

# RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE

NOTED TO ALL PHILOSOPHERS

ROMANCE AND GENERAL REFORM

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

VOL. XL.

CHICAGO, JULY 24, 1886.

No. 22

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

## CONTENTS.

**FIRST PAGE.**—Jottings from the Golden Coast. How the Genial Air of the Pacific Affects a Chicagoan. A Frightened Woman.  
**SECOND PAGE.**—Hypnotism As a Healing Agent. Cleveland Secular Union. Miscellaneous Jottings. The Social Position as it is.  
**THIRD PAGE.**—Women and the Household. The Sabbath Question. An Ohio Fire-Enter. July Magazines Received Late. New Books Received. Miscellaneous Advertisements.  
**FOURTH PAGE.**—Liberal Preachers Doubting Immortality. Concord School of Philosophy. A Strange Belief. A Girl who had Apparently Died Comes to Life and Begins to Preach. Arrangement of the A. S. P. H. Mary F. Davis. General Items. A Critique of Pure Unreason. Being the Theosophical Society's First Indictment of the "American Society for Psychical Research."  
**FIFTH PAGE.**—Notes from Onset. The Enchanted Summer Land. Miscellaneous Advertisements.  
**SIXTH PAGE.**—A Vision. Answer to Fraser. External Information Wanted. Letter from New York. Starving Laborers. Donations and the Unfortunate. The Psychic Wave. A Hallowed Home. Fortune Telling. Physical Manifestations. Presence of a Spirit. Calvin and Servetus United. A Prophecy. Notes and Extracts from Miscellaneous Subjects.  
**SEVENTH PAGE.**—Voluptuous Materialized Spirits. "By the Looks." Lord Byron. Miscellaneous Advertisements.  
**EIGHTH PAGE.**—D. D. Home. Interesting Accounts of His Last Days on Earth, Together with Touching Incidents Showing the Nature of a Remarkable Man and Medium; and a Message Purporting to be from Him through a Detroit Medium. The Lakewood School of the New Theology. Miscellaneous Advertisements.

## JOTTINGS FROM THE GOLDEN COAST.

How the Genial Air of the Pacific Affects a Chicagoan.

Re-Incarnation, Perihelion and Astrology.

COMMUNICATION FROM JUDGE E. S. HOLBROOK.

To the Editor of the Religio-Philosophical Journal:

That subject of my last letter, THE SCIENTIFIC BASIS OF SPIRITUALISM, and our duty to keep that always on the foreground, might be pursued to a great length. I will not threaten to do that, but there are certain most palpable departures from such a rule and by some very meritorious persons, that I desire to advert to.

### RE-INCARNATION.

And first to be noticed is the doctrine of re-incarnation. I confess I am not very well versed in what this claims to be (not having had occasion yet to give it much consideration). But I suppose it is this: that a human being, having passed through this life once, or, indeed, many times, may return again, become re-incarnated and pass through all the stages of the ordinary life again,—likely for the purposes of mental and spiritual growth, by still further sufferings and experiences. Of its origin among us I am also not well advised. If it is of purely spiritualistic origin, so much the more honor to Spiritualism, provided it is true, — and vice versa. There was a doctrine akin to this among the ancients,

### THE TRANSMIGRATION OF SOULS,

and also in the thought that sometimes the gods took on mortal forms and dwelt among men. But such views have been deemed for a long time by the better class of thinkers as altogether mythical; always excepting the one special instance as preserved in the Christian church. For they were never proved, and likely never will be. The proposition that a full-grown man shall become again a puling, silly infant, and grow again and go through all the grades of life, is surely on view a most absurd one, and if any will maintain it I insist for one that he shall be put to the proof; and as yet so far as I have known or heard this never has been done. True some spirit controls have so asserted,—but it would seem, if re-incarnation were a standing fact in the upper spheres, if ever and anon some made a point to go, and disappeared from their places and rejoined mortality for a life, and returned, that all spirits of fair, general information would know it. On the contrary it is generally denied by them. Let us have the proofs. The suggestion that it is a good thing, for thereby those who take on mortal life again will gain in knowledge, is of little avail and of less import to Spiritualists than to any other; for we have it that the spirits—the youngest children and all—grow in spirit-life and advance in knowledge, at least as fast as those who remain.

But I will not delay on this topic. On this consideration that I will now state, we can afford to be very quiet and easy. I was at first alarmed (or I should have been, if I had taken any stock in the new dogma), but once Mr. Colville when lecturing in Chicago in support of this theory, stated publicly in answer to my question that it was altogether a matter of choice if one would come back; it was not by universal law; it was not by compulsion, but by free choice. Indeed, I was never so glad in my life. I breathed easier—some easier, but really I was still somewhat oppressed with the idea, if any did voluntarily take advantage of such opportunity, that "the fools were not all dead yet." And under such a system of propagation with this *continendo*, there was scarcely

ly any hope that they ever would be. The ancients maintained the doctrine of the transmigration of souls for purgatorial purposes, for sins and follies committed. Perhaps this re-incarnation fact (if it be a fact) is the same as that. And would not the folly of voluntarily choosing and taking a second mortal life be so great as to necessitate another mortal descent to expiate the folly of that choice? and so on *ad infinitum*. Indeed, we stand in danger; therefore, if you will preach it, make proofs thereof—make a science of it that we may know the truth, if it be a truth, of such a startling proposition.

