject of deep and earnest investigation. Spiritualists have succeeded in exhibiting the depth and reality of the world of mystery by which we are surrounded. If they shall succeed now in reducing this mystery to positive knowledge, Unitarians will rejoice in adding such knowledge to their faith.

We are so accustomed to carping and shallow criticism, without any quelling of what we say, and with only a fragmentary and absurd statement of what our critics allege that we say, that the Register's method is a refreshing variety and a welcome change from the monotony of misstatement and misconception. It actually makes fair quotation of the matter on which it speaks, and makes its comments in good faith, in courteous language, and with an aim and desire to reach the truth!

We have expected, if our life on earth lasted to a somewhat advanced age, to be respectfully treated and fairly quoted by some religious newspaper, but the coming of this apparently far-off event is really a startling surprise. It is true that we have had brief and inconsequent paragraphs quoted and even commended, but this is the first time that anything of really vital consequence has been treated in this way, and therefore we make a note of it. All the more noteworthy is it as following some plain criticism of ours in months past on the agnostic chili which one feels in the words of some Unitarian clergymen. The progress of thought has reached a stage in which the avoidance of a fair and earnest investigation of the facts of Spiritualism, and of the great truths to which they lead, either makes a man wrap his cloak of bigotry closer around him, or walk into the mists of materialism, and seek light from "the pride of science, falsely so-called." The last is the danger of all "liberal Christians," so it seems to us.

The Register says of the Spiritualists "shall succeed in reducing this mystery to positive knowledge, Unitarians will rejoice in adding such knowledge to their faith." We would suggest that, deducting the margin of uncritical proof and of fraud, there still remains a mass of evidence which will stand the test of strictest scientific sifting (if it be fair as well as strict; the only true scientific method) greater than the evidence of any modern scientific discovery, and this is solid basis for positive knowledge. Let those ignore it who will, it stands and will stand.

While believing in the good Scripture: "Let every man be fully persuaded in his own mind," we would turn all thoughtful minds toward this great matter for which the time is ripe and which the world needs. Especially do we feel that Unitarians and all "liberal Christians," having left behind many dogmatic limitations, have reached a point where, if they do not turn toward Spiritualism, they will be dazed and chilled by agnosticism and lose the triumphant power of emphasizing and affirming great spiritual realities.

In all this, while plain and frank, we would be just and fair, especially when we meet justice and fairness in return, for thus can our own errors as well as those of others, be discovered.

William Emmette Coleman has been appointed Corresponding Secretary of the Golden Gate Religious and Philosophical Society of San Francisco.

Sunday Sermons by Prominent Preachers.

Last Sunday the Rev. Dr. John Hull preached an old-time sermon, worn threadbare and very dilapidated, at the First Presbyterian Church. He claimed that the business of the preacher was to deliver the Gospel message as he received it, not to tinker it to suit the times. "What would be thought," he said, "of a Governor-General of India who would, before delivering a royal message to the people, turn it into verse. The Gospel message is one that all could deliver. It is the life-work of the minister to preach Christ crucified, and it is the duty of the elders and members of the church to do the same so far as lay in their power. It is not a matter of ordination, but of information."

At McVicker's Theatre Dr. W. H. Thomas preached to a large congregation from the thirteenth chapter of Hebrews, second verse: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." "We should be more liberal in our thoughts," he said, "about our neighbors and believe that in the unfamiliar and unknown there is more of good than of evil. That is the lesson the Bible means to teach, though it does not mean to teach us that we should give up all watchfulness. Some of the angels who come to us might need restraining and arresting, as, for instance, those foreigners concerned in the late riots; but their descendants will prove to be factors in adding to the strength and glory of our great country. If we realized our spiritual being and that we are already in eternity we would be more liberal and better in every way and come to believe that good would result from even evil in the end."

The Rev. R. W. Bland at the Wabash Avenue M. E. Church preached a sermon on the philosophy of the feelings. He prefaced his remarks by a request that the members of his congregation do their shopping in the forenoon of Saturday, thereby allowing the stores to close in the afternoon. "This," he said, "was to further a general movement for the benefit of clerks, and to allow them some recreation Saturday so that they might participate in the services of the Sabbath."

He regretted to see ministers of the present forsaking the precept of the Bible, and trying to move their hearers to good solely by preaching of happiness and the love of God. He thought a powerful motive to redemption, and that the fear of future punishment and endless misery should be held up to sinners to cause them to seek salvation.

The Rev. Frank M. Bristol of Grace M. E. Church lectured on the subject, "Strikes," taking his text from Nehemiah: "So built we the wall... for the people had a mind to work." "I cannot see the manliness, the Christianity, or the benefit of the strikes that have recently distressed the country and this city in particular," said the speaker. "Strikes are a curse and not a blessing. They benefit nobody. For 30,000 men to stop work in Chicago; for 250,000 men to stop work in this country is evil and people cannot blind their eyes to it. A strike is a calamity, worse than a failure of crops, equal to a war. The recent strike is costing the country more than the War of the Rebellion. In Wages alone it has cost in two weeks \$30,000,000, for the month \$60,000,000; more than the enormous expenditure of a month of war. The 30,000 men on strike in Chicago have lost \$1,000,000 in wages."

The Rev. William B. Leach in his sermon at the Lincoln St. M. E. Church defended Chicago. He said: "We are a city of churches as no other of like inhabitants. Our moral and spiritual interests are behind none in America. Great men, evangelists, vast enterprises come because of our intelligence and our willingness to protect and aid. Let the haymarket massacre forever give to the world the assurance that Chicago is the home of a law-abiding people."

Rev. W. H. Bolton preached in the First Methodist Episcopal Church on "The Devil's Criticism." "Job was a wealthy politician," said the preacher, "the wealthiest man in the east. The fallacy of Satan's criticism is clearly shown. Job was not religious because he wanted to be wealthy, but he loved and feared God. 'Put forth thy hand and touch him,' Satan, God put him in Satan's hands and he became homeless, penniless, childless, and still he blessed the Lord. This surely was not working for the spoils. Job was afflicted with sores and disease and robbed of his friends. Still he blessed the Lord. God wanted one man in his album of whom he could be proud. That was Christianity; that was the spoils Job was after." His sermon was intensely orthodox, and at least 100 years behind the times.

Slate-Writing Phenomena.

BY KPES SARGENT.

(From the Spirituallist, London, Eng.)

Professor William Denton, an Englishman, and a thoroughly sincere and experienced investigator, writes me under date of September 27th, 1877, as follows:

"I have a slate in my possession containing a message written in the presence of Mr. Watkins, and signed 'E. Dale Owen,' which I and quite sure was not written by any one in the body. The slate on which it was written was perfectly clean; a second slate, also clean, was laid upon it; a fragment of pencil between the two, and while the writing was being done, I held my hand upon it the whole time. I showed the slate at the Lake Pleasant camp-meeting, to thousands, many of whom had received messages, similarly written, through Mr. Watkins."

