opirit phenomena are always in place and will ed as soon as possible.

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#### THE BOSTRUM.

An Unclerical and Untheological View of Religion.

An Address by B. F. Undertood before the Free Religious Association at Boston, May 28th.

Free Religious Association at Boston, May 23th.

(Reported for the Religio-Philosophical Journal.)

I am no theologian and represent no theological system or theory; but of religion I may properly speak, and what I shall offer upon this subject on this occasion, will be from a wholly underical and untheological point of view.

When men say that they "do not believe in religion," they mean that they do not believe in the truth of the doctrines nor in the wisdom and utility of the forms and ceremonies which make up the various religious systems. Religion, as a fact in the world, whatever be thought of it, does not possibly admit of doubt. When the question is propounded, "Has religion a scientific basis?" its pertinent only if asked in regard to theories, rituals and practices of a religious character. If they are not mentioned they are implied and probably not absent from the which of the questioner. We do not ask whether a fact—the existence of a star or a stone, for instance—has a scientific basis. Science is classified knowledge, —knowledge of many facts grouped and arranged after their kind, so as to constitute a basis for induction, to afford data for rational conclusions, to reveal relations and principles which, viewed separately, these facts fail to disclose. Religious beliefs and observances prevail all over the world, among civilized and uncivilized men. Time and labor are lavishly given to their support. In their defence, the rise and decay of empires, and all those vast revolutions in the conceptions and habits of men which have formed a part of the process by which the present condition has been reached. It has, too, stirred to its depths every passios, giving intensity to the highest and lowest in human nature. Mr. Abbot has well said: "If there is one word above all others which arriculates in a breat the suppreme sublimity and the most melancholy abasement of human nature, which carries magination ou to the heights of a heroism

er. anthropology has been exposing the weak, ness of theological assumptions, the purility of its threats, the primitiveness of its method of thoughts, and showing that its "absolute truthe" are but speculative funcies, which, instead of having ay scientific value, begin where all science and correct reasoning end. Theology is no more entitled to be called a science than is sartology.

Let us now consider what is religion. By many, it is looked upon, as it was viewed by Miss Nesbit in Dred, "in the light of a ticket which, being purchased, and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission into heaven." Theodore Parker thus refers to the popular religion: "A man is a Caristian, if he goes to church, pays his pew-tax, bows to the parson, and is as good as other light with the control of the contr

pression "man's religious nature,"—an aversion that had teorigin in opposition to the old theological conception of religion as a supernatural revelation of endowment,—disappears when the subject is viewed in the light of modern science. If man did not possess a religious nature, the would not have religious beliefs and feelings, he would not have religious exercises and practices, justas, if man had not a combative and destructive nature, there would be no war. Man, like the animals below him, acts according to his nature, and whether wisely or not depends upon whether his conduct accords with his higher or his lower nature.

Religiou as a belief and the practice of devotional rites and ceremonies has been slowly acquired, with the development of reason and imagination, by man's contemplation of the power ever manifested to his senses, and which, invested with human qualities the greatest known or concelvable, has aronged fear, wonder, awe, admiration gratifude and reverence. Ang the results of these thoughts and emotions repeated through countless generations have become established in the race as religious tendencies. We are now familiar with the definition, "Instinct is inherited habit." It is not in fact the habit that is inherited, but an aptitude, a predisposition to do as the parent did. There are islands having species of animals and brids which, tame when first discovered by man, have acquired an instinctive fear of him. This is shown by the young, they having inherited the results on the brain and nervous system and the corresponding mentality, through successive generations, of the fear excited by man's power over them and his creatity to them. They have inherited De knowledge of man, but an instinctive fear of him. This is shown by the young, they having inherited the results on the brain and nervous system and the corresponding mentality, through successive generations of experience which appear in na aptitudes and intelligency has been send to the view of the part of the part of the part of the p

with them are more popular than the careful reasonings and judicial fairness of the great men whose names they have learned to speak. Saturated with the influence of theology, these minds do not become liberal in any true sense of the word by dissenting merely from one and assenting to another, class of views.

Saturated with the infinence of theology, these minds do not become liberal in any true sense of the word by dissenting merely from one and assenting to another, class or views:

In this period of transition, many, outgrowing one form of supersition or mysticism, are naturally attracted to others of essentially the same nature, presented to them under other names. There are multitudes, having renounced orthodox theology wholly or in part, who are now as haturally attracted to other professed solutions of the great problems of being as young ducks taken from their mother and their native pond are atfracted to any other body of water that is within sight.

One has but to announce a new system, or claim to have discovered an esoteric meaning in some old one, or to make claim to extraordinary powers of looking into the future, or of getting, into exceptionably intimate relation with the Infinite, in order to become an object of special interest to a large class in this "modern Athens." It is necessary, however, that the system taught or the claim made shall admit of neither elucidation nor proof, that it shall rest alone upon the authority of its expounder (?), science, philosophy, and intellectual effort being thus dispensed with, and the arcana of nature being mastered by a "short and easy method." The mind, thus kindly relieved of the disagreeable drudgery of collecting facts and of the strain of reflective thought, is free to expend its energies in other directions. Marvellousness ustrping control, finds satisfaction in whatever is at once incapable of proof and incredible to reason. Almost any obscure expression, if it only have reference to the infinite and is flavored with a little weak sentiment, may be accepted as a proposition expressing the very essence of true philosophy, different from other philosophy, it is believed, if, indeed, there is the faintest conception of any philosophy at all, because of its "esoteric "character—and, too, by many who have largely, outgrown the old theological creeds as form

adoption, under alluring names, of ideas and methods which imply reaction rather than progress.

It is sufficient for my purpose here to indicate that the so-called religious instinct, from the existence of which so many unwarranted conclusions have been drawn, is not a primordial endowment, but an acquirement, and, lightead of implying what is so extravagantity claimed by theologians, it implies simply the mind with its power of feeling and thought, capable of change and growth, and the transmission of the results of experiences in the form of predispositions, together with the external world with all its varied and mysterious phenomena, impressing us from birth to death and exciting to contemplative thought.

Religion with human development and culture becomes more or less suffused with the spirit and dominated by the principles of morality. Yet the religious nature may be strong and the moral nature weak, or the moral nature strong and an an almost entire absence of religious emotion, as well as what is ordinarily regarded as relivious belief. A knowledge of this fact led Bentham to say, "There is no pestilance in a state like zeni for religion independent of morality." Elsewhere, he broadly defines religion to be "the whole duty of man, comprehending in it justice, charity, and sobriety." Rev. James Martineau speaks of it as "the culminating meridian of morals"; and Matthew Arnold defines it in the well-known words, "morality touched by emotion." But these are definitions of religion as it is safter it has become

plied. The Byzantine empire was pre-emi nently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous... Constantinople sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall." Speaking of the period that just preceded the advent of Christianity, Mammsen, in his History of Rome, says that "the more lax any woman was, the more plously she worshiped lais."

advent of Christianity, Mommsen, in his History of Rome, says that "the more lex any woman was, the more piously she worshiped Isla."

Often, the most religious persons among us to-day—those who revel in the excitement of religious revivals—are habitually immoral, and even criminal, as in the cases of Guitean and the James brothers.) "Unusual piety is, in the popular eye," Lange observee, "either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture of genuine religious emotions with coarse selfshness and victous habits, the ordinary mind has no appreciation.

"If a man has been in Mecca as a pilgrim," says an, Arabian proverb, "do not live in the same house with him; if he has been there twice, do not live in the same street with him; if he has been there twice, do not live in the same street with the country swhere he lives."

It is said, thay during the revolt of Texas against Mexico, Col. David Crockett made a tour through the Southern States, appealing to the passions and prejudices of his andiences, to collect money and to enlist solders. In his speeches, he dweit particularly upon the strong points that the Mexicans prohibited slavery and Profestantism, and ones capped a high-piled climar by exclaiming: "The cursed yellow-skinned Mexicans want us to abandon, our glorious religion, and go to work ourselves. God everlastingly dawn them?"

How little real humanity and morality there is in much of that orthodox faith now happily declining, supposed to be most powerful in promoting charity and love, is illustrated by the following quotation from the Widox Bedoff Papers, by Miss Miriam Berry:—

"Evv. Mr. Price: How does Mr. Shaw feel?"

"Mrs. Shaw: I regret to say that the does now

Widow Bedott Papers, by allow Berry:—
"Rev. Mr. Price: How does Mr. Shaw feel?
"Mrs. Shaw: I regret to say that he does now feel his lost and runed condition as sensibly as I could wish. Oh! Oh! If that man only had faith, had saving faith, if Serapheen [her daughter] was only a Christian, my happiness would be complete.
"Mr. Price: Ye-s. I trust that you wrestle for them, without ceasing, at the Throne of Grace.

for them, without crossing, which is described.

"Mrs. Shaw: I do, Mr. Price. I do so.

"Mr. Price: And do you feel that, in case the Lord should see fit to disregard your petitions, and codsign them to everlasting misery, you could acquiesce in his decrees, and rejoice in their destruction?

"Mrs. Shaw: I feel that I could without a marmur.

ery, you could acquiesce in his decrees, and rejoice in their destruction?

O"Mrs. Shaw: I feel that I could without a murmur.

"Mr. Price: Y-e-s. I am very happy, Sister Shaw, to find you in such a desirable state of mind."

It is evident that the Free Religious Association has done well in using the expression "ethics and religion" in its constitution as amended for religion does not necessarily imply ethics.

Schleiermacher said: "Religion belongs neither to the domain of science nor morals, is useentially neither knowledge nor conduct, but emotion only, specific in its nature and inherent in the immediate consciousness of each individual man. Hence comes the vast variety of religious conception and of religious system observed in the world,—variety, not only thus to be accounted for, but apprehended as a necessity of human nature."

From the statement that religion belongs not to the domain of science, I must dissent, since it is included in human thought and feeling, and can be studied by observing its varied expressions in the individual and in the race. But the following comment on the passage by Dr. Willis, Spinoza's biographer. Is to the point:—

This view of Schleiermacher was an immense advance on all prejuguly entertained ideas of the nature and true worth of the religions idea, and has not yet been generally appreciated in all its significance. When we recognize it, however, we readily understand how religious emotion may be associated, with crime and immorality as well as with the highest moral excellence; how a Jacques Glement and Baltharar Gerzad may confess themseives to the priest, and take the sacrament of the body and blood of the Savior by way of strengthening them in their purpose to commit the crimes that have made their measuries infamous: how puputilious attended to the commit the crimes that have made their measuries in famous: how puputilious attended to the sacrament of the body and blood of the Savior by way of strengthening them in their purpose to commit the crimes that have made for coarser air, and then plunges her info dungeons of superstition so foul with blood of superstition of this faith, and in the superstition of the surface while the superstition of the surface of human activity and a factor in the evolutionary process so prominent as religion as continuously process so prominent as religion as continuously are written and the depths, and not simply upon the surface of not, save by very unphilosophical and enger-ticial minds, be ignored or treated as of significance.

The science of religion is just as properly a science of religion is just as properly a science of the coast of the surface of the coast of the surface of the coast of the surface of the coast of the coast

# The Rev. Heber Newton, on the Labor Problem.

The Rev. Heber Newton, cot of All Soul's Church, West Forty-eighth street, Sunday, May Soth, preached the third of his series of sermons upon "The Freeen! Aspect of the Labor Problem" to a very large congregation. "Society's view to the Situation" was the topic. "Society's view to the Situation" was the topic. "Society's view to the Situation" was the topic. "Society's interests," he said. "are at stake in this contest waging between capital and labor. If I owned a house and rented two rooms out to different families, I should decidedly object to their quarrelling so savagely as to endanger my property. The immediate crils of the present disagreement between capital and labor are serious enough. It is accumulating in the labor market an increasing body of unemployed or partially employed men, whose inability to demand continues to yet further depress the productive power of the country, while it leaves themselves in bitter want. A continuance of the present contest means a prolongment of the industrial depression, whose consequences will be far reaching and lamentable. Angry words pass readily into angrier blows, and the quarrel may end in a fight in which society's premises may easily be wrapped in flames. The lockout is answering the strike, the blacklist is replying to the boycott, mapufacturing and trade associations are drawing up into line over against labor unions. We may be entering an era of social as well as physical cyclones.

OUR EYES MUST NOT BE CLOSED.

"For the first time in the history of our

The Rev. Robert Streets, on the Laker Private Company of the Compa

#### LABOR AND ITS EVOLUTION.

Many of the non-producing class are now suspiciously watching and instinctively antagonizing the present great labor movement now going on throughout our country. There are, however, some among them, especiatly in the church and among the Spiritudilists, who see and know that it is an immense spiritual wave or divine impulsion and demonstration in favor of "the rights of the many against the exactions of the few." From pre-historic ages, this spirit of liberty, equality and fraternity has ever been cheering and inspiring to heroic deeds and patient endurance, struggling, working, oppressed humanity—as often at the altars of Buddha in the distant past, as at those of the church of Christ of the present day. The Spiritual movement of the last thirty-five years has contributed much more than the churches to this great labor uprising and organization. Of the latter, Mr. William, H. Herndon, the life long law-partner and friwnd of President Lincoln, under date of May 26th, thus wisely writes to me:

"The great labor question—the question of this age—at least one of them, is upon us and imperiously demands, a wise solution. The question is: Shall the laborer rise according to his intuitions? Nature's decree to aligher civilization than this present one—God helping him; or sink to the condition of a slave, for wealth to own and lash around the world? I know that he will rise and be free, but exactly how, when and where I cannot just now see. To fight this rise is to slap the inevitable in the face and say, 'Old fool, away'! You know the run and trend of history and I shall not repeat it.... The laborer hears the whispering of the Infinite—feels alkind of inspiration and to those whisperings he lends his ear, and prays and acts in accordance to those inspirations. I am glad that you feel as I do on this and other questions—... You' idea of corporative power—the eligarch system of doing every thing, beyong rorations, which is damnable—is ogérect and well said. We must some how and at some time crush this power, or it wi

Miss Clifton's Story of Imprisonment in a

Warned Nightly by an Apparition.

Mr. Neary said last night that in all his experience he had never met so sad a case.—
New York Sun.

PLAIN LEFTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

Many sensitive persons will tellipou, when making passes, that they can distinctly see a luminous sura passing from the fingers of the operator; and, further. If you find a person asleep; and, better still; a child who cannot be "anspected of collusion, make passes from the head down the whole body and off at the feet for ten or fifteen minutes; then point your fingers at the elbow, ankle, knee, or any part of the bedy, and you will soon observe muscular twitches in the part pointed at bedolothes that may intermed. This fact: with many others equally striking that will crop up during your experiments, tend; limit, to prove to your own satisfaction what I am most anxious you should have no doubt you. Never mind the doctors; leave them to mystiry, while you seek to simplify. Let them theorize while you apply the simple remedies nature has provided to your hand, whether external or internal, always remember that the simpler the means employed the more natural, and consequently the mage effective.