The next in order that I shall notice is

### ASTROLOGY.

meaning a pretended power—at least by some, to foretell by the stars the coming events,—wars, whirlwinds, earthquakes, storms, disasters, and the like;—especially the events of one's life, the day and place of birth being given, and the like. Among the mythological portion of the Spiritualists this is surely "lord of the ascendant." (That, Mr. Editor, is a true astrological phrase, but I will not assert that I know how to use it.) Whence and what is this, and what its import to us, Spiritualists who affect to know whereof we affirm? This was rampant in the olden times, but the stars were then imagined to be gods, or spirits, guardians with watchful eyes, or malignant demons,—with power to rule any thing that imagination could suggest. And as they were above and moving about, and the earth below, and startling things occurring without reasons known to them, it is not strange the people of the earth in their ignorance looked to these stars for causes. But when science came, when the eye by the telescope looked across the heavens and discovered what these shining points were—worlds at vast distances and moving in regular order, then Astrology with all its pretensions dropped out of sight; at least with all who could replace fact and proof for myth and superstition, and so has remained for the most part. Nevertheless it is true it was not all cleared away from all minds. A remnant has been saved to bridge over the chasm, so hard is it to step quite out of old errors. Now, curious to tell, it is revived among some Spiritualists and in some pretty high places. What has it come for and what use will we make of it? or rather what use has it been to us so far? And of what use is it likely to be?

[I want to call attention here, Mr. Editor, parenthetically to this; how many old vagabondish follies of the past are crowded forward by the cartload and dumped down into our Spiritualism, and struggling to become a part of it, from world building and world managing down to love's charms and fortune tellers? Because we have wonderful things newly coming to us that we can prove, and the old land-marks of knowledge are loosened and must be removed; forthwith the vagaries of old time rush in and get the attention of the credulous and unsuspecting.]

### ABOUT MR. COLVILLE'S LECTURE.

Now to return to this revival of Astrology. I attended in Chicago Mr. Colville's lecture on (as it was announced) Astronomy and Astrology, prepared for a clean out discourse setting the one up and casting the other down as Science had done. But behold! the one was just as great and good as the other, or if any thing, Astrology, as a divine science, was rather ahead. I walked home alone and sadly in the darkness, and yet rejoiced for one thing, that I had not invited any of my unconverted friends to come and see the beauties of our scientific religion.

### MRS. RICHMOND AND THE PERIHELION.

A short time ago, I guess about 1880, (I can't here and now vouch the exact dates as I must speak from memory), the scientific Astronomers told us (none others could) that there was being presented in the heavens a most extraordinary position of certain planets, four of them, I think, unusually near each other and at the same time unusually near the sun—moving in their orbits, and that such proximity would continue for about four years. It is to be noticed that these scientists said nothing as to any result coming from this; but Mrs. Richmond, who was lecturing at Chicago under her spirit controls, entered the field, and from the highest top of the mount of observation and the clearest sky, prophesied that the result would be to this planet, Earth, very extraordinary disturbances, as to nations, individuals and the elements, and so would continue through the perihelion season; after which there would be better times again!

Now, Mr. Editor, I will expose my ignorance by saying that, if I had indulged in prophecy I should have said that (if there was to be any effect at all; as these many members of the family of planets come near to each other, there will be more harmony and peace; the laws of attraction, the greater magnetism of the sun, etc., all operating to that end; but it will be observed that I did not prophesy at all, for a very obvious reason. Well, how did it turn out? Was there any real prophecy from the stand-point of actual knowledge and any occurrences actually in accord therewith? Most certainly not. There were, indeed, disturbances and disasters, some little national troubles for a while, and earthquakes, fearful cyclones and destructive storms. Those who wanted a fulfillment of the prophecy began to count them up; and Mrs. Richmond was so much encouraged at the outlook that about 1883, again on the rostrum she spoke of such fulfillment and insisted on the ready proofs. Now, then, was it a fact that there were any remarkable disturbances, so as to distinguish this period

from others? I think not. As fortune would have it, on the very day of that discourse the Chicago Tribune announced that for the first time in a long period there was not a war upon the face of the earth! And as for other disturbances, either among the elements or men, the year 1886, so far, which should have been the five preceding years in this regard. But suppose those excellent some others for casualties, is, therefore, the connection made and astrology exalted? There may have been only coincidences. Many a worse period of four or five years has occurred often in the history of our planet without any perihelion to draw them on. So far she has shown great ability to get up first-class entertainments without any special conjunction of planets, or their perihelion. Witness the French revolution; witness our late war of the rebellion; and I think many more of like character could be named. I need not remark that, as to mere coincidences, for the present there is no science, no established law of cause and effect. Without better proof than is obtained as to prophecies for that period, from 1880 to 1885, this pretended astrology must go to the ground again. Was the false and silly pretender resurrected from a sleep of some centuries for so poor a work as this?