"Such evidence demonstrates beyond cavil the existence of unseen intelligences who understand our language. They invariably profess to be our departed friends; they write as we might expect those friends to write, and I know of no good reason why we should not receive their testimony."

Conclusions similar to the above can be got by hundreds.

Boston, U. S. A. Not alone for the value of this testimony of two competent investigators do we give this extract, but to keep fresh in all minds

and hearts the sense of what we owe to the clear words and devoted labors of Epes Sargent, and to the heroic zeal and unbending truthfulness of William Denton. Let them never be forgotten.

Joe Caffray Again.

The New York World of the 16th inst. devotes a page to the exposure of one of John Truesdell's pupils, who turned his expertise in trickery to good account as a business venture. Despite the transparent character of Caffray's show, he has found such well-known men as Prof. Kiddle, Nelson Cross and others, anxious to advertise it to the public as a genuine exhibition of spirit phenomena. The RELIGIO-PHILOSOPHICAL JOURNAL has repeatedly and for years warned the public as to Caffray's true character. In doing this it has incurred the vindictive antagonism of some among Spiritualists who assume to be overflowing with charity (?) toward all men, and full of zeal for Spiritualism. Is it not about time for those of the JOURNAL'S opponents who claim to be honest and reputable, to courageously and manfully own that they were mistaken, and that the JOURNAL was right? The World alludes to its interview with Caffray after the exposure, as follows:

"Do you believe in Spiritualism, Mr. Caffray?" asked the World man.

"No, certainly not," he said, with a very faint attempt at a smile. "But if every people will be lacerated by such stuff I might as well do it as any one else."

Mrs. Caffray, who by this time had fully recovered from her fright, said: "It was not so hard to do the business. It was only necessary to move slowly, be very careful and wait for others to talk. I never make a direct statement until the person I come to says something to give me a clue. Of course I don't go to sleep in the cabinet, but proceed to business as soon as the curtains are drawn, and very warm work it is, too." Maggie Clifton was the most reticent of the lot. She said she was a companion of Mrs. Caffray and was hired to do the act, which she had learned when she was a little girl.

Caffray said he had been in the business all his life, but that he had only given séances in this city for a year past, coming here from Rochester. He gave the age as thirty-five years, and said he ran the restaurant in the basement. The spiritual food which he dispensed paid best, however, as he made about \$100 a week out of it, and the material furnished was cheap. "I never had any children, and of course the spirit of Patience is a hoax."

In common with all who deserve to be called Spiritualists we thank the New York World for its efficient aid to the JOURNAL in exposing error and deception.

England in India—The Dark Side.

A late North American Review has an able article on the dark side of English rule in India by Amrita Lal Roy, a high caste Hindoo. It strongly illustrated what another Hindoo—Mozoomdar, the Bramo Somaj preacher, called "the heathenism of European Christianity." Such things will be until that other and better England, the spiritual-minded people who believe in moral obligation and human fraternity, desire otherwise. Mr. Roy vividly says:

"The high-paid offices are filled by Englishmen to whom India is, at best, a luxurious exile. And who are the gods manufactured for this rule? Lads plucked from school, spoiled by the 'cram' of a competitive examination, and demoralized forever by a false success in life. It is no exaggeration to say that the English schoolboy is a young savage. At an age when liberal studies should begin to expand his mind, and social restraints should curb his egotism and form the heart, he is at once placed as a ruler over millions of men. Restrained in education, with irresponsible license, he remains narrow in culture, and his expression assumes a rapid dogmatism."

"Such are the rulers of India. How the natives are treated is thus told: In the street, the park, or the railway car all classes of Englishmen make it a rule to keep the native in systematic degradation. A native may be turned out of a car if an Englishman desires it; he may be insulted on the street upon the flimsiest excuse; it is risky for him to walk in the public parks kept at his own cost. He dares not resent, for the slightest show of resistance is met with physical violence, which may result in death, while the offender escapes with only a paltry fine. The highest punishment usually awarded to an Englishman for wantonly killing a native is six months' light imprisonment, with chances of a remission on a memorial to the Government from his brethren. Things are so arranged in Anglo-India that the servant of an Englishman, who dares not touch his master's horse or dog, may insult a native caller, no matter how high his social position, while the master chuckles behind him.

"Nine-tenths of the people of India are today made up of her peasantry—perhaps the most industrious, the most teachable, the most thrifty, the most heroic, peasantry on earth. The Indian ryot can just pay his taxes in a good year, and would fall altogether in a bad year but for the money-lender; and there is a bad season, in some district or other, every year. He lives on coarse rice or millet in the best of times. In bad times he is not sure in the morning if his family will have one meal during the day. He has to borrow for seed at exorbitant interest, often to work without cattle, and to use the branches of trees when the plow is in pawn. Rent days send him, again and again, to the money-lender, until both his present property and future prospects are mortgaged. He is always in need, always in debt, and always liable to be oppressed by whoever has power over him. Be it the tax-gatherer or the money-lender. When there is little chance of a harvest the money-lender closes his advances, and the farmer is thrown upon the mercy of barren nature. He ekes out an unmentionable living on weeds and unmarketable grains. His meals, now, are often as fatal as starvation. There are weeds that can be eaten by people in distress, but salt is indispensable to make them bearable. Salt is, however, a government monopoly, and a costly luxury to the poor. Anti-Corn-Law England sells to the Indian peasant for from \$15 to \$20 salt whose cost value is \$1.

"Next to water, salt is a necessity of Indian diet. Many used to make 'earth salt' by washing the saline earth found on the surface, and to boil their food in the liquid. For this they were punished. They stole out at night to lick it up from the earth in the dark. The police destroyed the 'salt licks.'"

Mr. Giles B. Stebbins has been the guest of Mrs. M. F. Dwight, while at Stafford, Conn. Prof. Felix Adler claims to have discovered that heat engenders crime.

An Iowa newspaper says that a brother of the late A. T. Stewart is a rag-picker at Cherokee, in that State.

She Had Her Wish.

A dispatch from Greenville, Mich., sets forth that eight years ago Abraham Van Horn bought a farm in Crystal Township, Mich., from Mrs. Lydia Lyons. While the trade was pending Van Horn indicated suspicions as to the clearness of the title and so expressed himself. Mrs. Lyons grew very indignant, and in an angry voice cried out, "If I am trying to cheat you I hope that God will strike me dead!" The trade was consummated and during all these years Mr. Van Horn has remained in undisturbed possession of the land. Mrs. Lyons removed to a neighboring township. One morning lately, James Masten served a notice of ejectment upon Van Horn, claiming to have a clear title to the property. Van Horn advised with a lawyer, who suggested that he call upon Mrs. Lyons at once and demand that she should secure him from loss. Van Horn visited Mrs. Lyons and made the demand. The woman heard him through, and then as if in answer to the hope expressed eight years ago she gave a loud cry and dropped dead. The neighborhood is greatly excited over the event.