Let your efforts ever tend to the establishment of an equilibrium of Nature's forces, whatever the means employed, that they may abound in the system; and when the nerve-centers are free from congestion, the heart will beat light, quick, and full, sending the warm-rich blood to every part of the body; then there is no longer wearlness, pain or ache. The wonderful mechanism of man works with smoothness, regularity and case. A perfect equilibrium of the vital forces will render the fortunate pos-essor proof against outward causes of diseases, and he may pass through all ordinary epidemics with impunity, Exertion under these conditions is a pleasure, and life enjoyable; but disease means want of this vitality or nerve-centers as superintend or supply force to the part affected. Should there the roughly on the weakened action of that organ. Should the never-power be deficient in any part of the spinal column, then every organ or blood vessel governed thereby becomes relaxed, the circulation is impeded, and without lires es t

Dining, a short time ago, with a certain ricar of the English Church, I was led to reate some of my experiences rather freely and thoroughly; realizing the truth of what related, I gave them without reserve. After listening for some time, that learned piritual luminary remarked: "Well, Mr. ounger, my first impressions of you in the arily part of our conversation was that your rere a man of some intelligence, but I have ome to the conclusion, since the relation of hose experiences, that you are installed.

affinity with the Spirit-world.

It has been frequently asserted, even by intelligent and to all appearances impartial observers, that the so-called cures effected by this science are not permanent, and many cases are recorded in proof, that diseases relieved, after a time have returned; but I make bold to assert that such cases fall because the local parts were treated only, without paying the requisite attention to the seat of the disease in the brain or spine. You may soon remove a disease from any part of the body, but if you leave that part of the spine congected that governs the diseased part, it will be like pinching the tops of the cases are recorded in proof, that alseases relieved, after a time have returned; but I make bold to assert that such cases fall because the local parts were treated only, without paying the requisite attention to the seat of the disease in the brain or spine. You may soon remove a disease from any part of the body, but if you leave that part of the spine congested that governs the diseased part, it will be like pinching the tops of the weeds in your garden, while you leave the roots to send out a stronger growth. In deep-seated chronic cases it may often be necessary to closely examine the spine for those white unhealthy patches and when found treat them in the same manner. For example, if the liver, lungs, arms, or any of the upper parts of the body are diseased, white, deathlike patches will be found somewhere in the upper part of the spine; if the legs or lower members are affected, then the lower part of the spine will present a similar appearance, and those patches must be removed

at all cost to effect a permanent cure. Attention to the local parts is of much less consequence than the setting up of a healthy action in the nerve-centres, and an abundant supply of force to the diseased parts. The removal of these diseased parts may be effected in several ways: vis., by rubbing the spine with an oil that I have found invaluable, not only for the spine, but for chronic rheumatism, enlarged joints, &c. To every ounce of good neatsfoot oil, add one grain of chemically-pure phosphorus dissolved in a water bath; or take of southernwood, wormwood, and thyme, cut small, equal parts. Put them in an earthen jar, and cover them with good neatsfoot oil. Let it stand on a warm hob, but not allowed to boil, for three days and nights. Press all the oil from the herbs, and put another charge of herbs into the jar, putting back the oil. This do three or sometimes four times, thoroughly pressing the oil from the herbs after every operation; and keep for use well magnetized. Another local of equal value is made by substituting vinegar for oil.

In order to charge the nerve-centres it will often be found sufficient to make passes from the top of the head down the back, and off at the hips, sometimes passing off at the shoulders down the arms. No hard and fast line can be drawn here; but as the operator becomes sensitive by practice, and other necessary modes of development, he will at once feel and be guided by a power, that the outside world knows nothing of; the more he gives himself up to this influence the greater his success. He will feel when he touches the alling spot, and he often will be compelled to let his hand remain until the vital aura has done its work by permeating the part affected. Patients will often teil you they feel the magnetism flowing down its natural channels to the place diseased, when the hand is simply laid on the spine; coursing all obstructions from its path. Pay every attention to the sensitive patients feelings and directions, as they are often midnenced by higher and good int

#### Overhauling Christian Beliefs.

Overhauling Christian Bellefs.

One of the many significant "signs of the times," in the religious world—all pointing to great changes towards greater freedom of individual thought and opinion—is shown in the "Church Congress," in session this year at Cleveland. The main topic for discussion was the question of "The Necessity for a Restatement of Christian Beliefs."

The statement of the question itself, is a confession of the error and instability of the existing "body of doctrine," in what are called the orthodox churches. The truth is that the old Caivinistic theology, with its dark and horrible dogmas, is a libel on God and an outrage on humanity. It has been propped up and nursed with jealous care, but is visibly tumbling—going by the board—in the wider light of the present day. The leaders in the Church Congress only express what nearly all redecting people see and say, when they declare, unreservedly as they do, that the time pressingly demands a general overhauling of what are called orthodox doctrines, and their readjustment in better conformity to the dictates of common sense, and the evolutions of science and modern progress.

The Rev. Dr. Daniel Curry, of New York,

trines, and their readjustment in better conformity to the dictates of common sense, and the evolutions of science and modern progress.

The Rev. Dr. Danlel Curry, of New York, the well known leading Methodist editor and preacher, equarely declares that he calls "the historical creeds"—the Old Testament Declarations—"are all materialistic"—grosely materialistic, if not barbaric, "in forms, language and manifest conceptions respecting the future life," These conceptions of God and of human duty and destiny, may have been all that could be expected in such an age, of the people that were more directly concerned or addressed; but as Dr. Curry frankly says: "the once popular notions respecting; the resurrection of the dead, and the character of the life everlasting, which those creeds manifestly teach, have ceased to command the assent of the great body of intelligent believers." The grossly materialistic character of the "resurrection" doctrine, as taught in the churches and a tunerals, is not, it seems, accepted by Dr. Curry, or by the the great body of intelligent believers. St. Paul was right in seeing that the spirit, the real man, ascends, and forever quits the perishing earthly body, at the stage called death, when he declares that there is a spiritual body; and the Bible, rightly understood, is filled with the evidences of the same great reality. Dr. Curry declares that the notions about the "second advent," and the expected reign of Christ on earth, in the former human form are grossly materialistic and unfounded in truth. "The ablest Christian scholars," he says, "agree that our eachatology needs to be restored"—to the grandly simple actual teachings of Christ, but these have seemingly become so insatricably mixed with errors, interpolated, for church purposes, in old days, that he feels disheartened at the form and contents of the reconstructed faith of the church?"

A solution of this problem may be nearer

Edmunds'. Anti-Poligamy bill has been placed on the House calendar.

Hersford's Acid Phosphate,
POB WOMEN AND CHILDREN.
Dr. JOS. HOLF, New Orleans, La., says: "I have frequently found it of excellent service in cases of deblity, lose of appetite, and in convalescence from exhaustive illness, and particularly of device in treatment of women and children."

#### Woman and the Mousehold.

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

#### ADVICE.

"I must do as you do?"—Your way, I own, Is a very good way; and still, There are sometimes two straight roads to a to One over, one under the hill.

You are treading the safe and well-worn way That the prudent choose each time, And you think me reckless and rash to-day Because I prefer to climb.

Your path is the right one, and so is inline, We are not like peas in a pod, Compelled to lie in a certain line Or else be scattered abroad.

Twere a dull old world, methinks, my friend.
If we all went just one way.
Yet our paths will meet no doubt at the end
Though they lead apart to-day.

You like the shade and I like the sun; You like an even pace; I like to mix with the throng and run, And then rest after the race.

I like danger and storm and strife; You like a peaceful time. I like the passion and surge of life; You like its gentle rhyme.

You like butter-cups, dewy sweet, And crocuses, framed in snow; I like the roses, born of the heat, And the red carnations' glow.

I must live my life, not yours, my friend,
For so it was written down.
We must follow our given paths to the end,
But I trust we shall meet in town.
—Ella Wheeler.

Mrs. McAdow of Billings, Montana Territo-ry, was lately appointed one of the judges of election.

Des Moines, the capital of Iowa, has found Mrs. L. M. Wilson to be better fitted for city superintendent than any other of its 30,000 inhabitants. She has a salary of \$1,800 per

superintendent than any other of 118 30,000 per annum.

The Tribune of April 3rd, gave a long notice of the annual dinner of the alumni of Michigan University, of the preceding day. The account began with these words: "More than fifty of the alumni of the University of Michigan ate the annual dinner of the New York Association at the Union Square Hotel last night. A novel but none the less pleasant feature was the presence of the alumns, ten ladies, who had drunk of the eo education Pierian spring at Ann Arbor, adding the graces of feminine accomplishments and acquirements to the brilliancy of the occasion. Miss Alice M. Freeman. President of Wellesley College, was one of three college presidents present. She made a speech both wise and witty. The others were, Miss Townsend, Prof. Emma C. Barnes. Wellesley College: Mary S. Barnes, Professor Lucy M. Hall, Dr. Emma M. Moosers, Dr. Eliza M. Mosher, Miss M. A. Williams, and Mrs. Tweedy. This is a new and pleasant departure from the usual alumni dinner.

At the aftieth commencement exercises of the London University, last month, there were thirty young weenen graduates out of the class of two hundred. "The sweet girl graduates in their golden hair," and academic gowns were greatly applauded by the immense audience in the University Theatre, Burlington House. Among them, Miss Mary Adamson obtained a first prize over the mais students, and Miss Rebecca Wisport, a first matriculation prize, also.

There lately passed from this life, in the City of New York, Miss Charlotte Deming, at

students, and Miss Rebecca Wisport, a first matriculation prize, also.

There lately passed from this life, in the city of New York, Miss Charlotte Deming, at the age of ninety-five. She was a charming artist and retained her faculities and eyesight till the last. Her pictures of flowers and her miniatures on porcelain were excellent until after she had passed the age of eighty-five which only failed at a slight stroke of paralysis. She was sick but an hour at the last, and passed away as naturally as a ripe leaf in autumn falls from the tree.

The Boston Herald describes a Woman's Exchange in Atlanta, Ga., which presents some excellent features for imitation. There are five rooms, comprising parlor, lunch-room, tollet room and rooms for the display and sale of articles of woman's handlwork, both artistic and useful. Every thing is managed in a business-like way. The lunches are of excellent quality and low price, and the rooms are generally resorted to by ladies in their intervals of/shopping, or for a brief season at speciability with lady friends whom they may chance to meet. The rooms devoted to women's work king together the women who can make such articles.

The club of the future will comprise both

articles.

The club of the future will comprise both men and women: Here is one in old Virginia:

"Norfolk, Virginia, has a new social and ilterary club, called the "Northern Club." It was established about three months ago by a joint stock company composed of both Northern and Southern men. They have two handsomely furnished rooms in the Academy of Music, one a large long room fitted up with a good library and algood supply of the best magazines and newspapers of the day. The ladies' room adjoining furnishes a comfortable and retired place for ladies wishing to read and amuse themselves with games; chess, backgammon, dominoes, and all such games are provided for their pleasure. Yearly members are admitted, and an entertainment is given to the members of the club every two weeks. The principal object of the club, however, is the entertainment of strangers coming to the city. Such visitors are extended the free use of the rooms \$3d all privileges enjoyed by members. The features which commend this club so strongly, is that it is as much of a woman's club as it is a man'a. Men are not invited to leave their families to spend evenings, but can take their wives and daughters and enjoy social intercourse amid refined and elevating influences in company daughters and enjoy social intercourse amid refined and elevating influences in company with them. This is decidedly a step in the right direction."

right direction."

The woman's "School of Design," in Philadelphia, was founded in 1846, by Mrs. Peters, who taught to young women the rudiments of industrial art in her own basement. A few years after several ladies assisted her to organize the society which now gives instruction to three hundred members. Their instruction includes drawing, painting, modeling, lithography, wood-engraving and weaving.

The New York club, Sorosis, has for President Mrs. M. Louise Thomas, the widow of Rev. Abel Thomas, a once noted Universalist minister, She is a woman of great dignity and worth, eminent in many phlianthropic movements, and one of whom we may well be proud. Mrs. Thomas has often been described as successful in many ways. Her farm near Philadelphia was managed by her with consummate ability, and the "gilt-adged" butter and cream from her Jersey cowe has long.

been noted in the City of Brotherly Love. Successful as an aplarist, Mrs. Thomas, last year, disposed of three thousand pounds of honey. Better than all this is the fact that she has raised to maturity eighteen poor children of all nationalities, beside her own two sons, and sent them out into the world well equipped for self-support. Under her presidency, Sorosis may well aspire to useful work.

The Scottish American Journal has this ADVICE TO YOUNG WOMEN.

The Scottish American Journal has this

ADVICE TO YOUNG WOMEN.

A lady of intelligence and observation has remarked: "I wish I could impress upon the minds of the girls that the chief end of woman is hot to marry young." If girls could only be brought to believe that their chances for a happy marriage were better after twenty-five than before, there would be much less misery in the world than there now is. To be sure, they might not have so many opportunities to marry as before, but as they do not need to marry but one at a time, it is necessary that that one should be satisfactory. As a girl grows older, if she-thinks at all, she certainly becomes more capable of judging what would make her happy than when younger. How many girls oft-wenty would think of marrying the man they would gladly have married at sixteen? At thirty, a woman who is somewhat independent, and, not anxious, overanxlous, to marry, is much harder to please and more careful in her choice than at twenty. There is good reason for this. Her mind has improved with her years and she now looks beyond mere appearances in judging men. She is apt to ask if this man who is so very polite in company is really kind-hearted. Do his polite actions spring from a happy, genial nature, or is his attractive demeanor put on for the occasion, and laid off at home as he lays off his coat? A very young girl takes it for granted that men are always as she sees them in society—polite, friendly, and on their good behavior. If she marries early the man who happens to please her fancy, she learns to her sorrow that in nine cases out of ten a man in society and a man at home are widely different beings. Five years, at that period of life, produce a great change in opinions and feelings. We frequently come to detest at twenty-five what we admired at sixteen.

#### MATERIALIZATIONS.

ave the Editor of the Religio-Philosophical Journas.

I have sought diligently—if not with tears—for some explanation of certain phenomena presented at materializing scances. From no book, paper nor person do I get a satisfactory theory or hypothesis. I look upon your paper as the medium which reports actual occurrences, as opposed strongly to all mere pretense, decelt, or humbug. You have able correspondents; such have had full opportunity to observe and to know what these manifestations are—how they are produced, and by whom.

tunity to observe and to know what these manifestations are—how they are produced, and by whom.