### CASTING THE HOROSCOPE.

There is another "house," or chapter, in this pretended astrology which is much in vogue; that which essays the prophecy of one's life, character, destiny, etc., by the day and place of birth. That is to say, the place and day of birth being stated to the astrologist, he can make out (and he affects some learned calculations) by the position of the stars on that day, what will be the future of the individual. That is to say, again, that the fate of the individual is dependent upon, and projected and fixed by, the positions and relationships of the stars at that time. Upon this platform, wonderful to tell, the astrologist is reappearing to exercise his divine functions upon these interesting topics, and some of the Spiritualists rush to hear him with their little money in hand, and sometimes—too bad to tell—the communicating spirits speak oracularly of what must take place by decree of fate according to their "ruling stars," and their "twelve houses"! Can anything so far-fetched as this obtain in reasoning? And yet there are those who inquire of this supposed "man of God." All we know of the stars is their movements, and these are regular and proceed with mathematical precision. Now can anything so futile as the events of a human life be predicated upon these? No, I think not, most surely not.

### ASTROLOGY AND THE FUTURE.

I have always had one supreme test question for this claim of power—"Then how is it that two persons born at the same time and place should have such different fortunes? one, perhaps, to be a ruler and the other to die in an hour," and I have received no reasonable answer. The crucial character of this question is felt and the unscrupulous who will not choke nor blush (and those who are ready to take money under false pretences are of this character) sometimes attempt an evasive retort: "Oh! but you know that no two are born exactly at the same time and place." But I reply, "Nevertheless you can't find out the difference, and what you can't find out cannot be a basis for other knowledge." For peripatency I will repeat that the day of birth is the question, and if the wise astrologist seeks further detail he will ordinarily get none; and the place of birth is some town or locality larger than one house. How preposterous the suggestion, to a scientist at least—I will enlarge and say to any man of sense, that the difference of a few rods or a few miles, or the difference in time of a few days or a few years, is of any avail with the planets millions of miles away, and going steadily their eternal rounds!

Doubtless these spirit controls who thus teach, are some of the old, old ones that lived on earth before the Copernican system was established and have since slept on what little they then knew. If they cannot teach any better truths than these from their "old houses," if ignorant with them is still "lord of the ascendant," they had better retire and let some of our school children teach astronomy; or (I see my mistake now, and I withdraw my objections), dip down again into mortal human life, study "rithin" and "rithmetix"—"go west"—"grow up with the country"—"gaze at the stars" once more—die up again, "sadder but wiser" spirits.

### INTERVIEW WITH RAPHAEL, AN ASTROLOGIST.

To show that I speak advisedly as to the ways and means of our earthly astrologist, I would like to state some of my efforts to get at the "true inwardness" of this boasted science. A few years ago there resided in Chicago "the wonderful Raphael," the greatest of all astrologists." So one still, rainy day I started for his office in search of knowledge, just to see how the "wonderful" was done, and what it was! I paid my little dollar (one of the few remaining), and entered his "holy of holies." In looks he was gracious indeed; tall, polite, pleasant spoken, long white beard, sober visaged; affected wisdom, and, of course, seemed quite mysterious and reverent, as, indeed, he would and should, as he was about to open up the stern decrees of an unchanging fate! I felt awe-struck on going, and now from my bashful nature I began to feel streaked. Seeing this he was very complaisant, and in a most pleasing, kind way he requested me to give him my birthday, and the place thereof. Forthwith

he consulted a bound volume of the "Chronicles of Time" and, swaying back with a sigh, he said: "Your birthday was Tuesday and I could have wished it had been on any other day!" "Well, why so? What is the matter with Tuesday?"

"Oh, Tuesday is an unlucky day." Now I was, indeed, greatly surprised. I did not know before that Tuesday was my birthday, and without that knowledge I had learned in my boyhood, on a rough, poor New England farm, and the youngest of nearly a dozen, tow-headed and ungainly, to love Tuesday, little more than any day in the week, except Wednesday, which was about its equal; for Monday was washday, and the women folks were all mad and slung dirty clothes and hot water fearfully, and turned out the boys, and with but a poor pick-up dinner, for Thursday was ironing day, and the irons were hot, and clothes hung up clean, and no room for boys. Friday was hangman's day, and everybody despised it. I always knew that day was an unlucky day. Saturday was bake-day, and if I went near the house I had to bring wood or brush, and there was so much work to be done to get ready for Sunday. And Sunday was the most tantalizing day of all, for they called it the day of rest. But there were chores to do in the morning, then Bible reading and prayers, then Sunday-school lesson to get—20 verses in the New Testament! I remember then yet: "In those days came John the Baptist," etc., and the catechism, too: "What is the chief end of man?" (Answer, quick to get through with it, "Glorify God and 'jaw him forever.") Then I would crowd my sore spreading toes into narrow shoes, walk two miles to meeting; long prayer and longer sermon; pricked with a pin to keep me awake; Sunday-school, cracker for dinner; ditto afternoon, ditto home, ditto chores; religious instruction, "Whoso spares the rod spoils the child," etc.; "Remember the Sabbath day," etc.; ditto prayers, and then at last to "rest." After such a day of rest there was work, work for the week, and so I came to like Tuesday the best as the most restful day. So as I found Tuesday, my birthday, pronounced against, I know I showed incredulity. The conscientious astrologist observing this, passed to me his book of mysterious lore, and showed me it was truly so entered of record. And so, thereupon, I bowed and subsided, to let him go on to something else.