Japanese Spiritualism.

The Emperor of Japan has issued an Imperial decree for the Parliament to be convened in 1890 to prepare plans for a constitutional government—a step which shows his wisdom and foresight. At the decree are these golden words:

"Our ancestors in heaven watch our acts, and we recognize our responsibility to them for the faithful discharge of our high duties, in accordance with the principles and the perpetual increase of glory they have bequeathed to us."

This clear and earnest recognition of the life beyond, of the watchful care of our glorified ancestors, and of our responsibility to them, as we are responsible to each other here, for our acts, is remarkable and cheering. So spreads and shines the soul-light all round the world, in palace and cottage.

Lake Pleasant Camp Meeting.

N. S. Henry of Montague, Mass., writes: "Mrs. Newton Reynolds of Troy, has been chosen in Dr. Ross's place, and he and Dr. Smith of Brandon, Vt., have the transportation business, all attended to with the exception of the West Shore. I have the circulars all ready for the press; am only waiting for the West Shore. The directors held a meeting on the 12th inst., and voted to build the long talked of bridge from near my place over to the new grounds, to be completed before August first."

GENERAL ITEMS.

Mr. and Mrs. Bundy are at present in New York City, where they will remain for a few days.

Spirituallists will hold their annual camp meeting at Blodgett's Landing, Lake Sunapee, beginning June 25th.

Dr. J. K. Bailey is now on a tour of speaking and healing through Central New York. Address him, box 123, Scranton, Pa.

Mrs. E. L. Watson has been granted a vacation of two months (June and July), with salary to continue. She has been tendered a sociable to be held May 25th.

Lyman C. Howe lectures the first Sunday of each month at Yorkshire, N. Y. The remaining Sundays he has engagement at Elmira. During August he speaks at the different camp meetings.

Mrs. Edith E. R. Nickles, late of New York, is now located at 1641 Wabash avenue, in this city. The JOURNAL is credibly informed that Mrs. Nickles is an excellent trance and test medium.

The members of the Church of the New Dispensation, Brooklyn, N. Y., give utterance to no uncertain sounds in the resolutions which they send to the JOURNAL for publication, and which may be found in another column.

The "preacher" is the latest swindling dodge being worked in Iowa. He calls on his way distributing Bibles, and often presents the family with a handsome book. He then asks for dinner or other meal, and takes a receipt for twenty-five cents paid for the meal. A few months later the neighboring bank calls for the payment of a note for a large amount.

In 1856 Mr. Garrison avowed in his Liberator his belief in the fact of spirit presence and manifestation, held strong to his faith and increased his knowledge so long as he lived on earth, and passed to the life beyond in tranquil sweetness of soul and with unshaken confidence. We trust that those who look on this noble statue of a true man, honored and beloved the wide world over, will bear in mind that he was a Spiritualist.

The notorious Mrs. Fairchild, who, with Joe Caffrey and other frauds has, with the aid of the Banner of Light's advertising columns and the romancing of John Wetherbee & Co., been reaping a rich harvest among the gullible, is not likely to find her path so smooth hereafter. Her tricks are the subject of comment by our special Boston-correspondent this week. She is well known at the JOURNAL office and in Chicago. But she never essayed cabinet work in the West; no, indeed! only the highly developed and spiritually minded souls of Boston could appreciate her elevated spiritual evolutions. If Mrs. Fairchild will refund \$75, which she borrowed of a poor medium of this city on the plea of want, and pay her other debts here, we will say she is not so much dead as a trickster.

The RELIGIO-PHILOSOPHICAL JOURNAL is on sale at five cents per copy by the following newsdealers in San Francisco, Cal.: Cooper, 746 Market st.; Goldsmith, 1000 1/2 Market st., and 3 Eddy st.; Scott, 22 Third st., and at stand cor. Market and Kearny sts.; P. O. News Depot, cor. Sansome and Washington sts.; Carll, 6 Hayes st.; and at the spiritual meetings.

Lyman C. Howe is located at No. 55 South Main Street, Elmira, N. Y., which will be his headquarters the most of the time until October. He is engaged at Cassadaga Camp, Sunday, Aug. 15th, and Saturday, Aug. 21st, and at Lake Pleasant, Friday and Sunday, Aug. 27th and 28th, and at the Collins Yearly Meeting, North Collins, Erie Co., N. Y., from Friday to Sunday, first week in September.

The second annual camp meeting of the California Spiritualists' Camp Meeting Association will open at Oakland, June 5th, and close July 5th. W. J. Colville, trance speaker, of Boston, has been engaged for the season, and F. O. Matthews, platform test medium and speaker, of Brooklyn, N. Y., is also engaged. They will be assisted by local mediums and speakers.

Mrs. F. E. Odell, Secretary of the First District Association of Spiritualists of Michigan, writes as follows from Metamora: "A camp meeting will be held at Orion Lake, Oakland Co., Mich., commencing June 5th and closing June 14th. Good speakers will be in attendance, and mediums of acknowledged merit and worth. We are awaiting the action of the railroad companies in regard to reduced rates."

The "Mikado" was given by the young people of St. John's Reformed Episcopal Church at Rosalie Music Hall, South Park, on last Monday evening. The Mikado was C. H. Chester. Frank W. Holder was the role of Nanki-Poo. The Misses Alice L. Luther, Mary E. Belding and Belle Henderson were the three little maids, while Miss Kate M. Stahler took the trying part of Katisha. Truly the world moves.

Stephen Pearl Andrews, who died in New York City lately at the residence of his son, Dr. Charles L. Andrews, No. 201 East Thirty-fourth street, was a man, who had for fifty years devoted himself to the elaboration of the idea that there is a unity of the sciences or a science through which the operation of all natural laws may be determined. This he claimed to have discovered. What he considered the crowning work of his life was the creation of a universal language to replace the languages and dialects now existing. This language he called "Alwato." He was a firm believer in Spiritualism.

Brown Sequard, the French physiologist, has demonstrated that for several weeks after death, or during the persistence of the rigid condition which immediately follows the cessation of life, the muscles of an animal undergo slow, alternate contractions and elongations; and he reaches the startling conclusion that the muscles in rigor mortis are not dead, but are still endowed with vital powers, being, however, in a certain chemical condition which is antecedent and preparatory to final death.

The committee on evolution of the Southern Presbyterians at Augusta, Ga., submitted a report that the Presbyterian church remains altogether convinced that the scriptures as truly and authoritatively expounded in its confession of faith, teach that Adam and Eve were created, body and soul, by the immediate acts of the Almighty Power, thereby preserving a perfect race unity. That Adam's body was directly fashioned by Almighty God, without animal parentage of any kind, out of matter previously created from nothing, and that any doctrine at variance therewith is a dangerous error. This is sublimated orthodoxy.