For one, I do not believe that all which takes place at materializing scances is frand; much of it may be, but all cannot be, and enough remains outside of and beyond the possibility of fraud, to incite people to inquiry. I have never yet been able to detect fraud on the part of a medium, or upon the part of the manager of these scances; but what shall be thought or said of this case; Not long since I attended a scance in Boston; during the two hours I was present many spirits appeared—twenty, at least, I should say. Of these many were recognized; persons present had no doubt that the visitors from the other side were sneh as they purported or claimed to be. I was the last person hidden to the open door of the spirit chamber; a person dressed in white stood in the door—the appearance that of a woman. She remained standing there till I had reached a spot within less than four feet of the door, when she auddenly vanished, and in her place stood a lady dressed in brown, the medium. This was all done in no appreciable time. The face of the lady in white was not the lady in brown, the form of the one was not the form of the other; the dress was not the same.

I that this experience: An embodied spirit

time. The face of the lady in white was not the lady in brown, the form of the one was not the form of the other; the dress was not the form of the other; the dress was not the form of the other; the dress was not the form of the other; the dress was not the form of the other; the dress was not the same.

At the same place, upon another occasion, I had this experience: An embodied spirit took me by the hand, and led me toward the door of the cabinet, and invited me inside. Having first asked permission of the manager to enter, I went in. The spirit held my hand, I held his hand. We went up to the chair in which the medium was sitting. The spirit will holding my hand, asked me to place my other hand upon the head of the medium. I did so. I recognized the person by the manner of dressing the hair. There was then, and there is now, no doubt, that in that chair sat the medium; and there is now, no doubt, that in that chair sat the medium; and there is now, no doubt, that in that chair sat the medium; and there is now, no doubt, that in that chair sat the medium; and there is now, no doubt, that in that chair sat the medium; and there is now, no doubt, that in the chair sat the medium; and there is now, no doubt, that in that chair sat the medium; and there is now, no doubt, that in the chair sat the medium; and there is now, no doubt, that in that chair sat the medium; and there is now, no doubt, that in that chair sat the medium; and there is now, no doubt, that in the chair sat the medium; and there is now, no doubt, that in the chair sat the medium; and there is now, no doubt, that in the chair sat the medium; and there is now, no doubt, that in the chair sat the medium; and there is now, no doubt, the chair sat the medium; and there is now, no doubt, the chair sat the medium; and there is now, no doubt, the chair sat the medium; and there is now, no doubt, the chair sat the medium; and there is now, no doubt, the medium in the former's face; it was dark and it own had for me the country of the control of the co

such. I have been called to the cabinet to meet persons who announced who they were but there was no evidence to my mind that they spoke the truth at to their personalities. The whole subject deserves attention. It is a very interesting study. Mr. Abbot says that science rests upon observation, experiment, hypothesis, verification; all these are within the proper sphere of a man of science, as touching these phenomena. If the phenomena rests upon solid noumena, it will be an easy thing to place spiritnal manifestations of a materializing sort in the line of scientific truth, and after science has done this, Professors Wilder and Coues can philosophize on it at length.

Bangor, Me.

A Washington correspondent says that Senator Edmunds has a small dog to which he is much attached, and has had built for the sole convenience of his pet a tiny stairway leading from the lawn to the second story of his house, terminating in a little spring door, just big enough for the dog, and through which it goes and comes at its own sweet will.

The Faithists.

The Faithists of Shalam are experiencing the throes of an interpal revolution. New Yorkers will remember that the religion of the Faithists originated in this city a few years ago with a dentiet of thirty-fourth street. Dr. Newbrough. This man had been seeing visions and dreaming dreams of various degrees of intangibility for many years. His communion with the other world at less become so perfect that with the aid of some angels and other heavenly visitants he was able to write down a new revelation from Heaven which should supersede all previous revelations. This revelation was to be called the Oahspe, and the fortunate people who accepted its teachings were to be known as Faithists. Dr. Newbrough then concluded to go out of the dentistry business and adopt the calling of a religious leader, or in the somewhat mysterious language of Oahspe "c-chief." At first it was determined to start a Faithist kingdom in New Jersep but afterward it was decided to go to New Mexico. "Jehovih," the Faithist name for God, was here to be giorified, and Shahain, the new revelation, was to lengthen its cords and strengthen its stakes in the land of the Montezumas.

Shalam was established; bod, it is charged, even in this holy undertaking there was worldly guile. The converts were told that they must deed all their possessions to Jehovih; and the 1.500 acres which the colony settled upon was said to be recorded in the name of the same august personage. After a time, however, it came out that a wealthy gentleman of Boston named William Howland, and not Jebovih, was the owner of everything pertaining to the Faithists. When they learned this some of the converts "kicked" in good American fashion, and after getting back as much of their preperty as they copid, leif Jehovih's kingdom on earth considerably lighter in pegas, but knowing more about revelations than they did before. One of these backeliders irreverently way that the "c-chief," Dr. Newbrough, and some others are "working the snap for all it is worth," and sh

#### BOOK REVIEWS.

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

CONSOLATION AND OTHER POEMS. By Abra bam Perry Miller. New York: Brentano Bro

ham Perry Miller. New York: Brentano Bros. 1886.

This work contains sixty poems — poems that abound in tender pathos and sublime thoughts, and which cannot fail to attract considerable attention. The poet alludes to Bariness and Bouler as fostows: "It was a day of darkness and Bouler as fostows: "It was a day of darkness and Bouler as fostows. Like those which desperate men refuse to live, And, in my anguish, I could not forgive The Fate which seemed to bring it all about. In gloom I sat and nursed my misery still, With stoild face toward the pictured wall, When on my head, and pouring over all, A flood of sunlight through the window fell. I moved into the shade, and nursed my doubt, Till through another window fell the light; Then 'the glad thought broke on me, clear and bright.

That thus God's love would always seek me out. All darkness and all doubt must pass away, And every night that falls must end in day."

THE SKETCH BOOK. By Washington Irving. New York: John B. Alden. Price, 40 cents.

York: John B. Alden. Price, 40 cerus.

The enterprising publisher, John B. Alden, is publishing Washington Irving's works in nine volumes, and selling them, of course, way below regular prices. "The Sketch Book" and "Knickerbocker's History of New York," are just published in style worthy of this most widely celebrated and universally honored of American authors and form volume one of the set. The type is large and clear and the work is well done. An opportunity is again offered to those looking for the best literature in cheap form.

### New Books Received.

LIVES OF THE ENGLISH POETS. Waller, Wilton, Cowley. By Samuel Johnson, LL. D. Cassel's National Library, number 18. New York: Cassel's & Co; Chicago: Breniano Bros. Price, 10 cents. WISDOM AND ELOQUENCE OF DANIEL WEBSTER. Compiled by Callie L. Bonney. New York: John B. Alden. Price, cloth, glit top, 75 cents.

CAN MATTER THINK? A Problem in Physics.

"The Blogen Series," No. 4. By Professor Elliott Coues. Boston: Estes & Lauriat.

KUTHUMI. The True and Complete Æconomy of Human Life Based on the System of Theosophical Ethics. "The Blogen Series," No. 5. By Prof. Elliott Coues. Boston: Estes & Lauriat.

dollars will be spent upon The Century Dictionary before it is ready for publication.

The President of the Cambridge, Mass., Fire Ins Co. recommends Hoods Sarraparilla as a building up and strengthening remedy.

The Georgia watermelon, which takes a stronge hold on the religious nature even than Sam Jones will soon be doing its work in the North.

An Indian burial ground has been discovered on the shore of Quantatacook Pond. Searsmont, Me. Thirty-five implements, incitoding chisels, gadges, tomahawka, hamners, whetetones, jewelry, etc., have been found.

Thomas Stevens, the bicpclist who is now wheeling round the world, is a slight man, of medium beight, and has spent all his life west of the Mississippi as a ranchman. He is 22 years old.

Notice to Subscribers.

y lead.

We particularly request subscribers who re of his their subscriptions, to look carefully at the figure their subscriptions, to look carefully at the figure their subscriptions as it will now week, it is know full particulars, as it will nave time and trouble

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attached.

es and individuals in quoting from the Ru-LIGIO-PHILOSOPHICAL JOURNAL, are requested tinguish between editorial articles and the com

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 19, 1886.

#### A St. Louis Preacher on Spiritualism.

We judge that the convention of Spirituwe jugge that the convention or Spiritu-alists at Louisville did one good, doubt-less more. It stirred up the watchmen on the towers of Zion. One of these, posted high amidst that wicked city of St. Louis, has presched a sermon Rev. Calvin S. Blackwell. of the Central Christian Church, spoke Sunday evening, April 5th, to a large audience, and the s gives a column report of his dis course. Modern Spiritualism, he calls a reaction from modern materialism and human creedism. His opening glance at Emerson, Parker and Margaret Fuller shows but a superficial knowledge of these great teachers of transcendentalism, which he holds as oning the way for Spiritualism. He save:

opening the way for Spiritualism. He says:
So when at the door of Mr. Fox, at Hydesville,
N. V. March-1848, a great racket was raised every
ingth and Mr. Fox asked vareyou a spirit? and two
knocks answered in the affirmative; and when he
asked vare you an injured spirit? and two more raps
answered "yes," it prepared the way for a young
lady in the same house the next night to feel the
impression of a man's hand on her brow—it was
naturally in order to discover that years before a
peddler had been murdared for his money in that
vary house and than his spirit had returned to collect
either his money or his bones. "Spirits of the dead
are contamplicating with the living by knockings,"
flew everywhere, and the many minds in a state of
spiritual unrest halled the news as a constamation
long and devoutly wished. The counfields were not
more quickly fired by the brands fastened by Samson to the forcer tails, than was the whole country
set abluse by this Fox tale from Northern New York.
Tables tipped, chairs walked, bropus flew in the air,
doors opened; indeed; all the dead seemed to have
returned to earth to go into the furniture business.
All graderof mind and culture became affected with
the "new religion."

Here we see the same hasty inaccuracy as to

Here we see the same hasty inaccuracy as to ts, possibly in part the fault of an imperfect report. Soon we come to a jumble of statements purporting to be from "some of the best men in spiritualistic circles twenty rs ago," from whom he gives their critic ms of errors, but not their commendation of great truths. Among others he quotes that brilliant but notoriously unreliable man, Dr. B. P. Randolph, as "of long and honor-able standing among Spiritualists." Some of the extracts are garbled and unfair. Of our

own position he says: . Let us hear them on the great question of right nd wrong. Religio-Philosophical Journal: "To us Spiritualized them is no evil. Good and evil are convertible tarms. Do we enswer the true end of ur earthly life by obbdience to -dit the impulses of ur earthly being? Most certainly we do."

Possibly some correspondent might have written these words, and the liberty of dis-cussion might have given them place in our columns years ago; we shall not look over old files to see. But to give the idea or im-pression that the JOURNAL has ever advocat-ed, or upheld such mental and moral confu-sion, is a base falsehood without even the marit of hold frankness

Many thousands of the most relimed and lovable people on earth draw their spiritual life from it. Trus, these are of those who hold firmly to the high-est forms of jupirituality in the Bible and Christian teachings.

He sees the power of its coming and is get-ing in shape to welcome it, as follows:

ting in shape to welcome it, as follows:

During the past twenty years Sprittallism has entered the Southern states and taken deep root. Not because it found that people, as it did the people of New England forty years ace, practical indies, for the people of the Southern States and taken deep root. Not because it found that people, as it did the people of the Southern People in the people of the Southern Bible-loving and Christ-by-leving people. But the Southern people have always been practical Sprittanists without knowing it. They have had an abiding faith in ghosts—disease-bodies spirits returning to earth. Upon this deeply rooted tree of "ghoesian" in the Southern Sprittanists does not break with the church and so had institutions, as does his fooncolastic brother of the Southern Sprittanist does not break with the church and so had lost in the church and so had been a bleaming to Spirmalian, because it furnishes a conservative balance had for the system. During the past ten year, loss the Southern Wing of this moley samy has your to be a power, much of the fundicien which all previously characterized the phylogen and prevently beginning of any new market.

notions and misrepresent the better elements of the body. In my own charch (Christian), it will take fifty years to conneract the false impressions made by men who did not understand themselves forty rears ago, and who taught only the half truths of the Bible for the whole truth of all the Bible, and nothing but the Bible. Hence I take Spiritualism in the concrets, as embodied in the lives and characters of the best men and women whom I know to be derout believers in it; and doing this, I say there must be something in the thing not spoken and acted in the words and lives of these would-be teachers of Spiritualism who pust themselves to the front in ridicule Delity, spit upon Christ and scorn the decencies of society in the name of Spiritualism.

When this new wine throws off its untrue and impure, and settles down into new bottlea, there will be much to thank God for. But it must remember there was never one on earth, but the Christ, who could cast out the evil spirits. Even His disciples wired it and failed. "This kind goth not out, save after much fasting and prayer—Oh ye of little faith!" If Spiritualism is saved from its worst enemies, those in its own ranks, it must not deny the Christ of God, who was but the incarnation of the Holy Spirit in human form—the medium to communicate between the lowliest creature and the loftlest creature and the loftlest creature and the loftlest creature.