(But before I go on, now, I want to state my private thought. Thou mysterious, mighty Raphael, the names of days are man-made, or man-given, and so any name given by him to any portion of time cannot in any way affect what that time may produce. Man cannot so control or affect fixed laws, or the degrees of fate; but I did not state this. An argument here, you know, might have interfered with his divine light, or prophetic inspiration.)

So the prophet of the stars proceeded. He said, oracularly, that I had always been unlucky. I am free to say, that we agreed now for the first time, and will my readers think as I pass, how large a percentage of the world think the same of themselves; and so how safe a thing it was for him to say; that I had, indeed, great ability; was worthy of being sent to Congress, and holding high positions and acquiring a great deal of property—all of which had missed, because I had lived in the wrong place, and, perhaps, some superadded reasons.

### WHAT RAPHAEL ADVISED.

Well, then, to keep him busy I questioned what he could do about it? He replied that he could make it all right; but it would require me to live in some other locality, but where and what more to do would require him to work out by study, hard and difficult problems, that would take him a considerable time. There was something more in detail in this interview. He invited me to study the science, and showed books. We touched upon another department of life. He gave me two little pamphlets that would set forth his propositions, and so bowed me out. On looking at those little pamphlets, the one was on the business side and stated that he would do the work for one hundred dollars pre-paid. The other was on the other subject containing half propositions and dark insinuations too base to be mentioned, and his fee for this also was the same amount pre-paid.

So I became so far informed, at least by one representation, what is this vaunted science of astrology? This knowledge, like every other kind of precious things, cost me before I got through a great deal. I never could see that saintly visage after that along the streets, but I was seized with a terrible pain in my right foot, and some spasmodic action forward and upward, that I could scarcely control. He passed on, a few years ago. I have not heard directly how he found his "stars," nor what "house" he lives in, but report says—but it is not for me to repeat what report says, whether he found them *magnum* or no, nor whether he made confessions for the benefit of himself that he abused, or of the world that he misled; so let that go.

### ON THE USE OF CARDS.

There is another thing, Mr. Editor, largely akin to what I have been speaking of practiced among some Spiritualists at least, and so, if I would ever speak of it, now is the time. I mean the running of cards as a revealer of the unknown future, or as an aid to such supposed revelation. Perhaps this is too small to mention; perhaps those that deal and those that sit around do it only for pastime. But I have often seen what seemed more than this, as if it was thought

there was really something divine in it; at least from the spirit sphere, if from no higher source. As long as the mere "Fortune Tellers" do the same, this would alone be a sufficient reason for abandoning it, so as "to avoid the appearance of evil."

If any persons, clairvoyants or others, are inclined to think any aid can come from cards, I wish to put in this prop against their supposition. What is to be a sure fixed thing; what these card-players, by way of fortune-telling or prophecy want is to find this out. Now cards from the pack fall entirely from the hand by chance; they come together and run together by chance, therefore there can be no significance in the fact that any two come together, or in any combination. That which comes by chance surely is a false interpreter of that which is fixed.

Take a simpler form of an appeal to chance, and it will be plain enough. If you wish to be informed if you will take a certain journey, and you flip a copper, you would say that was no determination from any intelligent power. It is so with a pack of cards. If you begin with chance, and follow chance, you end with chance. There is no help to this conclusion. It is a mathematical certainty. Try it this way, on the determination of wishes. A and B. sit down. A wishes, B. deals. A and B. sit down. A wishes, B. deals. At the end A gets his wish, and if he is fool enough we will say that he retires satisfied that he will win his point; but if he says and they go through the same performance, A. silently making the same wish every time, he will win and lose as in other games? Most certainly not. But I will be more charitable and close on this part by saying, that likely every one who pays fifty cents or a dollar for the running of cards, is simply making a charitable donation to the dealer. Nevertheless it is a way of doing things whereby the simple minded and children may be misled. They are falsely misled to suppose there is intelligence and power when all is blind chance, and according to my theme, this does not lead to, but diverts from, science, and so should be avoided.

Now then, on closing, if any one should ask me, if no truth ever comes from, or by the Astrologist, nothing of truth in his delineations of the events of life, nothing of prophecy even, or events from the card dealer, I will answer, yes, I admit that it is so, or may be so, sometimes. In our Spiritualism we have clairvoyance, psychometry, intuition, and spirit-presence, and inspiration, and these may be present to discover and reveal. And this it is which gives a seeming reality to their pretences. If it is their pretences that I deny *in toto*. Let these powers be known: let the true gods be worshiped, and let reason and Spiritualism be justified of their children.