The second number of The Eastern Star, published at Glenburn, Me., and devoted to Spiritualism, has come to hand. It presents a neat appearance, and should be well sustained. We quote: "Always remember that gold is abstracted from dross and the dross is as good as the gold in its place, and if there were no dross you would have no metal to call gold. If you never have endured sorrow you could not understand for yourself what is meant by joy; if there were no night, day would be incomprehensible to you; therefore never treat lightly the seemingly low conditions of nature, for therein are immortal truths only waiting for the impediments to be taken away so as to shine out with an unfading lustre."

Dr. Dio Lewis died lately at his home in Yonkers, N. Y., of erysipelas. About six weeks ago he was thrown from his horse and the horse stepped on his right leg. He was born in Auburn in 1823. He practiced medicine in Buffalo, where he first became known as a lecturer and writer on physiology and hygiene. Afterward, in Boston, he established the Dio Lewis system of exercise for children. He opened a school for young women in Lexington, Mass., where he put in practice a system of physical reformation. This school was burned down in 1867. After this he turned his attention almost exclusively to lecturing and writing on hygiene. He took a conspicuous part in the woman's temperance crusade in Ohio. The last two years of his life were spent in New York City and vicinity, where he published a bi-monthly paper called Dio Lewis's Nuggets, devoted to popular scientific science. In 1849 he married Miss Helen C. Clark of Montezuma, N. Y., and she survives him. He had no children. At his special request his body will be cremated at Mount Olivet.

Dr. Dio Lewis gave the following directions in regard to the disposition of his body:

"Although I am averse to the somewhat unpleasant notoriety which as yet cremation involves, my very strong conviction is that it is the right disposition of the dead. I leave directions that my body shall be cremated, and that the ashes shall not be put into an urn, but in the earth, over which my wife may plant forget me nots."

In the little hamlet of Ulster Park, lives a young lady who for a long time has been courted by two young men. She divided her affections between the lovers so impartially, that neither of them knew which was the favorite one. The lovers were friends, although rivals. They agreed to play a game of dominoes, the winner to ask the girl for her hand in marriage. Being anxious to see whether the young woman would object to this, they went to her home, and stated what they had agreed upon. She consented to marry the winner. At the conclusion of the game, she said that, as the loser could not have her hand, he should have something as near it as possible. Stripping the rings from her fingers, she gave them to him. The marriage to take place next week, and the loser is to be the "best man." The girl kept tally during the progress of the game.—N. Y. Tribune.

Notes from Onset.

The Directors of the Onset Bay Grove Association having voted the free use of the Temple to the Children's Progressive Lyceum, the offer has been formally accepted by the officers of the Lyceum. The Temple was occupied by the latter on Sunday, May 16th, for the first time to the pleasure of all interested. Conductor D. N. Ford called the Lyceum to order at 2:30 o'clock P. M., and made fitting remarks relative to their being obliged to leave Novelt Hall where they had been located during the past winter—a place the Lyceum had completely outgrown, and was compelled to seek larger quarters. The Lyceum had been fortunate in being able to secure the free use of this spacious temple, and although it was a large room, he felt sure that they would see the Temple well packed at the different sessions before the close of the present season.

The Lyceum exercises commenced by singing by the full school, piano accompaniment by Mrs. J. Whittemore. After singing a very pleasant episode took place in the presentation to the Guardian and her assistant, Mrs. Minnie Pierce and Mrs. Smalley, of two beautiful silk flags from the Lyceum Industrial Union, the presentation speech being made by Miss Blanch Sheldon. The Guardian, Mrs. Pierce, responded splendidly for herself and her assistant, and in behalf of the Lyceum. Conductor Ford was then presented with an elaborate Lyceum badge, the handwork of Charles W. Sullivan, who also made fitting remarks as he adjusted the badge upon the lapel of the Conductor's coat. Conductor Ford responded in words of hopefulness for the future success of the Lyceum. This very pleasant episode concluded by C. W. Sullivan singing the song, The Flag of the Free, with piano accompaniment by Mrs. Whittemore. The regular Lyceum exercises were resumed and carried out in fine style, with marching, singing and recitations, all of which was pleasantly applauded by the audience. Special remarks were made by Dr. A. H. Richardson of Boston, and Mrs. Mary A. Thompson of Rockland, Maine.

The cottage building has commenced at Onset, and the saw and hammer are heard in many places.

The opening day of the season for 1886, will be on June 17th, when the annual good time and reunions will take place.

W. W. CURRIER. Onset, Mass., May 16, 1886.

Resolutions with Reference to Frauds in New York City.

To the Editor of the Religio-Philosophical Journal: At a meeting of the Church of the New Spiritual Dispensation held in the city of Brooklyn on Sunday evening, May 16th, 1886, Mr. A. H. Dalley arose and introduced the following preamble and resolutions:

Resolved.—That it is well known to the great body of intelligent Spiritualists that there are in this city and in the city of New York, a number of persons professing the gift of mediumship for the materialization of spirit forms, who are known frauds, and have repeatedly been exposed as such, but who are applying their nefarious vocations by trick and device extorting money from and imposing upon innocent and unsuspecting persons, therefore

Resolved.—That we denounce such persons as have repeatedly been exposed in their wicked practices, as in nowise belonging to the ranks of Spiritualists, but as assassins and enemies to a great and divine truth, and that we will aid in their exposure and punishment for their crimes.

Resolved.—That copies of these resolutions be sent to the New York World and other public journals for publication.

The foregoing resolutions were unanimously adopted.

JOHN JEFFREY, President.

General News.

Reports from the Northwest continue encouraging.—Prince Bismarck's health is again reported to be bad.—Grain receipts in Minneapolis last week were 434,500 bushels.—Mattoon clergymen are exciting a better observance of the Sabbath.—Disastrous hailstorms are reported from some sections of Indiana and Illinois.—Berlin cable advices are to the effect that the present relation between France and Germany are more strained than they have been since the last war.—Of the 1,900 convicts at Joliet only about 1,800 are employed by contractors. The Board of Penitentiary Commissioners has been in session trying to devise ways in which to employ the surplus.—Prof. Brooks of Phelps, N. Y., discovered still another comet last Sunday even-

ing in right ascension (as determined at Warner Observatory) 11 hours 51 minutes 15 seconds, declination north 8:55:15. It is large but faint, with a slow motion southeast.—The sash, door and blind manufacturers of Chicago have resolved to return to the ten-hour system. Their workmen held a meeting and resolved to insist upon a continuance of the eight-hour day, even at cut wages.—A bolt of lightning at Cedar Rapids, Iowa, tore from the Bible on the pulpit the book of Numbers, leaving the other pages uninjured.—It is said that the West Shore tracks between Syracuse and Buffalo will be abandoned, and that the line between Lyons and Buffalo has been leased for ninety-nine years to the Lehigh Valley company.—A merchant of Lubeck, Germany, bequeathed to the University of Jena 300,000 marks to found a Darwin chair.—There are over one hundred thousand head of cattle on the trail from Texas to Colorado. So severe has been the drought that vast herds can be heard tramping the dry ground at night and howling for water.—George H. Ives, a colored teacher at Harrisburg, Pennsylvania, has announced his desire to be nominated by the republicans for lieutenant-governor.—A riot is expected at Erie between several hundred employees of the Lake Shore and Pennsylvania companies in regard to a switch built on disputed property.—The twenty-first anniversary of the founding of a bible class in Chicago by E. F. Cragin was made the occasion of an interesting letter by D. L. Moody.—A forest fire of immense proportions is raging in the vicinity of Chippewa Station, in Clear county, Michigan.—The second largest steel works in the United States are to be erected on a fifty-acre tract on the Monongahela river nearly opposite Port Perry by the Duguesne company, with a capital of \$1,000,000.—Lisbon was illuminated last evening in honor of the approaching marriage of the crown prince of Portugal and the Princess Amelie d'Orleans.