Strong criticisms, if fair, we covet rather than shun, but the grave fault of this preach-er is that he has ignored the noble aspects of Spiritualism.—Its reverence, its aspiration, its faith in great truths, its sacred joy when the Gates Ajar give gleams of the life above,—and has put to the front the wildest crudities and moral absurdities of some of its foolsh advocates. Let us turn about and judge the church and clergy in like way, and a mis

erable lot they will be! Rev. B. and his like will reckon poorly if they xpect to make Spiritualism a help and ally of the miraculous Christ and the vicarious atonement, for "the man Christ Jesus, shall

#### The Small Phenomena of Spiritualism.'

Under this heading the Springfield Repub lican has a just and sensible word, and frank-ly criticises one of the most reckless and audacious of its opponents. M. D. Conway had liant writer, sometimes more dazzling than reliable, a man of unwearled industry and of strong and distorting prejudices. preached in London for some years to two congregations five miles apart in that great city, giving to each the same sermon or lec-ture on the same day. For a time he was Unitarian, then Free Religious, with a strong bearing toward agnosticism. His creed of doubt or disbellet would be long, his stateof spiritual truth that he believes or feels that he knows, would be short. That style of men are infected often by a stilted pride of science, falsely so-called, and affect to look down on Spiritualism with quiet pity or spiteful contempt—the latter being Conway's mood. So he goes on preparing material of impudent misstatement (one we believe assailing the character of Alfred R. Wallace) which will help to make him and his like ridiculous in the near future. The Republican Bays:

his like ridiculous in the near future. The Republican says:
One ought to be fair, even to a belief he desplees, and M. D. Couway should not say that investigators of spiritual phenomena "never try whether writing out be produced inside two slates securely hinged add locked together, with only a bit of pencil between them." That says been done repeatedly with slate writing mediums. An unbelieving person has produced his own slates, not merely hinged shed not actually screwed together, has placed shem on a table in his own house, at some distance from the medium, has sat holding both the medium's hands beneath his own, and heard, as it seemed, the writing going on beneath the slates; has taken away the slates unopened and removed the screws in the absence of the medium to find words characteristic of one whom he knew to be dead. He did not believe that the spirit of the departied wrote the message, he had no belief as to the nature of the fact, but that it was a fact, he did not doubt. We do not allude to any special case in this, but to many cases. And so where tonway says they never try table-moving when paper is pasted around the table from top to floor. But tables, have been moved when previously fastened by strips of webbing nalled to both table and floor, the movement sometimes terrang out the webbing, sometimes extracting the nais. It is wasting time to deny the mere facts of what is called Spiritualism, or to explain them all as mere juggier; we have seen some of these juggiers" exposures," and, except in a few things like the Davenport cabinet feats, they were lame, quite inadequate to the requirements. And nobody has ever yet shown how the simple "rap" is sproduced.

Only last week, while on the way home

Only last week, while on the way home ston, we witness in a private house at Detroit which would dumfounded even such a hypercritical skeptic as Conway. In this instance an extra heavy dining table around which were seated ten men and women, with hands resting lightly thereon, was lifted from the floor repeatedly and rapidly in response to un spoken questions. The replies in every in spoken questions: The replies in every in-stance were correct. The action of this ta-ble in expressing joy, sorrow, tenderness and diffidence was surprising; and this peculiari-ty has been witnessed and carefully noted by men superior to Conway in critical powers o observation and scientific attainments. do not know that the spirits purporting to manifest through this table were present;

but that there was no trickery on the part of the gentlemen and ladies present, is certain. Conway in his old age seems to have re-turned from his extended transferings in a cynical and somewhat worn out mental con-dition. Never sound non-sweet he has worked

phia, on "The workingman's distrust of the church; its causes and remedies," and John Jarrett of Pitteburgh, and Henry George followed in keen criticism of the churches in their relation to labor.

their relation to labor.

This taking up of practical and pressing questions, and the freedom of discussion givon are good and wise: We extract from Dr.

Curry as follows:

It is manifest that the present age is a time of changes in the forms of Christian thought and of modifications of doctrinal conceptions. The formalies of doctrine which have come down to us from the past, although so precious to those by whom they were once oberfabed, no longer satisfactorily express the theological conceptions of the best minds of Christendom. Although it has become fashionable to certain circles to speak lightly of theology and to prefer the sentimental and the practical in religion to the escentiality as manifested in its human subjects must be, first of all, a system of truths to be accepted respecting Gold's purposes toward men, and his method's for working out his designs in and among them.

#### Teachings of Prominent Ministers on Last Sunday.

At Central Music Hall Prof. Swing said that his own congregation was interested in the present conflict going on in the Unitar-Church, precipitated by the too libera anti-creed party in that church, a brief sketch of the development of which he drew, saying that their ideas had grown until a Unitarian clergyrian of their school would deem it a sort of intellectual servitude to mention Christ or maintain a firm belief in a future life. They had come to think that Unitar ianism needed to be nothing more than an ethical organization—its demands being "freedom, fellowship and character." In the West the more liberal ideas prevailed, and they seemed to think that it was enough to cultivate the kingdom of man instead of the kingdom of God.

Dr. Lorimer spoke as follows to graduating class of the University of Chicago: "We have become worshipers of the sentimental of sweetness and sweet things. We are to day without moral vertebre. We care more for liberty than for anything else. We should teach our youth that liberty is all right in its way, but it is nothing without justice. That school is a failure that does not grind in the principles of justice above love of liberty or anything else. . We have gone so far that we have lost the conceptions of our fathers."

Rev. Thomas E. Parry preached at the Jefferson Park Presbyterian Church. He was intensely orthodox, and didn't manifest any of the progressive spirit of this age. He said "At the battle of Antietam Gen. McClellan had an opportunity of achieving a decisive victory. He waited for a still better oppor tunity, and Gen. Lee, taking advantage of the delay, withdrew his army from the field under cover of the night. That moment was the downfall of McClellan. If we lost our opportunities in this world we lost a life of

joy eternal in the next."

Last Sunday was children's day at the Western Avenue Methodist Episcopal church. In the morning Rev. W. H. Burns delivered a discourse, beautiful in some respects to the children, his subject being "The Child Grew." His taxt was Luke il., 40. In the choir Mrs Burns had thirty children who sang in the chorus. At the conclusion of the morning services the paster baptized five children A little water is still a very important item in connection with the exercises of the Meth

odist Episcopal church.

The exercises at the Sinai Jewish templ in connection with the confirmation of a class of twelve boys and eight young misses attracted great attention. Rabbi Hersch said: "The instructions of old, while telling with which foot to get out of bed and what to eat, was much better than some of the types of religion of the present day, which attempted to explain the attributes of God and spoke of him as a spirit omnipotent and left the student less vise than when he came. Judaism stood for righted snees, and there-fore what the children had to learn was what righted snees consisted of. The children of orthodox Christianity were the ones wh were swayed to day by the empty-headed Ingersollisms. They were taught the world was only six thousand years old, that man had fallen, and that Christ had come to save man, and then they went to high school to learn the world was millions of years old man had not fallen, but was continual ly advancing, and so, with these glaring in-consistencies staring them in the face, they fell away from the Bible and from religiou

#### The Transmission of Vital Force,

The following case, reported in the daily papers, illustrates the healing powers of vital force or magnetism, when transmitted from a circle of friends to one who is sick. It ap-

hope of recovery. In this extremity the white-haired father decided to put to a severe and practical test the faith which in his younger days he had proclaimed from the pulpit, and which since had been his comfort and consolation. He called in the good Christian people of the neighborhood and told them that if ever prayers were needed they were then. They prayed—the father, and the mother, and the triends, forming what might be called a "healing circle."

Prayers more earnest than those which as ed from the Crawford dwelling were seliom uttered from human souls. In the midst of their supplications Miss Jessie arose from the bed, which for two years she had not left alone, and stated that she was well. The fe-ver which had consumed her body and almost blotted out her very life was gone. The awful pains which so long had refused to give her rest no longer racked the wasted frame. The disease was utterly banished in in an instant

To say this wonderful cure has excited a very widespread interest expresses it but mildly. The prominence of the family, their undoubted intelligence, and the high position which they occupy in church and society, to-gether with the entire hopelessness of any re-lief from human agencies, make the case appear all the more wonderful. Miss Crawford appeared with the family at church last Sunday morning, a mere shadow of her former self, but she declares that she is well and believes that her cure is permanent.

#### No Shadows-Why?

Whenever a Boston reader propounds a question, the JOURNAL feels under special obligations to answer it promptly, frankly, correctly if possible. Not that the Jour NAL loves Boston people more than others No, indeed! the Journal's humanitarian inter est is cosmopolitan and universal, and evinces itself most strikingly where and when most needed. Hence, though ready for the press, it stops to answer an anxious in-quirer who writes from the Hub.

It seems that among the large lot of spir itualistic flummery on exhibition in that town for the past forty years—more or less—is one especially active specimen in the person of an eye-glassed, gas eous manikin known as John Shadows or Shallows, or something that sounds kind of thin and hollow. Let the weather be what it may, manikin Shallows is said never to have allowed a day to pass in all these long years without calling on his friend Colby at the Banner office. Emasculated wit and attenuated humor have unceasingly poured out by the manikin for his lonely bachelor friend. It is rumored that under these continuous shi ows of intellectual cloudiness, Bro. Colby has so mellowed down at times as to write love sonnets. Alas, for brotherly love! In an evil turess fell athwart the manikin's eyeglass Widow (grass?) Fairchild having successfully beaten her way from the Pacific to the Hubopened out a first-class materialization sl The two dear little love tokens left behind by the departed Fairchild were drilled—so the story goes—to personate spirits. Shallows was given free tickets and flattering smiles. Result: Shallows, though but a manikin, has gullet enough to swallow the "spirits," boys and all. He strives to convince the Banner folks that they, too, can swallow the show, but for once he falls. His fallure produce a coolness, as it were, between himself and Bro. Colby. Whereupon Shallows issues a printed circular and floods the Spiritualist public with it. Among other hi sentences in this do cument occurs this: "My
'shadow' has not been allowed to fall on the
Banner of Light for some months but that is
not my fault." The JOURNAL'S correspondent sends a copy of the circular with the above sentence marked, and asks, "Why?" The JOURNAL don't care to say more and refers its correspondent to its esteemed contemporary for full particulars.

#### The Modern Devil. In a recent sermon in a fashionable New

York Methodist church Rev. Dr. Milburn, the blind chaplain of the house, created quite a sensation by the description which he gave of the devil. He said the old pictures of a personage with hoofs and tall and horns and personage with nois and tail and norms and pitchfork was simply the wild medseval ple-ture of a barbarous imagination. "Such a devil does not exist to-day," said the Doctor, "and he could do no harm if he did. The devil of to-day is a polished, traveled, gentlemanly-appearing individual. He has been in London, and Paris, and New York, and Washington, and San Francisco. He know all about the grand sights, and is well posted turned from his extended franderings in a consequence of the course of t

selfish motives, and that the most damage against good was now being done by those who imitate the devil in modern society. He "We detest the stolldity and lack of confidence manifested in the savage, and yet nany people in the highest walks of life and the most cultivated circles imitate these

#### GENERAL ITEMS.

Mr. and Mrs. J. C. Bundy reached home on Saturday last.

The city of Buenos Ayres is said to have nine spiritual societies.

The Theosophist for May is received and we can fill orders, price 50 cents a copy.

Miss Carrie E. Downer, of Baldwinsville, N. Y., lectured at Pratt's Hollow, N. Y., on Sunday, May 30th. She will speak at Peterboro, N. Y., on Sunday, June 20th.

Mrs. Abby N. Burnham spoke May 9th and 10th in Cincinnati, O.; May 18th in Covington, Ky.; May 23rd in Cincinnati, O., and June 6th and 12th in Worcester, Mass. dress her for engagements at 1243 Washing-

W. J. Tillotson writes: "Miss Carrie E. Downer lectured at Pratt's Hollow, N. Y., on Sunday, May 30th. She will speak at Petersboro, N. Y., on Sunday, June 20th, Spiritualists desiring a lecturer, will find Miss Downer an acceptable speaker."

The Rev. Dr. R. Morris has just read an es say to the London Philological Society on the etymology of the word God. He thinks that it means "thunderer," and is derived from the Sanskrit gu, which means "to sound," and is allied to gors, which means "terrible.

The Boston Journal relates cases of birds being killed by harshness of speech, and cites the case of a woman who wished to make a bobolink stop singing, finally scolded it, and took up a scarf and shook it at the bird. In moments the bird ffuttered and fell

J. Frank Baxter lectured on Sunday, the 13th inst., in Winslow Hall, East Bridgewater, Mass. He is under engagement for Wachusett, Cassadaga, Niantic, Neshaminy, Lake Pleasant and Queen City Park Camp-Meetings, but will not be at Onset, Harwich, or any of the Maine Camps.

Dr. Dean Clarke spoke at the famous Dungeon Rock, near Lynn, Jude 6th, at 2 P. M., and in the evening at the memorial services in Salem, Mass. He intends to go to Tyson, Vt. to celebrate the twentieth anniversary of his public work, which began at Union-ville, Vt., June 19th, 1866.

J. J. Morse has a Sunday or two vacant for September camp-meetings, and is prepared to close engagements for the few disengag-ed months of next season, his last one East, asin June, 1887, he leaves for California.hav ing been compelled to decline doing so this year, owing to prior engagements. Address him care of the Banner of Light.

Mr. Eglinton, the English medium, is in St. Petersburg, Russia. Speaking of his materializations, the Rebus says: "On one occasion Mr. Eglinton came out of the cabinet, and directly after him and between the curtains there appeared the figure 'Abdullah,' who took the medium by the hand and led him back into the cabinat, then Me net, and directly after him and between him back into the cabinet; thus Mr. Eglinton and the figure were seen simultaneously."

The Golden Gate says: " At the close of her lecture at the Temple, on Sunday evening, Mrs. E. L. Watson spoke of the rich treat the Spiritualists had in store for them in the camp-meeting, now inaugurated in Oakland. She said that under the management of Hon. Adams, chairman of the meetings, Spiritualists had the assurance that all would be conducted with reference solely to the highest good of the cause."

Few people will accept the remarkable views on opium smoking expressed by Mr. J. G. Scott, the traveller, in his book on Tonquin. He asserts that opium used moderately is at least no more harmful than tobacco or alcohol, and that the opium pipe is a positive blessing after a hard day's march, or in counblessing after a hard day's march, or in countries where fever fumes rise thick out of the marshes and jungle. He says that it is only when a man puts himself to sleep with a half dozen or more pipes that it becomes a curse. The opium habit is very prevalent among the French soldlers in Indo-China.

Parson Gray, who is at the head of a con-gregation of colored folks in Denver, has been preaching sermons that reflected severely on presching sermons that relected severely on the morals of some of his people. James Hawkins thought the cost fitted him, and not only put it on but talked back savagely to the pastor. Then Parson Gray got a pistol and put it in his pocket, and the next time he and Hawkins met there were more high words, and the pistol went off and Hawkins was and the pistol went off and Hawkins was hurt. And now the pastor is on trial, charged with assault against this black sheep.

with assault against this black sheep.)

Dr. W. G. Eggleston, associate editor of the Journal of the American Medical Association, wrote to the State Board of Health some days ago calling attention to the mental scientists, and asking if they could not be presecuted for infringement on the medical laws requiring of all practicing physicians a license to practice from the State Board. To this Dr. J. H. Banch, the Secretary of the board, has replied that he did not believe the mind-healers could be successfully presecutmind-healers could be successfully prosecut-ed, as they claim to use no medicine, but stated that bills contracted by their patients were not collectable.

The Olice Branch well says: "Meeting be-yond the river must, in order to satisfy the human heart, correspond with the meeting of friends, on this side. Though different members of the same family pass to spirit-

life from different locations, yet when the last one of the flock has passed over there will be no missing links in the family chain. This is not so much a desire on our part as a law of nature; these things must necessarily be so in order to create the desired heaven within. A mother deprived of one, even the smallest of the family brood, would be inconsolable. Our nature demands reunions, every impulse of the soul leads us on in expectancy of something as yet we can only see dimly and feel but faintly."