And now, Mr. Editor, I find as I ever do, that I have more thoughts than I can properly crowd into a letter. I had thought to write upon Signs—things that happen being considered significant that certain other things will happen, such as these: the supposed power of the moon over the weather and vegetation, and also of the tides, and other things of like character—a supposed cause, or connection, where there is none, a false reasoning, having its rise chiefly in the assumptions and example of the old astrology. But I will forego all this now for want of space, and besides that, for want of time, for I am busy in taking in all the sights. Tomorrow the camp-meeting opens at Oakland and I have strained my leave of absence to be there at least one day, and the next train will bear me hence. My short visit here has been made very pleasant indeed by my very many new made friends. I must break away now while I am able to do so, and surely my mind will be ever filled with the most pleasant memories.

E. S. H.  
San Francisco, June 6th.

### A Frightened Woman.

The *Central Christian Advocate* tells a story which ought to be a warning to girls against the foolish habit of using cosmetics: "A celebrated Parisian belle who had acquired the habit of whitewashing herself, so to speak, from the soles of her feet to the roots of her hair with chemically prepared cosmetics, one day took a medicated bath, and, on emerging from it, she was horrified to find herself as black as an Ethiopian. The transformation was complete; not a vestige of the Caucasian race was left. Her physician was sent for in alarm and haste. On his arrival he laughed immoderately, and said: 'Madam, you are not ill, you are a chemical product. You are no longer a woman, but a sulphide. It is not now a question of medical treatment, but of simple chemical reaction. I shall subject you to a bath of sulphuric acid diluted with water. The acid will have the honor of combining with you; it will take up the sulphur, the metal will produce a sulphate, and we shall find as a precipitate a very pretty woman.' The good-natured physician went through with his reaction, and the belle was restored to her membership with the white race. Young ladies who are ambitious of snowy complexions should remember this, and be careful what powders and cosmetics they use—if they use any at all."

A son of Edwin M. Stanton is said to contemplate publishing selections from his father's private papers.

Out of 27,061 public school children in Buffalo, only 7,186 are of American parentage.



HYPNOTISM AS A HEALING AGENT.

Abstract of a Paper Read before the New York Anthropological Society.

[By M. L. Holbrook, M. D., Editor of the Herald of Health.]

If you will look in Dunglison's Medical Dictionary for a definition of hypnotism, you will be referred to mesmerism, and if you then turn to the word mesmerism you will be referred to animal magnetism; under this term you will read that "Highly impressible persons can be thrown into a kind of hysterical sleep and somnambulism, designated by Mr. Braid as hypnotism and nervous sleep, sometimes called Braidism; further than this the magnetizer cannot reach. It is a mode of action on the nerves through the senses." Other authors define hypnotism to be sleep produced by animal magnetism. In my opinion this term is a very unsatisfactory one. Literally, it means sleep, and nothing more; and yet the phenomena which are included under it are more than this. It includes the subject of clairvoyance, willing at a distance, and the hypnotic treatment of disease. In all ages human infirmities have been treated by the laying on of the hands of certain persons known to possess special healing virtues in their touch. Among the Chaldeans, Babylonians and Persians, the Hindus, Egyptians, Greeks and Romans, the priests often effected cures and threw people into a deep sleep in the shades of the temples, and produced effects like those referred to animal magnetism. The results were considered supernatural, and this, no doubt, gave great power to the priesthood. The idea that it was a natural gift, the phenomena of which might be brought under the domain of the exact sciences, never for a moment occurred to them.

PERSONS WITH THE GIFT OF HEALING.

In the middle of the 17th century there were a number of persons in England said to have this gift. The most noted of them was Valentine Greatrakes, who achieved a very great fame. He is reported as being able to cure many diseases, and thousands of persons flocked to him from all parts of the kingdom. Several of the most distinguished scientists and theologians of the time, and among them Robert Boyle and R. Cudworth, witnessed and attested the genuineness of some of his cures. In the 18th century, John Joseph Gosner, a Roman priest, took up the notion that all diseases were simply devils inhabiting mortal bodies, and he practiced a method somewhat similar to Greatrakes', gaining great power over the nervous systems of his patients. He firmly believed his gift was a divine one, and united it with religion.

I have not time to mention many extraordinary persons with similar gifts, but will give a few connected intimately with the modern revival of this subject.

MESMER, BRAID AND ESDAILE.

Mesmer was no doubt the first. He was both a physician and an astrologer, and believed the stars exerted an influence on man. He supposed at first that the influence was magnetic or electrical, and used to stroke his patients with a magnet to effect a cure. Later on in life he came across Gosner, the Romish priest, and observed that he did not use magnets, but his hand to manipulate his patients, and he also discarded them, believing, instead, that the power lay in him-self. Removing to Paris he excited profound interest, and though stigmatized as a charlatan by his medical profession, crowds flocked to see him. He had his consulting rooms dimly lighted and hung with mirrors in order to produce a profound effect on the imagination. Soft musical strains now and then broke the silence, and fragrant odors were wafted through the room. His patients sat in a circle around a kettle in which simmered various drugs over a slow fire, holding each other by the hand, while Mesmer, dressed like a magician, walked about, touching one, making passes over another, looking at a third. The effect was somewhat magical; hysterical women fainted or were entranced; men were convulsed and seized with palpitation, and the effect, on the whole, can hardly have been anything but injurious. The Academy of Sciences pronounced Mesmer's theories false, and his system fell into disrepute.