Three Reasons Why every one needs, and should take Hood's Sarsaparilla in the spring:—1st: Because the system is now in its greatest need. Hood's Sarsaparilla gives strength. 2d: Because the blood is sluggish and impure. Hood's Sarsaparilla purifies. 3d: Because, from the above facts, Hood's Sarsaparilla will do a greater amount of good now than at any other time. Take it now.

COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c, 50c, and \$1.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. No vacation for hot weather.

Metropolitan Church for Humanity, 251 West 43rd Street, Mrs. T. H. Striker, services Sunday at 11 A. M.—Officers: Geo. D. Carroll, President; Oliver Knicker, Vice President; Dr. George H. Fortie, Secretary; F. H. Maynard, Treasurer.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall. W. B. MILLS, President. E. J. HULLING, Secretary.

The Society of United Spiritualists. The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre. The exercises will consist of a lecture, test, short addresses, and singing. DR. J. H. RANDALL, President.

DR. SCOTT'S Emulsion of Pure Cod Liver Oil, with Hypophosphites. Possesses the remedial power of these two valuable specifics in their fullest degree. Is prepared in a palatable form, easily tolerated by the stomach, and for delicate sickly children, Emaciation, Consumption and all impoverished conditions of the blood is unequalled by any other remedy.

Glenn's Sulphur Soap cleans and beautifies, 25c. German Corn Remover kills Black Bunions, 50c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

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

Spiritual Meetings in Brooklyn and New York. Church of the New Spiritual Dispensation meets, during the month of May, at Jurgen Dalley's parsonage, 451 Washington Ave., Brooklyn, N. Y. Mr. J. J. Morse will lecture each Sunday evening at 7:45. All interested in the Society and its work cordially invited. JOHN JEFFREY, President; W. J. Campbell, Secretary; A. O. Klipp, Treasurer.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Ave. and South Second St. Alpha Lyceum meets in same place Sunday afternoons.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. No vacation for hot weather.

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DR. SCOTT'S ELECTRIC CORSETS AND BELTS.

Corsets, \$1.00, \$1.50, \$2.00, \$3.00. Belts, \$3.00. Nursing Corset, Price, \$1.50. Abdominal Corset, Price, \$3.00.

Probably never, since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts, and other appliances in the City of New York alone are now wearing them daily.

Every Man and Woman, well or ill, should daily wear either the Corset or Belt.

Our CORSETS are DOUBLE STITCHED and WILL NOT RIP.

If you have pain, ache, or ill-feeling from any cause, if you seem "pretty well," yet lack energy and do not "feel up to the mark," if you suffer from disease, we beg you to at once try these remarkable curatives. They cannot do you any harm, and do not injure like medicine. Always doing good, never harm. There is no shock or sensation felt in wearing them. There is no waiting a long time for results; electro-magnetism acts quickly; generally the first week, more frequently the first day, and often even during the first hour they are worn, their wonderful curative powers are felt. Every man should wear either the Corset or Belt.

The mind becomes active, the nerves and sluggish circulation are stimulated, and all the old-time health and good feeling come back. They are constructed on scientific principles, imparting an exhilarating, health-giving current to the whole system. Professional men assert that there is hardly a disease which Electricity or Magnetism may not benefit or cure, and they daily practice the same, as your own physician will inform you.

THE CELEBRATED DR. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from those usually worn; we substitute our fast steel magnetoids in place of the ordinary corset steels. These Corsets are all equally charged, differing only in quality and design. They are elegant in shape and finish, made after the best French pattern, and a warranted satisfactory in every respect. The above applies equally as well to the Electric Belt for gentlemen.

The prices are as follows: \$1, \$1.50, \$2 and \$3 for the Corsets and \$3 each for the Belts. We now make all these Corsets in dove and white only. They are sent out in a handsome box, accompanied by a silver-plated compass, by which the Electro-Magnetic influence can be tested. We will send either kind to any address, post-paid, on receipt of price, with 20 cents added for packing or registration, and we guarantee safe delivery into your hands. Remit in Post-office Money-order, Drafts, Checks or in Currency by Registered Letter at our risk. In ordering kindly mention THIS PAPER, and state exact size of corset usually worn. Make all remittances payable to GEO. A. SCOTT, 62 BROADWAY, NEW YORK.

N. B.—Each Corset is stamped with the English coat-of-arms, and the name of the Proprietors, THE PALL MALL ELECTRIC ASSOCIATION.

The Jobbing Trade supplied by H. B. CLAFLIN & CO., New York, Sole Wholesale Agents.

Dr. Scott's Electric Hair Brushes, \$1.00, \$1.50, \$2.00, \$2.50, \$3.00; Flesh Brushes, \$3.00; Dr. Scott's Electric Tooth Brushes, 50 cents; Indesol's, 50 cents; CHEST PROTECTOR, \$3.00; ELECTRIC HAIR CURLER, 50 cents; LADIES' BELTS, \$3.00; Nerve and Lung Tonic, \$1.00; Abdominal supporter, \$1.50; Sleeping Caps, \$3.00; Andragogic Caps, \$3.00; Electric Hair Brushes, \$3.00 each; Knee Caps, \$5.00; Leg Belts, \$5.00; sciatic Appliance, \$8.00. All genuine and reliable goods.

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The scientific use of Electricity in all forms of Paralysis, locomotor Ataxia, Convulsions, St. Vitus Dance, Neuritis, Chronic Rheumatism, Sciatica, Tumor, Gout or Big Toes, Nervous Exhaustion and Physical Weakness in Men or Women, and all other ailments. Name your disease and we will send Medical Journals free, referring to methods of treatment.

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A "THRILLING WARNING." THE Man Traps of the City, BY THOS. E. GREEN.

Mothers—place this book in the hands of your sons. It treats of The Tiger and His Den. Cups of Flame. The Scarlet Sin. Embarrassment. The Devil's Printing Press.