The fee for a license to deal in cider, hard or sweet, at Windsor, Ill., has been fixed at \$1,000 a year.

A daughter of James Young of Nashwaak N. B., was unable to walk for several years. Hearing that all medical remedies had failed to cure her a faith healer, Dr. Baker, visit-ed her and succeeded in relieving her so that she could walk without crutches. Having done this the Doctor offered to marry her, and the two were recently wedded.

A private letter published in the Kansas City Times tells of a party of hunters and ge-clogists who camped in Southwestern Kansas one night when a meteor fell near them. In the morning they found a huge mass buried in the ground and still quite warm. They managed to break off a chunk of about a pound and a half weight, carried it to Denver, and had it assayed. It panned out about twenty per cent. of gold, sixty-four per cent. irou, and eleven per cent. of nickel, with cop-per and other metals. The party are going back with dynamite and tools to get the rest of the meteor, which they calculate weighs five tons. If the assay holds out they'll get a ton of gold. ton of gold.

A remarkable case of suspended animation has just been brought to light in Toledo, O. Two years ago Hugh McIntire, a young Irishman living in Detroit, married a daughter of Mrs. Cunningham, who resides here. A fortnight ago he presumably died, and his remains were placed temporarily in a vault at Detroit. Eight days after an uncle visited the vault with the intention of removing the body to the cemetery, and was horrifled to see the young man sitting up in his coffin, the glass of which was broken. Young McIntire was very weak and pale. His hands were lacerated and bleeding, but he was still alive. He was at once removed. His wife was horribly frightened at his appearance after having

A farewell reception, previous to their d parture for Europe, was tendered Thursday night, June 10th, to the Rev. Dr. H. W. Thomnight, such that as and wife, by Judge Sidney Smith, and Mrs.
Smith, and the congregation of the People's Church, at the residence of Judge Smith, No. 2633 Indiana avenue. The reception, which was quite informal, did not begin until about nine o'clock, but an hour later fully one hun-dred and fifty people had assembled, and the large parlors of the residence were crowded. The Doctor will preach his farewell sermon in McVicker's Theatre, June 20th. His pul-pit will be occupied by some divine the Sun-day following his departure, but after that no services will be held until his return to Chicago.

A man writes to the Philadelphia Pres. that he saw a remarkable sight in the heavens at four o'clock on Good Friday morning. He says that in the northern sky a thin fringe of white fleecy cloud had been driven by the light breeze into such a form that the dark space between—which was not cloud appar-ently, but the unbroken sky—assumed the re-semblance of a collossal figure of the Savior. Surrounding the figure and marking it out from the dark background—dark but several shades lighter than the centre—the fringe of shades lighter than the centre—the Irings or light cloud, redecting the brightness of the prowing dawn, resembled curiously ar aurora, a sort of glory radiating from the shape, from the head to the waist, and forcibly marking the folds of the drapery. Above the head, with its wealth of waving hair, appear-ed a sort of crown of four spikes, something ed a sort of crown of four spikes, something like that of an earl's coronet, but even more closely those of an antique diadem. The general effect was that of an enormous shadow stretching two-thirds of the way to the zenith, and, "so far as color was concerned, resembled a sketch in Payne's gray, with slight reseate indications."

M. Pasteur has received great notoriety, if not fame, for his anti-rables inoculation dis-covery; but, admitting it to be a complete success, it is of small consequence compared with the alleged discovery of a method of inwith the alleged discovery of a method of in-sculation for yellow-fever, which disease has killed ten.times as many white people dur-ing the last hundred years as cholera and mad-dog bite together. In a letter dated May 26, 1886, addressed-by Dr. Domingos Freire of Rio de Janeiro to Dr. Soseph Holt, President of the Louisiana State Soard of President of the Louisiana brate possessing statement is made: "I have performed over 7,000 inoculations with full success; the immunity was almost absolute, notwithstanding the intensity of the epidemic this year. More than 2,000 persons who were not inoculated intensity of the epidemic this year. More than 3,000 persons who were not inoculated died of yellow-fever, while among the 3,000 inoculated, inhabiting the same infected lecalities, subjected to the same morbid condition, but seven or eight individuals, whose disease was diagnosed as yellow-fever, died. It is hardly necessary to say that I have taken notes of but one of these cases. My confreres here have the abominable habit of not freres here have the abominable habit of not en notes of but one of these cases. My con-freres here have the abominable habit of not giving notice of the fact until after the in-terment of the individuals, and consequently accuse me of being uneuccessful. You there-fore see that in spite of all this bad will my doctrine somes out victorious once more by the test of this year, when the epidemic characterized likelit by energetic intensity of infection and contagion."

#### A Presentiment.

L. Hammond, of Scandia, Kansas, sends us the following, clipped from the Journal of that place. It illustrates the fact that "com ing events frequently cast their shadow be fore." It is as follows, referring to incidents in army life:

fore." It is as follows, referring to incidents in army life:

When Cass went to put on his shoes that morning, he found that one of them had been kicked into the fire, and was burned so he could not wear it. He was a very mild boy and did not often let his temper get the better of him. But I do not think that his service up to that time would atone for his language that morning when he found that the captain had not a pair of shoes that he could wear, but he did not have to go far on the road before the "racket in front" made him forget his bare foot, till I found a new pair that had been thrown away, which I gave him, then all was serene again. The incidents of that march, humorous, serious, and asd, would fill a volume, but I must skip along, for there is fighting ahead.

Do you believe h presentiments? No? Neither do I, but compades, if Opher A. Bigelow, of our company, had not a "presentiment." please explain to he what it was, and I will call it that too.

He was one of those lively good natured boys, and was a general favorite with all the company, never known to grumble when detailed for duty, always ready and willing, and cheerful under the worst circumstances. One morning after crossing the State line, I was marching, near him in ranks when we got talking about the prospects of a Pght, when he said:

"Jim, we will get all the fight we want before we get out of this."

"What makes you think so?" I asked.

"I have seen it," he said. "In my sleep last night! saw it plainly. Gen. Price got reinforcements and came back on us, and we had terrible battle."

"Were many of our boys hurt?" I asked laughing.

"Yes, we were terribly cut to pieces, and I

Were many of our boys hurt?" I asked

terrible battle."
"Were many of our boys hurt?" I asked laughing.
"Yes, we were terribly cut to pieces, and I was among the killed," he replied. "A shot struck me right here." he sald, laying his hand on his stomach, just below the belt. I tried to laugh him out of the notion, but he still peraisted that we were going to have a hard fight and that he would be killed. Still he kept on as cheerful as usual, and when I asked him if he was not afraid to die, he broke out in that old song, "Why should he fear death whose TRADE it was to die." Poor Opher, how soon his words were verified, for, the first volley we received at Pea Ridge, struck him low. A buckshot had entered his body just where he sald, and when I saw him in the field hospital that night, he reached out his hand to me and sald: "Good bys, Jim, you remember what I told you."
"But you are not dead yet." I replied.

you."
"But you are not dead yet," I replied.
"No," he answered, "but you know as well as I do, that this ends it for me, and I have done so little," he said sadly.
"Good-bye, send John Graham in to see me," and I turned and left the tent, and when I next saw him, his noble spirit had left the body and gone to answer "roll calk" on the other shore.

To the Editor of the Religio-Philosophical Journal.

Will you please accept a little tribute of thought and observation from the pen of your humble servant? I have contemplated writing you for many weeks, thinking possibly your readers might be interested in the workers in the East. Great and growing interests in smallfested everywhere. Those possessing gifts of the spirit are taxed to their ultermost capacity, for those in the Spirit world, remembering their own lives upon earth, chaftel deep and holy affection for those that remain, and take possession of every avenue of return.

For the past few months I have been working almost entirely among the members of popular churches, who are investigating with much zeal and earnestness the various phases of mediumship, and they pronounce in its favor. The interest is steadily growing. The outlook is most encouraging, for all thinking men and women are rezarding the spiritual phenomena as worthy of their sincerest attention.

Many are disappointed that the beautiful

attention.

Many are disappointed that the beautiful Temple dedicated to Spiritualism a few months ago, has not proven more beneficial to the cause in demonstrating the divine principles it endorsed in the beginning; but prophetic eyes discern many changes in the next few months that will be productive of much good, hence "out of darkness cometh light."

next few months that will be productive of much good, hence "out of darkness cometh light."

I have closed all engagements in Boston and vicinity preparatory to making a short visit West.

I do not believe I would be a worthy representative if I did not mention the fact that the estimable worker, Dr. C. U. Wakefield, will occupy the parlors I vacate, 1308 Washington St. His wonderful diagnosis of my daughter's case a short time ago when seriously ill, and the gracious gift of his spirit healing power inspires me to heartify recommend him to the suffering and afflicted.

I think you would be much pleased if you could hear the encomiums passed upon the JOURNAL, so replete with the good things that make all happy who read it. It is apper that no family should be without long may it live to encourage the weak and faltering, the houest, upright and true!

I wish to congratulate you upon your recovery from weariness and ill-health, and hope you will be spared many years yet to continue the work you so earnestly began.

MAUL E. LORD.

Boston, Mass., June 1st, 1886.

on, Mass., June 1st, 1886.

# Transplanting the Cornes of a Healthy Rabbit into a Man's Eye.

A case has occurred at the County Hospital recently that will command the attention of men of science as well as the medical fraternity of the world. Not long ago a fireman from Lake View was brought to the institution to receive treatment for an eye which had been wounded by a splinter. The little place of wood had entered the corner of the right eye and tore out the inner canthus, so that the patient always bore the sppearance of looking at his nose with the injured spear.

the contraction at his nose with the injured syst.

The disease was called internal strablemus. Dr. Smith, of the hospital staff, cut the contraction and dissected it out leaving the space of the mucous membrane of the cyc, about the size of a nickel bare. He then took a piece of the mucous membrane from the eye of a rabbit and placed it where the dissection had occurred. The wound healed and the membrane from the eye of the rabbit grew to the muscles where it was placed.

The man now has full control of his eye and parfect sight.

A still more remarkable case is that of a man who had complete opacity of the eye; that is, the cornea had become opaque, so that no rays of light could enter. The opaque portion of the cornea was dissected out. The surgeon then substituted the cornea of a healthy rabbit, and with very delicate needles transplanted it into the man's eye. The eye-lids were then sewed over in order to retain the transplanted portion in a good position. It grew firm and now admits light perfectly. This is the first experiment of the kind that was ever performed successfully in America. Europe records only four.—Chicago Inter Ocean.

#### Horseback Riding the Best Exercise.

Horseback Riding the Best Exercise.

There is a saying among the Russians that a man who is fond of his horse will not grow old early. The Arab and Cossack are examples of the truth of the proverb. They generally live long, enjoy robust health, and have no use for liver pads and bime pills. That vigorous octogenarian, David Dudley Field, tells us that he attributes his remarkable vitality to the habit of horseback riding, and if the truth were known it would doubtless appagar that our sturdlestold men are those who have been fond of the saddle. The taste for equestrian sports and exercise, which has lately made such progress in Brocklyn, is, therefore, a hopeful and healthful sign. It is not a mere freak of fashion, but a development in the direction of rational enjoyment and an assurance that the rising generation will be less of an indoor and more of an outdoor people. It means less headache hereafter, better appetites, stronger lungs, rosier cheeks, brighter eyes, sounder sleep, happier spirits, and total oblivion of that organ, which, according to Sydney Smith, keeps a man a good deal lower than the angels—the liver.

#### NOTICE.

To the Spiritualists of New York, Brooklyn and Vicinity.

and Vicinity.

It has been proposed to observe one day in each year, in the time of roses, as a Memorial Day in which Spiritualists may gather at some pleasant rural retreat and hold special services, mediumistic and other, as may be incited by the occasion, in memory of our friends in the cause who have passed over to the other side, and that the initial meeting be held at the Perine Mountain Home, near Summit, N. J., on Wednesday the 23rd of June. We heartily second this movement, and join in the invitation to have a grand gathering on the mountain top there on that day. Aside from the primary object we see great advantages to the cause arising from thus bringing together friends from the various societies, at the opening of the summer vacation season, whereby new friendships will be formed and old ones cemented. We shall take pleasure in being there correctly said the formed and old ones cemented. We shall take pleasure in being there correctly and in commending this observance of the day there to others.

GEO. D. CARROLL, President of the Metropolitan Church for Humanity, N. Y.; H. C. Dorn, President of the Peoples' Spiritual Fraternity, Newark, N. J.; Frank W. Jones, Director of the Peoples' Spiritual Meetings, N. Y.; Chas. P. McCarthy, Director of the Parker Spiritual Society, N. Y.; Mrs. MILTON RATHERUS; Mrs. M. E. W. M. L. C. E. SAMUEL, TERRY, MILTON, President of the Spiritual-this Spiritual Fraternity, N. Y.; Mrs. Helen Denssore, Henry Kidden of the Spiritual-this Spiritual Fraternity, N. Y.; Mrs. Helen Denssore, Henry Kidden, Fraternot of the Fraternity, N. Y.; Mrs. Helen Denssore, Henry Kidden, E. Denssore, Wilson MacDonald, A. H. Dailley, GEO. H. Everett, T. B. Stryker, F. S. Maynard, C. P. Sykes, Henry J. Newton, President of the First Society of Spiritualists, N. Y., and many others.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Egilnton, at Calcutta, regarding which he said: "In conclusion, let me state that after a most stringent trial and strict-scruting of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had, taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

in which we were assembled.

It is difficult to get a drink in Minneapolis on Sanday, but a shrewd fellow got one the other evening. He went into a drug store with a big bug in his hand, asked the clerk what it was, went into raptures over the rare specimen he had found, and bought ten esnic worth of alcohol to preserve it in. Then he went out and had his drink.

Bloodhounds will probably be used to pur-ue the hostile Apaches.

#### Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL WILL be sent to new subscribers, on trial, thirteen

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebted-

He now age them to cauce them have ness and remit for a year in advance. Readers having friends whom they would like to see have a copy of the Journal, will be accommodated if they will forward a list es to this offic

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how

his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

### Married.

In the presence of 8,000 people on the Chynga County Fair Grounds, at Anburn, K. Y., June Srd., 1886, by Rev. J. H. Harter, Vincent Friends and Releases Wright, all of Auburn, N. T. The presents were numerous and valuable.