Passing now by many disciples of Mesmer, who kept his name from oblivion, we come to Braid, Esdaile and Elliotson.

Braid was a surgeon of England, and in 1841—a complete skeptic to the phenomena—undertook to investigate and prove its falsity. It was not long, however, before he discovered that he could, to use his own words, "produce a peculiar condition of the nervous system, induced by a fixed and abstracted attention of the mental and visual eye on one object not of an exciting nature." This condition he called *neuro-hypnotism*, or nerve sleep, but for brevity's sake the prefix was dropped. Braid was, no doubt, the first to study the subject scientifically. He was ably seconded by the late Dr. W. B. Carpenter, who recognized its high importance. It was the impetus which Braid gave it that produced all over England and the United States such a crop of lectures and exhibitions on biology that there was hardly a small town in the country which 40 years or so ago was not visited by performers, who would throw some of their audience into a state in which they would do the most absurd things at the command of the operator. Surgical operations were performed without pain on persons hypnotized.

Esdaille did this in India, many of his operations being of the most difficult and painful kind. In a little medical college in Cleveland, Ohio, Ackley and Delamater, two eminent and bold surgeons, hypnotized, or as it was called then, mesmerized many of their patients and operated on them without causing the slightest discomfort. This was about 1846 or '7. Well do I remember hearing it talked about by my elders as marvelous, if true. It seemed as if the time had come for a revolution in our methods of treating the sick, and that instead of drugging them with poisons we should be able to follow Christ's example, and tell them to "arise and walk," but, alas, there was to be another disappointment. The good day did not come. Anesthetics were discovered at this time; they produced a condition in which operations could be performed without pain. They were simple and more effective, and so hypnotism fell into disuse by medical men. There was great rejoicing at this among the more conservative physicians. "Hurrah, rejoice!" wrote one physician in the *North British Review*, "mesmerism and its professors have met with a heavy blow and great discouragement."

But as a stream of water on its way to the sea, if it meets with obstacles, turns its course and finds another channel, so hypnotism, under all sorts of names, has, since 1850, reappeared by the learned professions, lived a precarious existence under many curious names *de piano*, such as spirit healing, mind cure, prayer cure, magnetic treatment, etc., among untutored, unscientific people,

whose minds were not so full of learning that there was no room for new ideas. It had too much vitality to die; it had real merit when properly used; it could not do impossible things, but it could do much.

Curative hypnotism claims two great powers: one, that of anesthetizing not so rapidly as ether, but more safely; the other of vitalizing—assisting by some change in the circulation of the blood and some alteration in the action of the nervous system—the powers of nature, which are, after all, the only curative powers.

HEALING POWER OF HYPNOTISM.

The extent of the healing power of hypnotism cannot yet be known. Only after years of patient inquiry shall we be able to say what infirmities it will cure, what it will alleviate, and what it will produce no effect upon. It is not wise to be too sanguine, and it certainly would be folly to set it up as a panacea. My own opinion is that it will be of very great use in producing sleep. In our age of over brain excitement and worry, when the struggle for success is almost deadly, sleeplessness is becoming dangerously common, and a majority of our remedies are more or less injurious if used for any length of time. Of two men in the race for success, equally gifted in other respects, the one who sleeps well will be most sure to win. Indeed, it is not at all uncommon for a man of brilliant talents to have his life almost ruined by insomnia. The hypnotic sleep is profound, sweet and refreshing. I have often heard patients declare that a half hour of it did them more good than a night of ordinary sleep, and it leaves no poison in the system to produce after evil effects.

Besides sleep, the relief of pain by hypnotism is a marked feature. If the most severe surgical operations can be performed on one in the hypnotic condition, without his knowledge, certainly it may find a wide field in the slighter pains, which, after all, in their aggregate are very considerable. Nervous headaches and those caused by exhaustion we know yield most readily. The pains from sprains, burns, rheumatism and lumbago may also often be cured or relieved. Neuralgia, chorea, hysteria, some forms of paralysis, perhaps epilepsy and chronic nervous exhaustion, with its long train of distressing and perplexing symptoms, will, I firmly believe, find a valuable remedy in hypnotism, especially if united with a wise hygiene.

There are some nervous states in which it seems most desirable to evoke the imagination to the fullest extent. Hypnotism will do this far better than the most extensively and boldly advertised nostrums. The excitable condition of the nervous system of the hysterical patient renders them specially subject to hypnotic influences; and when in this state, as has been proved by Braid and others since, a profound change of nervous action can be induced, which after a number of repetitions may become permanent.

BAD HABITS.