A book that is sensational, not from excited rhetoric or a scold's abuse of speech, but from facts that few like to read. It is a book of timely warning, where sin and crime are shown of their mask, robbed of the glamour with which they have been surrounded by the transient interest of the day, and painted in strong, true colors. The life of the prostitute is here shown in its true light, not as a life that, though wicked, has its delights, but as a thing of death, now and in future life to be shunned.—Western Christian Advocate.

Price, post paid: Cloth bound, 75 cts. Paper bound, 50 cts. DANIEL AMBROSE, Pub'r, 45 Randolph St., Chicago, Ill. NEXT WORLD INTERVIEWED. BY MRS. S. G. HORN, Author of "Strange Visitors."

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Face's Patent Improved Compound Ear Drops PERMANENTLY restores the hearing and relieves the pain of the natural drum, movable, controllable and always in position. All conversation and music heard as usual. Price, \$1.00. Address, H. H. HUBBARD, 8-3 Broadway, N. Y.

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By DR. J. B. KENDALL.

This book contains an Index of Diseases which give the symptoms, causes and the best treatment of each. It gives all the principal drugs used for a horse with the ordinary 50¢, 75¢ and \$1.00 bottles when a physician is a Table with a full description of the Horse's Teeth at different ages; with rules for testing the set of a horse, a valuable collection of receipts, and much other information.

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FOR THE BENEFIT OF NON-PROFESSIONAL HORSE-OWNERS. This book is illustrated showing the different stages of each disease, which is of GREAT VALUE in place of a horse, a valuable collection of receipts, and much other information.

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WANTED—Agents in every town for Bushnell's Perfect Letter Copying Book. Good with ordinary ink without blotting. Endorsed by thousands who are using it. A splendid chance for a good man. Enclose stamp for special terms. VAN FOSKEM & MAYNARD, Central Music Hall, Chicago, Ill.

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\$100 can be made EVERY active lady each month by selling our New and Popular Book, WIFE AND MOTHER.

Introduction Dr. INFORMATION FOR EVERY WOMAN. By Sarah Hackett Stevenson, M. D., Prof. of Obstetrics in the Woman's Medical College, Chicago. Teaches Health in Pregnancy; single child-birth; treats Constipation and Diseases of Women; gives Directions for Management and Care of Infants and Children. Most complete LADIES' MANUAL Ever Published! 256 pages. Postpaid. \$2. Very best terms to all our correspondents.

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THE NEW ENGLAND SPIRITUAL CAMP MEETING ASSOCIATION

will hold their 13th annual camp meeting at LAKE PLEASANT, MONTAGUE, Mass., Commencing Saturday, July 31st, and closing Wednesday, September 1st.

Circulars will soon be issued giving list of speakers and all information in regard to arrangements made for the convenience and accommodation of the public.

For circulars, address N. S. HENRY, Montague, Mass.

MIND-READING AND BEYOND.

By WILLIAM A. EDEY. This work contains, besides other matter, a compilation from the "Report of the Proceedings of the London Society for Psychical Research," with illustrations. Cloth bound, price \$1.25.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, Chicago.

De Witt, N. Y.—June 11. I have an invalid sister who had not been benefited for four years with breast trouble, without finding any benefit from other remedies. They are invaluable. Miss A. J. DORR.

Chamberburg, Pa., October 8. I found Dr. Scott's Electric Corsets possessed incalculable power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magic effect on my scalp. Mrs. J. E. SNYDER, Fancy Goods Dealer.

South Abington, Mass., July 8. Dr. Scott—My sister and I are very much pleased with your Electric Corsets. They have given us great satisfaction. For weak stomach and nervous system. They are accepted. I have felt uncommonly well since wearing them, and can confidently recommend them. FLORENCE C. COLLE.

Niles, Mich., January 3, 1886. Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I had suffered for eight years. His Electric Hair Brush cures my headache every time. Mrs. H. D. BENSON.

Pinetown, Minn., June 5. I was previously thoroughly incapacitated, and could not help myself. I have worn your Corsets and Belts for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc. JULIA J. McFARLAND.

Spartan, Ill., January 2. Dr. Scott—Your Electric Corsets are beautiful in appearance, wonderful in effect, and elegant in fit and finish. W. H. UPPHOLD.

221 Henrietta St., Philadelphia, Pa., Nov. 21, 1884. Dr. Scott—Your Corset has cured me of all my ailments and around the kidneys. W. H. UPPHOLD.

Dr. Scott's Electric Hair Brushes, \$1.00, \$1.50, \$2.00, \$2.50, \$3.00; Flesh Brushes, \$3.00; Dr. Scott's Electric Tooth Brushes, 50 cents; Indesol's, 50 cents; CHEST PROTECTOR, \$3.00; ELECTRIC HAIR CURLER, 50 cents; LADIES' BELTS, \$3.00; Nerve and Lung Tonic, \$1.00; Abdominal supporter, \$1.50; Sleeping Caps, \$3.00; Andragogic Caps, \$3.00; Electric Hair Brushes, \$3.00 each; Knee Caps, \$5.00; Leg Belts, \$5.00; sciatic Appliance, \$8.00. All genuine and reliable goods.

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CATARRH CURE

THE FAMOUS QUAKER REMEDY. A simple vegetable preparation. A positive cure for CATARRH, BRONCHITIS, HAY FEVER.

The long suffering public have been so shamefully imposed upon by advertisements of worthless quack medicines, that we are led to use the name of making known the virtues of Aunt Mary's Catarrh Cure, but so positive are the results following its administration, that we warrant a cure.

GUARANTEE A CURE. If used according to directions, or refused more than in case of failure.

All sufferers from these terrible diseases may find speedy relief, without a change of climate by the use of this simple remedy. Its effects seem truly marvelous, healing as if by magic. We have testimonials from many well-known citizens of Chicago, who have been entirely cured in a few weeks by its use. These testimonials and Aunt Mary's Story, will be sent to all who write, and those who send us the names and address of six people who have Catarrh, Bronchitis or Hay Fever, will receive free a beautiful sketch book of the Chicago Exposition.

Our method of creating Catarrh is entirely new. The remedy is applied in the form of a spray and no other is taken into the system.

Price of full treatment, including attendance and shipment of the remedy to effect, 50¢, plus a cent on receipt of \$2.00, or a full cure, with a return on our part. Remedy for sale by Druggists.

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For the Religio-Philosophical Journal.

Immortality.

BY MRS. MARY E. VAN HORN.

O blessed truth! O light divine! That now upon the world doth shine; Thou art so precious in my sight...

Edison, the Medium Inventor, and his Mysterious Force.

Five or six years ago, Thomas A. Edison, the great medium inventor, announced that he thought that he had discovered a way to telegraph across the Atlantic without a wire.

That force actually exists, and no machinery of human device is necessary to use it. It is not the force of the spirit-man—it is not the force of the man who is of the earth, earthy.

Now, that mankind will be disposed to look for them, they will have the same evidence of the existence of this mighty Over-Force that they have of the existence of the physical forces.