### - Lassed to Spirit-Lite.

and long been a patient sufferer. Tenderty loved by dates, his loss is sincerely mourned by his wide or to whom be war as the appin of her ore, and his not distance, chained sigh, the thought, however, that F departupe is only another has binding all, all the ci-better, spiritum life. William William better, spiritum life.

The Religio-Philosophical Journal

on sale at five cents per copy by the following ewsdealers in San Francisco, Cal.:

Cooper, 746 Market Street, and 3 Eddy St.
Goldsmith, 1000½, Market Street, and 3 Eddy St.
Scott, 22 Third Street, and at Stand corner Market
and Kearney Streeta.
Post Office News Depot, corner Sansome and Washington Streets.
Caril, 6 Hayes Street.
And at the Spiritual Meetings.

#### Purify Your Blood.

Among spring preparations, do not neglect that which is most important of all—your own body. During the winter, the blood absorbe many impurities, which, if not expelled, are liable to break out in scrotial or other disease. The best spring medicine is Hood's Saraparilla. It expels every impurity from the blood and gives strength to every function of the body. Sold by all druggists.

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STARTLING FACTS

# Modern Spiritualism

liches, Wisards, and Wilcheraft; Ti Tipping. Spirit Espping, Spirit Spea ing, figiral Talagraphing; und RPTE-IT MATERIALIZATIONS of Spirit Hands, Spirit Heats, Spirit Fonces, Spirit Fonces, and energy other Spirit Phonomenon that has Occurred in Europe and America lince the Advant of Modern Spiritus n, March 31, 1845, to the Present 21

N. B. WOLFE, M. D.

#### Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical J. Somewhere.

BY HATTIE'J. RAY.

somewhere beyond these frowning clouds, Where streamlets murmur low; somewhere beyond the ills of life, My spirit longs to go, Where ideal pleasures wait for me Seyond the crystal silent sea.

O love-lit land! O silvery streams!
Whose dimpled surface ever glea
With untold beauties which exceed
Our wildest earthly dreams.
I long these heavenly joys to share
Within reality somewhere.

O land where roses never fade!
Where worms cannot devour,
Whose velvet petals never yield
To Death's destructive power,
But where elemal life is king,
Undying love, unending spring.

O land where fruitage rich abounds To satisfy the soul, Where perfumed breezee ever play And love bolds full control, That heavenly bliss I long to know And bid adieu to fils below.

O land of clouds! I do not shrink
The last good-bye to say.
To primal scenes wherein I dwell;
May angels lead the way
And bear me on the breath of prayer
To glorious realms of bliss somewhere,
and du Lao, Wis.

#### Long(ellow's Philanthropy.

Long(cillow's Fhilanthropy.

ar contributor, Mr. Kennedy, in his very readable he hast week, on the blography of Longfellow, to of the poot, in respect to habits of pecuniary rality, as being "close-fisted, as is well known." his be well known." which we did not know,—the half the more important that any facts to contrary should be brought to light. One such came under our immediate knowledge. A numof years ago, a young woman, who had struggled gainst powerty and the influences of a shitless, ched home to the point of appearing on the form as a public reader, called on Mr. Longfel, at his home, for advice and aid. She had no e claim upon him than any other of the numbers strangers who went to him for a like purbers and the struggles of the number of the readin his library, he was convinced that she had alne talent, and deserved to be encouraged. He contribed a company of friends to hear her at house, secured invitations for her before other or audiences, and bought and distributed a companie package of tickets to a public hall reading oston. After a few years, the reader's health d. Consuption had deserved the she for the number of ADIS continued for several months. She was senoved to another hospital, where Mr. Long-pald the full board (\$10 a week) so long as dy lived, which was four or five months. Only few persons knew of this generosity. May it that there were other cases where he was do-milar kindnesses though the several properties.

#### The Spheres.

an, at so-called death, did not go to some farace in blue immensity, and become an angel at.
There were those left behind in the material
whom he could not forget, and finding no
er it could not be wondered at rhat he could
als way back again and become the guardian,
the angel and inspirer of the household. Life
dithe grave was simply the realization, on
s part, of his true natura, when he gravitated
red shat which was an essential characteristic in
nature: in that life he was a rational believ. ond the grave was simply the realization, on a part, of his true nature, when he gravitated ards that which was an essential characteristic in nature; in that life he was a rational being; life was grander and nobler than that of earth, conditions obtained which led him to unfold his itual powers. As the spirit lived oes in accorda with recognized spiritual laws, it was happy made progress; one earth, if physical law was, agreesed suffering was the result, and in the it realm an intraction of spiritual law caused an nent of inharmony to manifest itself in the goals mmortal beings. The term spheres' was exned in a simple fashion, which most people could existand. There were spheres of mind in the nortal world; these spheres are divided, even as a rare on earth. All in the room dwell in a differsiphere to his neighbor, and who, whist coming ontact with the spheres of others, never got out helr own sphere. Some people run away with idea that sphere were literal localities, for ince, that there was a literal heaven and likewise smal helt, whilst they were but relative states or fittions. The life beyond afforded greater scope tion on the part of the human spirit; there the it found that a glorious work awaits it, and that yopportunity was given for the unfoldment of inherent faculties of the spirit. They could all ministeriog spirits. It was urged the work of all ministry aboud be commenced on the earth is, that humanity should enter upon such a vocanow, that it should raise leaf from a stooping too, and begin to walk with head erect along way of human life." ents are undoubtedly correct.

#### Music as a Carative Agent.

ministered to a collifer brought into the military hospital at Hawana. He was in a state of catalogary hospital at Hawana. He was in a state of catalogary hospital at Hawana. He was in a state of catalogary and during fifteen months showed no signs of improvement. A begie was sounded in the same way it had been to cal him to duty, but he took no notice of it. Then a dipm was besten and a fife played, the consideration of the provided of the same of the same

A simple baroineter that can be made at home is aske as follows: Two deaches of camphor, has aske as follows: Two deaches of camphor, has aske as follows: Two deaches of camphor, has asked as follows: Two deaches of camphor, has asked as follows: Two deaches of camphor, has asked as the control of the supercept of the supercept of change, minoris came will asked of the supercept of change, minoris came will be asked of the supercept of change, minoris came will be asked of the supercept of changes in the supercept of changes asked on the supercept of the superc

#### The Church Fair.

ions that the relation of the children to the children fair, festival, tableaux, "social," party, or by whatever, name it may be called, is becoming somewhat strained. Few church edifices in the larger towns of the Thildren town of the United States are without their kitchen, paridren of the States are without their kitchen, paridren towns the street comes, as regularly as Christmas, and in a score of ways managers and pastors recognized the necessity of gratifying the social instincts and love of amusement, of mental relaxation and proneness to 'worldly' pleasures that were formerly condemned without stint.

In those days church-going and the attendance on religious meetings were the principal diversions in the life of foll which our forefathers devoted to the conquest of the wilderness. Wrestling with the problems of fate and free will, foreordination and election, was their chief mental recreation. Their with seminary was the chief mental recreation. Their with the chief bodies turged at the gnarly forest and the rock-thibed soil. They found their positions of musements, but in the condemnation of amusements which would impair their spiritual growth and rob them of those bright and beatting rewards of virtue that awaited them in the next will. Life was dull in those good old times. No rail-

growth and rob them of these bright and beatific rewards of virtue that awaited them in the next world.

Life was dull in those good old times. No railroads, no daily papers, no books, unless theological, relieved the weekly round of duties. The nearest approach to modern dissipation was a singling school in winter, where positions and sacred bymns were gung. They did not lack for time to give to these great problems. Business cares and pressing engreat problems. Business cares and pressing engreat problems. Business cares and pressing engreaters were unknown.

But those days have, to the lamentation of good people here and there, passed away. The grandson of the Puritan is surrounded on every side by questions, problems and interests of which his grandsing no more dreamed than he dreamed of the telegraph and the /lightining press. Problems in philosophy and science; forms of art and literature; books by the thousand to be read; pictures by the hundred to be seen; problems in governisent, discoverties in elections, are throughing about blm, until, so far from being in despair of ownerthing to interest him, he despairs of ever having time enough to touch, much less to master, the almost infinite number of subjects that, like the stars, are perpetually rising above, but the seen; problems in governism, decoveries in which has a subject to the seen of the content of the transfer, and some than twa-germons a week. The church must be infined with the content must be infinite and feature. It is so small for secular amusements, must be attracted by the gaiety and the interest of festivals and feature. It is some instance, to, these are relied on to eke out the known of the interest of peerly what chromes and gift enterprises are to mercantile traders, and serve to persuade some pecuniary support from those otherwise

amusements, use overlook markatula absentences of the puritanical regime, and no longer discipline their members for dancing, card-playing, theatergoing and the like.

Occasionally, this new departure goes beyond even the bounds of what the world recognizes as propriety; as in the case of a church at Biandford, Massachusetts, whose young men sent a challengs to the young men of a neighboring town to a squirrelinut, the party killing the least game to may 3½ each four the happer to be served in the church, the funds going if the benefit of the church. During the count numbers of squirrels shot, several days before and fraudigenily introduced into the count, created considerable excitement. Another instance was that it between the country of the countries of the c

views on church fairs are timely, and will These views on do good. Detroit, Mich.

#### The Wonders of Mesmerism.

The Wonders of MesmorIsm.

The great question of the time is, whether mind, sonl, astral spirit, or whatever we may term it, can give manifestations of force and consciousness independent of matter. The different schools of Materialists ignore the existence of individual mind or spirit force, capable of actiffing outside and independent of what they term matter—2, something tangible to the senses, that can be weighed, measured, seen or felt. It seems to me that a solution of this question of questions can be found in simple experiments of animal magnetism. It is now about thirty-six years ago that I was a party in a series of experiments, in which a cortain person was magnetized, and while in that condition could tell (through the use of the physical equination, of course) of what was taking place, at a distance, matters being so arranged that there was no possibility of deception in any way. It was a common thing for use to magnetize that person, expressly to find property lost under various circumstances. Not only was lost property traced and found by this process, but even the motives connecting the parties with these matter seemingly just as apparent as the actions. I could magnetize that beyon just as easily through will-power (I know of no better term) as through physical conlact.—I also possessed, and afsisted my self and others of having, the same power over other

observations of pronouncing that can be his way. I claim no particular mean rill-power, by the way) in what I had d for myself and many others. The inde that could do the same, and mu rio power (a

To the Editor of the Religio Philosophical Journat:

The excellent article in the Journal of May 22nd, apropos of an alleged incident with some slate-writing medium: claimed to have been the result of a Theosophic adept's efforts in Cashmers, deserves attention. It has in many respects my commendation but at the same time seems to call for some few words. I claim to know the objects of the Theosophical Society, and to be aware of how far, if at all, it is opposed to Spiritualism, as I was present at its foundation, and have ever since worked hard within it, not only in America, but also in India.

You are right when you say that no amount of newspaper writing, will pad a movement or give it

any apocryphal incuseus being press.

Those who understand our objects know that the Society cannot afford to, nor does it, ignore the facts of Spiritualism; and if any message from a living member was sent through a slate-writing medium, that neither upsets Spiritualism nor much assist Theosophy. Broadly speaking, the difference between many Theosophists and Spiritualists is, that for the spiritualists is, that for the spiritualists is that the spiritualists is that the spiritualists is the spiritualists in the spiritualists in the spiritualists is the spiritualists in the spiritualists in the spiritualists is the spiritualists in the spiritualists in the spiritualists is the spiritualists in the s

the same such use a way a way of spirit communition, that we have been furnished with any clue great value. It all seems merely to furnish put that there exists another world than the one which can touch, cut, and measure. Some learned into galors have formulated some theories, but the let other part. If the other part, which I give no name to were spirit, then it would be all powerful and om niscient; but experience proves it is not. How, then can we tell that these "controls" are the spirits of the decessed? Mere identity of expression, or feat of information, do not prove it, for as you yoursell have reported some years ago, Jim Nolan, "a spirit," stated that in the astral light could be found all forms, thoughts, and acts; therefore, any other intelligence than the decessed? could draw from the same source all the identity needed for a successful spiritual fraud. I do not desire to extend my remarks into a treatise, but only to point out a pittall or two not explained by "controls." If some investigator has explained, that is due to his own brains and is not from "spirits."

The Theosophical Society is engaged in spreading phenomena. Personally L-baye, my, doubts about the occurrence you refer to in the editorial first mentioned.

Box 2558, New York Cit-

Box 2659, New York City.

#### Carl Du Prel.

The name of this the latest of the prominent, savants of Germany, who have declared for the facts of Spirikualism, was already well-known to all students of German philosophy when he courageously published a series of articles in the Gegenwart Resease, in which he affirmed the truth of such facts as he had witnessed. These articles followed close upon the affirmation of the possible truth of such facts, on the ground of testimony, by the learned Dr. E. von Harimann. The two differed only in this, that while the latter denied that such facts were due to the action of spirits, the former inferred rationally that they could be due to nothing else. To maintain this position he aided in establishing that well-conceived are relieve, the Spidars, Du Prel has also just contributively the state of the spidars of the preliments of the conceived the Spidars Du Prel has also just contributively.

to which we invite the attention of outsiders. He says:

"It is of the highest importance that the subject of Spiritualism should be taken out of the hands of the uninstructed public, and brought within the domain of scientific investigation; in order that it may be cleared of excreecences whicher a riseady surrounding its kernel of truth' to the brofit of superstition."

"Most certain it is that he who experiments in the field of Spiritualism has, sooner or later, to acknowledge its reality; while it may be safely averred that its strongest opponents have neither experimented in its strongest opponents have neither experimented in it nor studied it."

"It may be unhesitatingly predicted that before this century closes, Spiritualism will have secured a position in our universities."

If, as Du Pret says, there is a shell of superstition forming itself about the kernel of truth in Spiritualism, it should be the duty of his colleagues in science to follow his example, and assist in bringing the kernel of truth out into light.—Emile Birmann, in La Pansee Libra.

#### An Innovation.

The beautiful would been adopted among other denominations; but we observe that, while Dr. Junderland followed it for the most part in marriag Mr. and Mrs. Cleveland, he hitroduced one variation which may perhaps excite a good deal of comment. From the vows on the part of the bride Dr. Sunderland omitted entirely the promise of obediness which forms an essential and even indispense which forms an essential and even indispense.

# A Hypnotic Phenomenon Among Turkish Dervishes.

(From the Hungarian journal, Budapesth hirlay, of February 19th, 1836. Translated into German for Psyrhiche Studies, May.)