There is another class of diseases, coming often under the name of bad habits, which we may hope hypnotism will furnish, if not a sovereign remedy, at least a most valuable one. The January number of the *Journal of Inebriety* speaks on this subject as follows:

"Prof. Myers, in the *Fortnightly Review*, brings out some curious facts showing the power of a dominant idea impressed on the mind in a state of hypnotism. In one case, DuMagne hypnotized a man who was an inebriate, but sober at the time, and impressed upon his mind very strongly the idea that he could not use alcohol, that it was poisonous and very dangerous. After coming out of this state, the idea continued for many months, and he was a total abstainer, although exposed to temptations. Dr. Leibvauld tried the same experiment on many cases with success. He found that men under the influence of spirits could not be hypnotized, and that in some cases the impression made on the mind was very transient, in others it lasted a long time. He supposed that if the hypnotic impression of repulsion against alcohol could be repeated often it could be made permanent, and in this way made practical in very many cases. Prof. Beamis reported a case where a great smoker was told, while in a hypnotic state, that he must not drink or smoke again. He followed this idea and was able to break away, but was hypnotized and impressed many times, and the repeated suggestions came at last to be fixed thoughts.

"A theory mentioned to explain this is that alcohol paralyzes the higher inhibitory centers, while hypnotism strengthens these centers; also, hypnotism paralyzes the appetite centers, and thus counteracts the alcoholic action. It is further stated that repeated pressure of the idea of alcohol repulsion produces a shock to the brain centers, and thus alterations take place, causing permanent changes of character.

"No doubt certain sensitive organizations under the influence of hypnotism, may be profoundly impressed by dominant and single ideas.

"To apply this in a practical way to inebriates is a new field of psychology that may have a wide future. The laws of mind over body are as yet scarcely known, but we can rest on the conviction that science is on the track, and sooner or later the facts will be discovered, and their application made to the affairs of every-day life."

PARTURITION.

Hypnotism promises to be of great service in cases of painful parturition. Many years ago I became aware of this by observing its effects on a woman who had suffered from a tedious and painful labor, till her strength was nearly exhausted, when a hypnotizer threw her into the hypnotic sleep, and the child was delivered without pain within an hour, greatly to the surprise of the attending physician, who had lain down to rest.

PROPER PERSONS TO HYPNOTIZE.

An important question now arises: Can any person become a hypnotizer and produce good effects, or is it a gift possessed only by a few? The general belief is the latter, and I am of this opinion. Not all who can induce the hypnotic state can produce the healing effects. Why this is, we do not at present know. The firm, decided, but gentle character, whose nervous system is sound, seems to me to be best adapted to this work, though I have no doubt the power may be cultivated to a very considerable extent. The great difficulty at present is in obtaining reliable operators, who can act most favorably on the nervous system of the subject, and produce the most lasting effects.

One more point and I will close. May harm come from hypnotism? To this I answer, there is nothing in the world that may not do harm if wrongly used. Milk is good for babes; but too much of it is an evil. Fresh air is excellent and desirable; but to sit in a draught of it may cause pneumonia. So hypnotism, by evil designing persons, or those of a low character, may do harm, and when crudely and ignorantly applied it may also produce injurious effects, as may any remedy. Beyond this there need be no danger.

Cleveland Secular Union.

The Cleveland Secular Union held a meeting June 27th, the closing session of which was reported by the newspapers as well attended. From the address of the president, John N. Wilcox, we extract some leading matters:

GENERAL GRANT,

in a message to congress uses this language: "I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States which paid no tax, municipal or state, amounted to about \$83,000,000. In 1860 the amount had doubled. In 1875 it is about \$1,000,000,000. By 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally, whether church or corporation, exempting only the last resting places of the dead, and possibly with proper restrictions church edifices."

JAMES A. GARFIELD,

June 22, 1874, said in a speech to congress: "The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere in any state, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

Why this extraordinary language from these distinguished men? They are claimed by religionists to have been Christians, and therefore the bias of free thought cannot be urged against the force of their opinions. This, perhaps, is why they held these views: Grant and Garfield were distinguished for their intense patriotism. A patriot cannot be a hypocrite any more than an infidel can be a hypocrite. Grant and Garfield, with their unlimited opportunities for knowledge, saw that the republic was threatened by a foe more dangerous than armies and navies from abroad, or rebels from within. Whatever may have been their real religious opinions, they were too broad not to know that statesmen and priests do not make a good partnership to look after the happiness and prosperity of a people. Ultimately in such partnership there will be but one partner left whose voice counts—in affairs, and that is the priests. With the warnings of history in mind, and the examples of Spain, Mexico and the South American Governments before them, Grant and Garfield, as patriots, could not do otherwise than point out the dangers ahead of the republic. Yet they are but two out of a host of distinguished men who have warned us of this danger. I quote from them only because from the familiarity of all persons with their characters for ability and integrity, I fancy their words will have greater weight than would the words of others perhaps still better informed upon these matters.