The Cause in Cincinnati.

The Society of Union Spiritualists held its second annual election at its hall, 115 W. 6th St., on the evening of May 12th.

Hotel Colfax, Colfax Springs, Ia.

A fashionable summer resort and finest sanitarium in America, 333 miles west of Chicago, 24 miles east of Des Moines.

The President.

In the third article from the top, in the third column of the sixth page of the JOURNAL of the 15th inst., your correspondent F. says that President Cleveland is a fatalist, and also that he accepts spirit warnings.

These under-odd contradictions may be reasonable, but still remain in the condition of Bible constructions, as Jesus is the son of David; God is his Father, and he is the son of the Holy Ghost.

There is but one N. K. Brown's Ess. Jamaica Ginger. It costs 50 cents, and always conquers pain.

Frederick Amsdt of Chicago says he has a chicken that has a face very much like the face of a dog. Its mouth is furnished with two rows of excellent teeth.

Didn't our girl graduates look lovely? Yes, indeed; they all use Puzosin's Complexion Powder.

The game of hazard, which is prohibited in every club in England, and not even permitted in trips in France, flourishes in Berlin; so much so that the United Club, in consequence of several recent grape games, was determined to put a stop to it.

Joseph C. Barrett of Newport, Pa., while working in the woods, hung his vest on a bush. The woods caught fire, and when Barrett went for his vest only the buttons remained.

While a railroad train was rattling through Dakota, a toledo girl, an emigrant—Jenny—from a car, ran 350 yards, gathered her apron full of flowers, and returned smiling to the train, which had been stopped where her reckless jump was made.

An Iowa cattle grower has dehorned 125 cattle with no bad results, and records it a great economy. He thinks that horns do \$1,000,000 damage annually in Iowa alone.

THE ROSSINGTON STOVE POLISH. For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness. Unequaled. MORSE BROS., Proprietors, Canton, Mass.

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6 James Street, Boston. [S] now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself.

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Turkish, Russian, Electric, sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson St., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered.

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Prepared and Magistered by Mrs. DANSKIN. It is an infallible remedy for all diseases of the Throat and Lungs.

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A weekly Journal for Spiritualists and other students of occult Philosophy. Published at 16 Craven St., Charing Cross London, E. C.

LONDON AGENCY OF THE Religio-Philosophical Journal.

John R. Farmer, office of Light, 16 Craven St., Charing Cross, London, W. C. Eng. Subscriptions received.

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A copy of my Medical Book will be sent to any person afflicted with Gonorrhoea, Syphilis, Leucorrhoea, Gleet, Stricture, or Haemorrhoids.

PILES.

Instant relief. Final cure in 10 days, and never returns. Send free, a costly box of goods which will help all of either sex.

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Send six cents for postage, and receive free, a costly box of goods which will help all of either sex.

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25 a Day Guaranteed. Elegant line of samples (15 articles) silver plated knives, forks, spoons, etc.

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Guarantees to its patrons that sense of personal security afforded by a solid, thoroughly equipped road.

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are composed of well ventilated, finely upholstered Day Coaches, magnificent Pullman Palace Cars.

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For detailed information see Maps and Folders obtainable, as well as tickets, at all principal Ticket Offices in the United States and Canada, or by addressing R. R. CABLE, E. ST. JOHN, Gen'l Ticket Agent, CHICAGO.

THE 13 Useless Doctors! In vain, physicians came, with subtle skill, And tried, in turn, prescription, lotion, pill; With saddened looks they viewed her fury...

A WOMAN'S GRATITUDE.

Mrs. F. OATS, of Shrewsbury, Ill., writes: "When I had taken Dr. Pierce's 'Favorite Prescription' one week, I could walk all over the doorway, and I could get into a wagon and ride two miles to see my neighbors."

TERRIBLE PAIN.

Mrs. F. E. WILCOX, Friendship, N. Y., writes: "For five or six years I had been badly troubled with female weakness and terrible pains across the small of my back and pit of the stomach."

DOCTORS FAIL.

"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir Co., Iowa, writes: "I had been ill a number of years, and having tried in vain almost every advertised remedy, I was induced to consult you."

NOT A "CURE-ALL."

"EVERY INVALID LADY" should send for "The People's Common Sense Medical Adviser," in which over fifty pages are devoted to the consideration of diseases peculiar to women.

LIVER DISEASE.

G. W. LOTT, Trudhomme, La., writes: "For four years I suffered from liver complaint and attacks of bilious fever; loss of appetite, nausea, constipation, sometimes dizziness in the back of the head, right side and under the shoulder-blades, fullness after eating, general debility, restless nights, tongue coated, etc."

A BAD CASE.

SAMANTHA GAINES, Lockport, N. Y., writes: "For six or eight years previous to 1881, I had been troubled with a severe pain in the small of my back, also across my shoulder-blades, with considerable bloating of the stomach from wind; was so nervous at times I could hardly sleep; also troubled with dizziness and hard breathing spells."

GENERAL DEBILITY.

R. L. FISHER, Sidney Plains, N. Y., writes: "Dr. R. V. PIERCE, Buffalo, N. Y., Dear Sir—My wife suffered for several years from general debility. She had become a confirmed invalid. The physicians who attended her failed to help her, and it seemed as if she would die."

ABSCESS OF LIVER.

ISAAC GIBSON, Kenosha, Wis., writes: "My wife, getting very weak, had begun to use your 'Golden Medical Discovery,' and she began to feel better. She had an abscess of the liver, and she was very ill. She now has been well for weeks."

BOLLS AND CARBUNCLES.

J. ADAMS, Esq., Toledo, Ohio, writes: "I have used nine bottles of your 'Golden Medical Discovery,' and the result is I am today free from boils and carbuncles for the first time in many years."

CONSTIPATION AND ULCERS.

Mrs. A. D. JOHNSON, Georgetown, Ky., writes: "The 'Golden Medical Discovery' relieved me at once. I had a very bad sore on the back of my left hand for two months. It was cured, as well as constipation and indigestion, from which I was suffering very much."

LUNG DISEASE.

A Wonderful Cure.—DANIEL FLETCHER, Esq., Gloucester, Mass., writes: "Nearly five years ago, I was taken sick with a disease regarding which the best physicians were unable to help me. One of the foremost physicians in Boston called it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a homoeopathic physician, thought I had consumption. When taken sick, I weighed 157 pounds. I suffered from a heavy cough, night-sweats, kidney troubles, etc., and was reduced so rapidly that my physicians gave me up. They were unable to help me in the least. At that time, I weighed but ninety pounds, and had been laid down, but had to sit up in order to breathe. I had been confined to my room for six months, expecting to die. I was so bad at times that I could not allow any one to come into my room, and I could not talk; nor was I able to walk. I picked up one of your memoranda books on the floor of the hotel where I was boarding, and after reading it I began taking your 'Golden Medical Discovery,' and the first bottle brought me around, and I could walk around the room all day. I soon began to build up, and gained so rapidly that it astonished me. I have taken no other medicine since then, and have used perhaps twenty bottles in all of this medicine. I stopped taking it in August, one year ago. I feel that it has saved my life. I now weigh about 150 pounds, and I think, and my friends with me, that this medicine saved my life. It certainly is worth its weight in gold, and I consider it a wonderful remedy from its effect in curing all my ailments."