Our excursion was to Rimili-Hassan, a ruinous fortrees not far from Constantinople. Our good old M. Bey took us, myself and my friend (a Russian journalist), to a so-called Spiritist performance, of which the following is a description. Arrived at a street of gloomy Turkish houses below the ruins of Rimili-Hassan, our Mussulman conducted-us to a wooden building, sprang from his horse and repeatedly piled the iron knocker of the door. It was opened by an old dervish, who let us in after examining our faces with the light—was, of course, wore a fee for head-gear). We went upstairs, and were soon in a wide reception room brightly illuminated by petroleum lamps. There were sofas along the walls, and in the direction of the window was a smoking cond-dish, from which stose a resinous exhalation. On the sofas, motionies, with crossed lega, sat ten or twelve men, who took no notice whatever of our entrance. We took our seate on an empty sofa, and cerutinized the unpressessing company, consisting of ragged derivines, etc. We alone were European clothes. The Mussulman, in their mantles, sat as if stilf, with half-closed eyes fixed on the floor. The air of the room, reaking with a resinous color, gave us an oppression of the chest.

chest.

After we had eat, ellent and motionless, for about fifteen minutes, my Russian companion asked me what we were to expect. But M. Bey, who, like the other devishes, was looking fixedly and deroutly before him, gave us unmistakably to understand that this was no place for peaking.

fore him, gave us unmistakably to understand that this was no place for speaking.

Another quarter-of-an-hour passed, when the curain of a door was drawn back, and an old dervish, of a brown complexion and with a white beard, and leaning on a stick, entered the hall. He was followed by a well grown, red-cheeked boy of ten or wilers years old, clad in the threadbare uniform of a Turkish-soldier. The dervish who had let us in kiesed the old man's hands, which were extended, plum upwarist to beaven, in an attitude of prayer. The boy stood quietly at his side.

Suddeuly the old mu stuck his stick in his girdle, and began magnetizing the boy, stroking his head, preesing on his forehead, and drawing his finger along his eyebrowa. The boy became pale, shut his eyes and dropped his arms to his body, which suddenly became quite stiff.

"He is hypootized," whispered to me my Petersburg friend—I signed to him to be quiet—"It is the same thing that I have seen with Hansen and Laurenauer."

The old man now placed his stick on the floor.

same thing that I have seen with Hansen and Lauf-enauer."

The old man now placed bis stick on the floor, where, as if sustained by invisible hands, it remain-ed standing upright, but his strong arms around the boy, who was stiff as a log, and laid the boy's head on the upper end of the stick. As 'now, without other support, the boy was suspended horizontaily in the air! After a few seconds the devrish removed even the stick, so that now the boy, motionless and free, without any support whatever, and by full light, remained suspended! The phenomenon was astounding to the point of making us feel uncom-fortable.

fortable.

Hereupon the 'mysterious dervis' took his seat among the rest, without further tradiling himself about the freely suspended isd.

For a good quarter of an hour the 'atter was thus freely suspended before our eyes. Herr B., the Bussian, and i strained our eyes in vain to discover the solution of this enigma, for we could not make out a bair on which the toy could have hung. During the dead silence B. whispered in M. Bey's ear, "I can stand this no longer, I shall jump up and satisfy myself."

stand this no louger, I sum jumped!"

"By Allah! don't move!" cried the Bey, so strennously that my friend forbore his desire to penptrate the secret of this Oriental black-art.

At length the derrish rose, went stick in hand with measured steps to the suspended boy, placed his stick as before under the boy's head, seized him and put him on his feet. He then blew on his face, fanned his eyes with his hand, so that he awoke and an aff. his stick as obtore unear, and put him on his feet. He then blew on his face, fanned his eyes with his hand, so that he awoke and ran off.

Finally, the dervish removed his stick, which was still standing on the floor, raised his face prayerfully to heaven—and disappeared behind the curtain.

T. B.

### Father Adam not a Dead Issue.

To the Editor of the Religio-Philosophical Journal:

I am exceedingly glad to learn that "Old Pather Adam" is again coming to the front. When his exact status will be established To. one can exactly leil. It appears from the Chicago Tribune that the General assembly of Southern Fresbyterians, in session at Augusta, Ga., lately fooled away several days in an attempt to establish the identity of Adam and left off where they commenced. The evolutionists in the assembly were not convinced by the strict constructionists, and side cerea. The committee to whom the matier had been referred, reported its better that Adam, and Eve also, was created bodily and spiritually by an immediate sci of Almighty power, and that Adam, instead of being gradually evolved from a long and illustrious line of animals and vegitables, had no parentage of any sort and was 'made out or nothing by the Divine power, and Eve likewise. Dr. Woodrow, the evolutionist of the assemble, the control of the day of the control of the security of the control of the security of the control of the security of the control of the assemble. The Woodrow, the evolutionist of the assemble, the day of the way was made out of the day and then be a summer of the control of the security of the se

was the son of Sir Samuel Romly, who achieved such an honorable frame by his zealous, and finally successful, efforts to mitigate the senerities of the criminal code of England. At the beginning of this century, to such an extreme had British law-makers carried the idea that the efficacy of a criminal statute is in direct proportion to its harshness, that they had affixed the death penalty to atmost two hundred officeses. The category of capital crimes included nurder, sreason, rapearson, counterfeiting, robbery, burglary, and larceny, besides a great number of minor offenses, many of which have been reduced in our modern codes to the grade of simple misdemeators, while of others the laws of to-day wholly fall to take cognizance. It is a fact which has received its full share of attention from social philosophers that the process of moderating and humanizing (so to speak) the criminal law has been attended, in England as in other countries, by a steady and progressive diminution in crime. To what extent the relaxations of cause and effect obtain between thee phenomena has been a fertile theme of speculation. No doubt the relaxation in the relayce of the law and in the evolution of a more advanced and statutory in the evolution of a more advanced civilization than as direct causes of the decadence of crime. Barbarous laws have disappeared from the statute-books of civilized nations or fallen into "innocuous desuede" for the same reason that crime has diministed: because society has become more human and enlightened. They are clearly the twin consequents of a common antecedent.

Chicago, Ill.

#### Letter from Thos. Harding.

To the Editor of the Religio Philo

Fo the Editor of the Religio Philosophical Journas:

Will the Journal grant me space-so acknowledge the receipt of several icters, called out by a few of my recent articles, and to apologize to my kind correspondents for not answering them? I should be happy to reply, if time permitted, particularly to my critics who seemed to expect a return. It is a pleasure to me to perceive the independence of thought possessed by Spiritualists, some of whom differ as widely from each other, as the poles are apart, and it is well-to compare notes, for "in the midst of counsel there is safety."

The contrasts which some of those letters present are quite remarkable, particularly those which were called out by "Col. Ingersoil at San." As an example. One mail brought me two letters from different states; the writer of one of these found fault because I wrote is though I knew something about God; and the other expressed compassion for me because I was not better acquained with the deril, assuring methat be had heled several direct conversations with the old gentleman.

I hope my friends will accept my apology. I tend-

ons with the old gentleman.

I hope my friends will accept my apology. I tenr them my thanks and fraternal greeting.

Sturgis, Mich., May 23rd, 1886.

#### Notes and Extracts on Miscellaneous Subjects.

A Jersey helfer died at Milton Junction, Wis., from

thewing tobacco.

More than 45,000,000 persons have passed over the frockly bridge since it was opened to travel.

The Bootblack's Amalgamated Union, of San Francisco, has raised the price of a shine to 10 cents.

Coffee, if taken in the morning on an empty stomich, is said to act as a preventive against infectious liseases.

A doctor at Flint, Mich., recently took eighty-founded of horse-radish in payment for professions

A Carson City Indian, whose squaw would not give him money with which to play poker, killed him-self by eating wild parsnips.

A careon city indus, wones equaw would not give him money with which to play poker, killed himself by eating wild parsnips.

The embezziement of £50 was sufficient to bank-rupt and dissolve a travelling-theatre troupe in a New England town the other day.

One of the large tanks in the yard of the Marysville, Cal., Gas Company, filled with water to the depth of about fifteen feet, is the abode of several hundred carp now nearly two years old.

The Norfolk County Virginia, truckmen, knew such a cabbage season. One man set o largest area in the county. He put 1,500,000 on his four farms, and expects to make over 000 heads.

000 heads.

A New Orleans paper reports that a Jew fish or a black sea bass was caught near the jettles in the Mississippi River that was more than 7% feet long and weighed 500 pounds, while a still larger one was caught off Port Eads.

Miss Van Vechten, once regarded as a possible mistress of the White House, was recently presented at court in a "train of ivory satin, trimmed with crepe, and clusters of white illac. Head-dress, plume and vell; ornaments, peari."

and vell; ornaments, pearl."

The stage from Fairfax to Westford, VL, is driven by Joseph Boot, a man who will be one hundred years old next March. He driver eighteen miles a day and rarely misses a trip. Mr. Root has been a stage driver for forty years.

The U.S. Fish Commission's steamer Albatross has been doing exploratory work near-the Bahamas, and the naturalists of her staff bave sent to the Smithsonian some valuable collections of both sea and land life from that region.

The underground wire problem is below greatly.

and life from that region.

The underground wire problem is being speedily solved in Chicago. The wires are being fast buried, and will all be down by winter; and, more significant still, the various electric companies confess that the service is greatly improved by the change.

The skeleton of a man in a sitting posture was unearthed at Nevada, Col., by workmen engaged in grading. The oldest inhabitant was unable to account for the presence of the remains in the locality, being more than half a mile from the nearest cemetery.

Methorologists, it is said, have found that there can be no thunder and ligating without rain. When thunder is heard beseath a clear sky, the reports must either come from distant clouds or be the result of some other cause than a discharge of excitity. Harvest or heat lightning is produced by

love, to honor, to comfort, to keep in sickness and bealth, are no doubt also important portions of the bride's coreant, but they are all imperfect without that crowing pledge of obediance which recognizes the headship of the humband and which has always been exacted by the Church. We are the more surprised at this because we had supposed that amid the innovations which modern abspictes middle of the world date from the very day be ware to the brown and the innovations which modern abspictes middle of the world date from the very day be ware to the brown and fidelity. It would be interesting to know wbether Presbydrain olegrapuse government occupied a position of conservation and fidelity. It would be interesting to know wbether Presbydrain olegrapuse government occupied the modern innovation.—New York Sun.

An animal whose itentity is at present unknown there, was landed in Ban. Francisco intely from the interesting that the control of the work of the current of the control of the control of the world of the control of the control of the world of the control of the control of the control of the control of the world of the control of the contr

#### He sang His own Death Song.

To the Editor of the Resigio-Philosophical Journals.

Dr. W. A. Barry, passed to spirit life, May 24th, at Jonestown, Pa. He served as surgoon in the late war, and was with Gen. Sheridan in his famous ride to the front. A delegation of twelve physicians and insurance men accompanied the femnius to Reading, Pa., where the interment took place May 27th. The only service was the reading of the following poets, which Dr. Barry composed two weeks before his death, and by his request it was read at the grave:

When o'er my cold and lifeless clay

The parting words of love are said,
And friends and kindred meet to pay

Their last fond tribute to the dead,
Let no stern priest, with solemn drone,
A tuneral liturgy intone.

Whose creed is foreign to my own.

Let nota word he withsperid there

Let not-a word be whispered there
In pity for my unbellef,
Or sorrow that I could not share
The view that gave their souls relief:
My faith to me is no less dear—
No less convincing and sincere
Than theirs, so rigid and austere.

Let no stale words of church-born song
Float out upon the silent air,
To prore my implication wrong
The soul of him then lying there.
Why should such words be glibly sung.
O'er one whose liyely tongue
Such empty phrases never rung?

But, rather, let the faithful few
Whose hearts are kult so close to mine,
That they with time the fearer grew,
Assemble at the day's decline;
And while the golden sunbeams fall
in floods of light upon my pall,
Let them in softened tones recall,

Some tender memory of the dead—
Some virtuous act, some works of power,
Which I perchance, have done or eaid,
By loved ones treasured to that hour;
Recount the deeds which I admired,
The motive which my soul inspired,
The hope by walch my heart was fired,
onestown, Ps.

#### Heartless Women.

Heartiess Women.

To the Editor of the listigio Philosophical Journal:

I learn something from the New York Tribune with reference to the heartless slaughter of our feathered songsters. The Andahon Society for the Protection of Birds deserves generous encouragement. The slaughter of these creatures, which has been going on so extensively of late, must soon be checked or there will be no birds left. Some of the figures given in regard to this wholesale destruction are startling. One Broadway firm, New York City, buys from 500,000 to 1,000,000 small American birds every year, obtaining them from every State in the Union. Guils, terms, oficies, crows, blackbirds, bobolinks, salps, larks, sparrows, etc., are greatly in demand because they are cheap. Another house has 5,000 sparrows in stock; and 40,000 pairs of German magpies made up a recent consignment. A million bobolinks are ead to have been killed in one month near Philadelphia, and one millinery house had 200,000 bird skins on hand at one time. The killing of birds in order to earn a few center or dollars has become a common practice on Long Island and elsewhere. What the result of this will be is not hard to foresse. In a few genrs our fields and forests will be stripped of feathered songsters, and one of the cheft charms of rural fille will disappear.

Organization to prevent such a disaster cannot take place too soon. The Audubou Society's pledge to fefrain from the use of any wild bird's plumage as an article of dress ornomen cought especially to appeal to the faddes of New York and other cities. They have it in their power largely to put a stop to the wanton slaughter of birds which is so much to be passed and then enforced. It is stated that except in Maine there is no State law that answers the purpose. One of the objects of the Audubon Society is appeal to the destruction will ceases. At the same time, laws to prevent the killing of birds ought to the passed and these enforced in the inthe to the demands of fashlon.

Is in not exceedingly strange that

Spiritualism at New Haven, Ct.

To the Editor of the Religio-Philosophical Journal:

In an article in the Journal of April 18th, 1885, I stated that many of the Yale professors, I had been informed, were secretly interested in the phenomena of Spiritualism. The articles in the Dathy News tend to confirm the statebnent. Spiritualism is at present attracting unusual attention here, investigations being conducted almost exclusively in the greence of prirate mediums who are too fearful of social or clerical ostracism to openly admit the possession of strange and woonderful gifts; and, again, owing to the ridiculous superstition that Spiritualism, as at present understood, lacks the element of popularity accorded the Church.

It was not supposed there was in New Haven apper with sufficient stamina to so openly comment favorably on the phenomena, but the trend of the securally press is to-day more favorable, to it, and I think the gloomiest days of Spiritualism are over.

The Daily News is edited by Rev. Bacon, whose tendencies are towards a Christian Spiritualism.

Yours truly, GEO. F. A. ILLIDGE,

#### Years Teach More Than Books.

Years Teach More Than Books.

Among other valuable lessons imparted by this teacher is the fact that for a very long time Dr. Pierce's "Golden Medical Disovery" has been the prince of liver correctives and blood purifiers, being the household physician of the poor man, and the able consulting physician to the rich patient, and praised by all for its magnificent service and efficacy in all diseases of a chronic nature, as maintail poisoning, aliments of the respiratory and digestive systems, liver diseases and in all cases where the use of an alternitive remedy is indicated.

An honest parent in New London wrote this note to his little son's teacher: "Please excuss B this r. w., as I would like to take him to the circus. Since older persons, like urself, like to go, although the most of us won't acknowledge it, I can't blame him for wanting to go."

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year ago one of a pair of canaries owned by a ng woman of waynesboro, Ga. died, and its ta an excellent eliger, refused to whistle a note-maintained an unbroken silence for full twelve min and then the other day began singing, and the and then the other day began singing, and

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Minnie Palmer has still \$5,000 on offer in the English papers for the best analymost novel means of advertising. A masher intelly mogented to the visuolous promg actress that she should print her advertising more patient that infidity can only be checked young actress that she should print her advertising more patient in the strength of the presenting more patient of the Bible and of response on toothpicks, for thee he declared, her manne was on toothpicks, for thee he declared, her manne are to be in everybody's month. This excellent idea is supposed to be the only one the masher over had, if, indeed he did not borrow it.

The sale, wheleast and result in the Renator-Pallements over had, if, indeed he did not borrow it.

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Nearly Blind.

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Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health.—Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

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2. Materialism.—Negation, Industry elehence External and Logunatic

5. A Supreme and Industry Mind the Central Men.

6. A Supreme and Industry Mind the Central Men.

6. The Innote Life.—Facts of Spirit Presence

6. Institutes.—The Soul Memoreting Truth.

ed, it will be seen that what is needed is not a revival of religion, but a moral movement that shall elevate religion and make all intellectual acquisition contribute to the advancement of the best interests of the hold the contribute of the advancement of the best interests of the indivancement of the best interests of the indivancement of the post of the indivancement of the post of the post of the indivancement of the indivance

The Cassadaga Picnic.

Cassadaga to have had naught but pleasant Sundays for the whole of its seven years of infant life. Fancy old Probabilities at Wash-ington qualifying his report of an approaching the always has pleasant Sundays in camp-

ing tor qualifying his report of an approaching storm by adding, "except at Cassadaga, which always has pleasant Sundays in campmeeting time."

I am\_writing in the camp, sitting at my open windays, and listening to nature as she whispers "goodnight" to the setting sun and the two days of glorious picnic life are also passing away from the present out into the past where pleasant memories are stored for use in rainy weather. I have met many a whole-souled Spiritualist here, and grasped his hand as an old friend, though we had never met before. "I have known you through the Journal," has been the introduction, hundreds of times repeated, during my recent visit to Louisville, and in the great gathering at this well-known camp. A member of your literary family, dear Journal, seems to have a masonic greeting at every way station.

These have been two memorabla, days to me. Large audiences of experienced Spiritualists, mean an inspiration that should call out the best thought of any speaker. It is not for me to speak of the result from the standpoint of the platform, since I have been the talker; but lectures upon mediumship and the law of vibrations—scientific Spiritualism—and the development of true manhood, have been listened to with an eager attention that means future thought upon those subjects in the quiet hours of the old home.

I dare not mention names for I should have to start a directory; but every officer and indeveller of this beautiful camp seems to be in a conspiracy to make life happy to those who visit Cassadaga. To all alike I tender my warm thanks and brotherly love, and my congratulations that the plenic of 1898 has proved a financial success, as well as a season of enjoyment.

Charles Dawbarn.

CHARLES DAWBARN.

STURGIS ANNUAL MEETING.

The three days' meeting at Sturgis, Michigan, advertised for the 4th, 5th, and 6th, June, (Friday, Safurday and Sunday), was quite a pleasent reunion of old friends and an occasion of much enjoyment to Spiritualists, Free-Religionists and Free Thinkers in general. Many strangers were present and also a good sprinkling of orthodox Christians, including (in, at least, one session, if not more) clergymen of different orthodox churches.

The president of the chartered society of Sturgis, Hon. J. G. Wait, presided, and Thos. Harding served as a sort of factotum, note-taker, reporter, secretary, usher and "door-tkeeper in the house of the Lord"—all in one! The supply of speakers was ample,—Mr. Giles B. Stebbins, A. B. French, Mrs. Woodruff, Wm. Kenyon, and Dr. Spinney. The readers of the Journal of ourse understand that these annual gutherings are held to commemorate the building and dedication of the Free Church of Sturgis, which was the first building over erected by Spiritualists for meeting pupposes; and that event occurred 27 years ago, when they were "boycotted" out of their claim on the Baptist building next door. There, perhaps, could not be a more pleasing variety of talent or a better contrast than the speakers furnished at this June meeting. For soild argument sustained by evidence related, and uttered in chaste and cultured language, vitalized by an unquestionable sincerity and a manifest moral and intellectual magnetism, Mr. Stebbias is the man. To attract and charm the multitude, to soothe contending bigoty, and to win over by persuasive eloquence, none excel Mr. French, To explain the intricacies of psychic experiences, for relate and illucidate the difficult phases of trance, clairvoyance, psychology, etc., from a source of actual personal knowledge, istrict forte of Mr. Kenyon. In all matters interesting to woman, Mrs. Woodruff is authority, and her zeal is modified by a fine understanding colored and viylided by a poetle gush,—while Dr. Spinney, a zealous and practical member of the medical professi

cassadaga Eake is really a triune sisterhood. Three lakelets blend into one by narrow channels where you can take your fill of
water-lilies as your boat glides along, hardly
an oar's length from either shore; and is
seems to me—if I may venture to record a
first impression—as if 'blending into one
svery feature of the camp as well as the lakes.
For once Nature and man are in harmony. It
is a noness of purpose and of action that
makes itself felt as soon as you enter the
gates. Rach cottage seems a true home, and
the camp litself—at least in such beautiful
weather as we are enjoying—seems to be a
nome of homes.

It is the old wigwam life, with
man master instead of servant, and these
Cassadage masters—we call them trustees by
courtesy, have so blended man and woman
into this official in gone to house keeping,
here with the zeal and cleanliness of, the
pilerim in his New England home.

Philosophers tell us that miracles are an
impossibility, 6ft it does not look like if
hars, for it hardly seems in accord with this
era of almanace and weather reports for

Grimes who spoke on the subject of the Christian and Jewish Scripture: "They contain much of great value if comprehended, but those who profess to accept them and exemplify their teachings, do not understand them; they are too superficial in their interpretations of them."

After conference Mr. Kenyon lectured inspirationally; his subject was, "The Way of Life." He referred to the forces of nature; action and reaction, seeing and hearing, etc., are simply imperfect manifestations of perceptions. In the nilverse of God there is no noise. A. J. Davis uttered a great truth when he said, A child is the receptacle of infinite possibilities." Love is the creative element of being—love is God. "Referring to the tribulations of time he quoted the Roman Catholic prayer, "Ohl blessed virgin Mary, give me purgatory here on earth, that I may not be in purgatory hereafter." (The way of life for Spiritualists) he said, "is to practice what they know."

Evening Session.—There being an abund-

olic prayer, "Ohl blessed virgin Mary, give me purgatory here on earth, that I may not be in purgatory here on earth, that I may not be in purgatory here on earth, that I may not be in purgatory here on earth, that I may not be in purgatory here on earth, that I may not be in purgatory here on earth, that I may not be in purgatory here on the conference was dispensed with and the chair called on Mr. French. The subject of his lecture was, "The Future of this world." He said: "We are interested in this world." He said: "We are interested in this world. He said: "We are interested in this world." He said: "We are interested in this world yet look at things as we may, we live in the future. What will be the condition of our world and its inhabitants 100 or 1,000 years to come. The earth is constantly changing. The great trees of Californis, says a celebrated scientist, will be the last of their race. Climate, soil, and animals are changing; so is man. This is no longer a "Yankee nation." The future man will be perfected through the inheritance of the best qualities of all. He will develop a new government and a new religion. We import the bone and muscle from Europe, that is what is needed now for the rough work to be done. We don't import the aristocracy; we don't want them! Men are dependent upon physical conditions. We are dependent upon physical conditions. We are the creatures of environment. We have given the ballot to black men and withheld it from white women. We are passing through a social revolution. No people can be more thoroughly the slaves of monopoly than we are; we have social rings, legal rings, political rings, banking rings manufacturing rings and theological rings; and if they are not broken they will be shared. We have on the ewe of general co-operation, the result of which will be that labor will be artistic, every workman will be an artisan and take pride in the work of his hands. Education in our day is not what it ought to be; it neglects the higher branches; it does not refine the soul n

tion. No intelligent' Spiritualist is doing himself and family justice, who does not requiarly peruse a good and reliable Spiritualist paper.

Mr. French followed Mr. Stebbins. His subject was, "Theology," Your contributor got in while Mr. F. was closing, wherein he eloquently and feelingly remarked that the older people who occupied the front seat, some of whom who were nearly 90 years old, yiewed "death" very differently now from what they did in their youth, and he paid a respectful compliment to their white hairs.

Afternoon.—The lectures were by Yr. Stebbins and Mrs. Woodruff; closed wi a a fine song by the entire choir in which the people joined.

Evening.—The session opened by the song, "Gather at the river," beautifully executed. The lecture was by Dr. Spinney, which occupied about one hod, and the balance of the time until the close was filled out by tenminute speeches from each of the professional lecturing. His profession is that of a physician, but he kindly volunteyred to give us a talk. His subject was, "Medical Science." Physical and mental aspects of the question were touched upon. He said that pain was a blessing from God, without pain we should not know of approaching disease, or the presence of physical evil. He spoke of magnetic healers, honest and dishonest. He knew certain parties who kept 200 or 300 letters in stock already written, and when a patient wrote to them for a disgnosis of their disease, they just filled in the name of the applicant, and mailed one of these letters and pocketed the fee. These letters were all exactly alike, but carefully worded so that the deception should not be apparent. When medicine was written for those pesudo doctors, calling themselves Spiritualists, would mail some of those parties had but two medicines and these was invaluable to "fractitioners"; his receipts, compounded and sold as spiritual remedies, had made money for those detestable cheats, which the Spiritualist public do not sufficently condemn; but some people like to be cheated, seemingly, and

he said; "some of us will have passed the line before another June meeting, but there is comfort in contemplation of our future; there is true and lasting consolation in the knowledge that there is no death, no final separation, but that we shall all be again united and live in the enjoyment of fraternity and peace." Concluding song, "There's a land that is fairer than day." Then the chair called on Mra. Woodruft to pronounce the final-benediction, which she did, and the meeting closed.

Mra. Woodroff to pronounce the final-benediction, which she did, and the meeting closed.

A circumstance occurred at this year's June meeting which shows what an order-loving, caim and thoughtful people the Sgirtiualists are. The weather was very warm and although several of the meeting-house windows were open, many suffered from the heat and adulteration of the atmosphere caused by the exhalation of so large a concourse of persons. While Mr. French was speaking a lady member of the choir fell to the floor in a faint, but there was no disorder; the chairman at once came forward and requested the people not to leave their seats, as the sick lady would be attended to by her friends. Three or four ladies then took har from the house quite caimly, and the business proceeded; not one in the house but seemed capable of over-coming currosity and anxisty by a good caim judgment and cultivated instincts. This is a feature of character to be found among Spiritualists which should not be overlooked, nor the circumstance forgotten in a report of a Spiritualist gathering. Oh! how it grows, how it is spreading; how it is softening the aspertites of-this mundane life; how it is purifying and civilizing this Spiritualism; this science, this philosophy, this religion of head and heart! A vast avalanch is rolling down the mountain; that mountain whose top is kissed by the warm rays of the sun of truth and righteousness, and that avalanche is crushing opposition as it rolls. The dark valleys which have been hidden from the sunlight by the towering rocks and hills, shall be visited by light, heatith and vordure; the proud, the tyrannical, the self-oving, shall be leavatted. Self-assertion shall not rule forever; modest genius and true talent shall be elevated and protected. The night is far spant the day is at hand! Even the materious carment and the contract and hills, shall be elevated and protected. The night is far spant the day is at hand! be elevated and protected. The night is far spent, the day is at hand! Even the materialists who have ecoffed, shall be the recipients of its blessings.

Sturgis, Mich. Thos. Harding.

NOTES FROM ONSET ..

to the Editor of the Religio-Philosophical Journal:

The Children's Progressive Lveeum met in the Temple, Sunday the 6th, at 2:30 o'clock r. M., with a marked increase in attendance. Conductor D. N. Ford, who was at his post of duty, called the session to order. After singing by the full school, the Guardian, Mrs. Pierce, and her assistant, Mrs. Smally, lead the banner march, Mrs. Whittemore officiating at the piano. The regular work of the Lyceum followed, consisting of recitations and responses to the question, "What can you say of music?" The exercises were interspersed by a song by C. W. Sullivan, and selections upon the piano by Mrs. Eva Cassell.

you say of music?" The exercises were interspersed by a song by C. W. Sullivan, in selections upon the plano by Mrs. Eva Cassell.

Mr. Charles W. Sullivan, of Eagle Cottage, was called upon to tell the Lyceum what he saw through his clairvoyant powers, that would be of interest to the school. The request took Bro. Sullivan entirely by surprise, for although it had been known to many of us present that he was blessed to a large degree with spiritual vision, yot he had never made a public demonstration of the beautiful powers; nevertheless he stepped forward and in a brief apology for what he might say in his humble way, he gave some beautiful word-pictures of scenes presented to his view at different times in the Temple, of spirit children appearing there and taking part in all the Lyceum work, just as much interested in the march, singing, recitations and responses as were any of the children in the mortal form. Mr. Sullivan also saw many of the old workers in the spiritual ranks that had passed to spirit-life, who still maintained their places in the march beside the Guardian and her Assistant, or upon the platform and beside the friends in the audience. We all feit that we had received a spiritual treat, and we hope that Mr. Sullivan will let the beautiful light shine in the future and not hide it under a bushel.

In my notes of last week? referred to a series of scances that had been inaugurated here to investigate the phenomenal work of independent oil-pleture painting, through the mediumship of a lady by the name of Debar. Up to the present time, I learn that only one scance has been had, and that the prospects of having the remaining nine-scances carried out is not probable, owing to some financial misunderstanding. I hepe the above is correct, rather than that hoaest investigation should be the cause of failure.

The Directors of the Onset Bay Grove Association had a meeting at their office Saturday evening, June 5th, to farther perfect the arrangements for the coming camp meeting. The carpenters report

Onset, Mass., June 7th, 1886.





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