REDUCED TO A SKELETON.

Consumption Cured.—W. J. HARTLEY, Vera Cruz, Mex., writes: "I met with an old friend of mine not long since, and he told me of the very low state of health he had been in, and he applied to our best doctor, but gradually grew worse under his treatment; was reduced to a skeleton, had a fearful cough and was thought to have consumption. While in this low state he made a visit to see his relations, and while in a distant town, he purchased a bottle of medicine called, 'Dr. Pierce's Golden Medical Discovery,' and took it, and by the time it was used he was as well as he ever had been. When he returned home, he was in a much better health. His statement caused a great deal of inquiry, as he is a man of high standing."

SAVED HIS LIFE.

Consumption Cured.—J. ASTORBY BRICK, Douglas, Ill., writes: "For five years I suffered very much from a terrible cough and debility. More than a year since I commenced to take your 'Golden Medical Discovery,' and it has completely cured me. I thank you for the splendid health I have since enjoyed."

BLEEDING FROM LUNGS.

JOSEPH F. McFARLAND, Athens, La., writes: "My wife had frequent bleedings from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bottle, or Six Bottles for \$5.00.

MARVELOUS BENEFITS.

Rev. SIDNEY C. DAVIS, Galien, Michigan, writes: "I wish, in this letter, to express my gratitude for Mrs. Davis and myself for the great good which has been accomplished in her case by the use of your proprietary medicines. When she began to take them, in January last, she could not endure the least walk but a very few steps at a time, and could stay up only about thirty minutes at a time. Now she not only sits up almost the entire day, but can walk around, call on her neighbors, two and three blocks away, and not feel any injurious effects at all. When we consider that she had kept her bed the greater part of the time for fourteen months, and would lose repeatedly the advance she had made, her progress now seems marvellous. We had almost lost confidence in medical practitioners, and advertised remedies, but have found in your Dr. Pierce's 'Favorite Prescription' and 'Pellets' the properties needed, and which we believe will bring about a complete and final recovery."

BED-FAST FOR MONTHS.

Mrs. E. F. MORGAN, of Newcastle, Lincoln Co., Me., says: "Five years ago I was a bedfast sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. In reply, I have described my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have received second letters, stating that they had commenced the use of 'Favorite Prescription' and 'Pellets' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

"DO LIKEWISE."

Dr. Pierce's 'Favorite Prescription' is not a 'Cure-all,' but admirably fulfills a long-looked-for purpose, being a most potent specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nerve, and imparts vigor and strength to the whole system.

OVER-WORKED WOMEN.

For "worn-out," "run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, BUFFALO, N. Y.

LIVER, BLOOD AND LUNG DISEASES.

GIVEN UP TO DIE. Liver Disease.—MERRIT STREET, Esq., Druggist, of Buff Springs, Ala., writes: "Miss ELIZA GLASS, of this place, had been sick for more than a year with a severe affection of the liver, but when she was at the lowest, she bought a bottle of 'Golden Medical Discovery' from me, and although before using the medicine she was given up to die by the attending physicians, her father assures me that she has now fully recovered."

MALARIAL FEVER.

Mrs. CAROLINE SIMMONS, Medina, N. Y., writes: "I have been troubled with symptoms of malarial fever, for three years, but after using five bottles of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets,' I am happy to say that I am entirely cured, and to-day I am perfectly well and able to do my own work."

DYSPEPSIA CURED.

Dyspepsia.—LUCY A. WOOD, Taylor's Store, Va., writes: "After many years of great suffering from the dyspepsia, I was induced to try your 'Golden Medical Discovery,' and I cannot express the gratitude I feel for the great good it has done me. I do not suffer any pain from eating, and I enjoy life as well as anybody can wish."

DIARRHEA AND COUGH.

Mrs. CHRISTIE BOGUE, West. Enslawing, Fla., writes: "Two bottles of your 'Golden Medical Discovery' cured my cough and chronic diarrhoea. It has worked like a charm in my case. It is truly wonderful. I walked over a mile last week to recommend your medicines."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

SCROFULOUS SORES.

Mrs. A. L. CORY, Hildley, Crawford Co., Kansas, writes: "My son, aged fifteen years, was taken down last January with swellings on his right side, and he was very ill. He was treated for five months, when great abscesses formed, four of which continued to discharge under your advice. He used your 'Golden Medical Discovery,' and he is almost well and walks three-fourths of a mile to school every day. A scrofulous sore on his arm, which ran constantly for two years, has healed completely under the influence of the remedy named above."

SCROFULOUS TUMOR AND SORE EYES.

Mrs. S. E. GRAYDON, of Greenwood, S. C., writes: "My daughter has been entirely cured of scrofulous sore eyes and a large tumor on her neck, by the use of your 'Golden Medical Discovery.' I have great faith in all your medicines."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs); by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

REDUCED TO A SKELETON.

Consumption Cured.—J. ASTORBY BRICK, Douglas, Ill., writes: "For five years I suffered very much from a terrible cough and debility. More than a year since I commenced to take your 'Golden Medical Discovery,' and it has completely cured me. I thank you for the splendid health I have since enjoyed."

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MARVELOUS BENEFITS.

Rev. SIDNEY C. DAVIS, Galien, Michigan, writes: "I wish, in this letter, to express my gratitude for Mrs. Davis and myself for the great good which has been accomplished in her case by the use of your proprietary medicines. When she began to take them, in January last, she could not endure the least walk but a very few steps at a time, and could stay up only about thirty minutes at a time. Now she not only sits up almost the entire day, but can walk around, call on her neighbors, two and three blocks away, and not feel any injurious effects at all. When we consider that she had kept her bed the greater part of the time for fourteen months, and would lose repeatedly the advance she had made, her progress now seems marvellous. We had almost lost confidence in medical practitioners, and advertised remedies, but have found in your Dr. Pierce's 'Favorite Prescription' and 'Pellets' the properties needed, and which we believe will bring about a complete and final recovery."

BED-FAST FOR MONTHS.

Mrs. E. F. MORGAN, of Newcastle, Lincoln Co., Me., says: "Five years ago I was a bedfast sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. In reply, I have described my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have received second letters, stating that they had commenced the use of 'Favorite Prescription' and 'Pellets' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

"DO LIKEWISE."

Dr. Pierce's 'Favorite Prescription' is not a 'Cure-all,' but admirably fulfills a long-looked-for purpose, being a most potent specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nerve, and imparts vigor and strength to the whole system.

OVER-WORKED WOMEN.

For "worn-out," "run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

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