WHAT HAS FAITH DONE

to unfaith? Poisoned Socrates, the most eminent of philosophers; crucified Christ, the father of your faith; scraped the living flesh from the bones of the gifted Hypatia because Cyril, the bishop of Alexandria, held her to be an infidel; made war upon Mohammedanism for a thousand years because Mohammedanism denied the doctrine of the trinity. To believe in only one God was infidelity. Faith said that Copernicus' Book "On the Revolutions of the Heavenly Bodies" was that false Pythagorean doctrine utterly contrary to the holy scriptures. Galileo said the world goes round the sun. On his knees, before the inquisition of Rome, he purged himself of his infidelity. In 1600 Giordano Bruno was burnt at the stake by order of the Roman inquisition. He was accused of infidelity. The special charge against him was that he had "taught the plurality of worlds, a doctrine repugnant to the whole tenor of the scriptures, and inimical to revealed religion, especially as regards the plan of salvation." Faith burned John Huss and would have burned Martin Luther if its emissaries could have laid hands on him. In their times they were both great infidels in the opinion of those who claimed the patent on the God idea in government. John Calvin, imagining he has the patent, burns Michael Servetus. Calvin would have no infidels about him. Faith, in the person of Charles VI. of Spain, condemns three millions of Netherlands to death, and tried for a quarter of a century to carry the decree into execution. It only managed to hang, burn and bury alive about one hundred thousand of them. How many were killed on the battlefield, in the wars of resistance to this decree can never be known. Faith drove the Moors and Jews from Spain, and set up the Spanish inquisition. To Torquemada these people were infidels. In the public square at Granada Faith moved the hand of Cardinal Ximenes to apply the torch to the great Moorish library. The books were infidels in the eyes of the great cardinal. The battle cries of Cortes and Pizarro when they destroyed respectively the happy nations of Mexico and Peru was San Jago—the cry of the faithful when charging sword in hand the infidel. Henry the Eighth claimed a patent on faith when he ordered fagots for Smithfield. Annie Askew was burnt for an infidel, because she said the bread of the sacrament was a symbol and not real flesh. Faith thought Annie ought to die for not having more sense, and she died. Noble woman! Grand infidel. To-day she would be an Annie Besant. Faith drove the Puritans to Plymouth Rock and their faith buried old women alive for witches, and made it a sin for a man to kiss his wife on Sundays. Modern faith violates the constitution of the United States in taxing men to support churches, hurts the feelings of freethinkers in all public assemblies by compelling them to listen to the fetishism of prayer, outrages conscience by compelling men to take oaths that have descended to us from savagery; denies liberty by saying that on a certain day of the week a man may not do what he may do on all other days, and then says if a man objects to any or all these things that he is a bad man, and publishes him accordingly to the great injury of his business and social standing. Verily, liberty has not yet fully come, and wisdom. The secularist has work ahead and much

tribulation. But let no sincere liberal despair. The

COMMON SCHOOLS ARE OUR HOPE.

They turn out patriots, not bigots. Within fifty years popular education in this country has so liberalized the masses that even the gates of hell have not been able to prevail against advancing thought—the doctrine of hell fire can hardly find an advocate outside of the Catholic church. We shall go on, I imagine, letting affairs take their own course, careless about outrages and encroachments so long as we are affected by them only indirectly and in a small way. But some day patience will find itself overloaded. The grant of free thought will strive to be rid of his burthen. He will be resisted and ordered to go on enduring. The scourge will be applied, but those who apply it will wish that they had taken a second thought before doing so. Some will be hurt, but the memory of the fathers will be vindicated; and those sanctimonious innovations that have brazened their way, uninvited, into national affairs, will be unceremoniously dealt with upon principles of justice and fairness.

Between a secular government in fact as well as in theory and a joint rule of church and state, I fancy we shall some day be called upon to choose. Ecclesiasticism loves power even to the wielding of the rod. Its ambition is only equalled by its impudence

MISCELLANEOUS JOTTINGS.

BY GEO. F. A. ILLIDGE.

The recent exposé of the notorious and unprincipled frauds, Joe Caffrey and wife, I learn from a private source, has given quite an impetus to their "materializing" mill and innocently been the means of increasing their ill-gotten gains. Caffrey is personally known to me, and I consider him one of the most cowardly rascals that ever defiled the portals of Spiritualism. Neither himself nor wife possesses an iota of mediumship, but his consummate cheek, together with some knowledge of legerdemain, derived from J. W. Truesdell, and a dexterous use of the same enable him with the assistance of his wife to successfully dupe a certain class of individuals, whose pet hobby is the public science and whose pet idiosyncrasy and credulity render them better subjects

"For the hand of scorn To point its slow unmoving finger at"

than investigators of spirit phenomena.

It is to this class of "old women" of both sexes, who are unquestioned obstacles to the Spiritual movement, that Caffrey and his ilk cater. A letter of his written at 491 Sixth ave., New York City, under date of April 16th, 1884, and addressed to an avowed opponent of Spiritualism fell into my hands, under circumstances unnecessary to mention, and from it I made the following excerpts which I feel warranted in making public. I give them *verbatim et literatim*:

"DEAR — Suppose you are making plenty of money out of your Book well I hope you are they speak of you very highly here [here follows an obscene sentence] Spiritualists hate you nevertheless the Book is slowly doing its deadly work one by one I see them fall never to rise again. I saw Mr. Wyburn here he says he just left Syracuse, and you and Chasebrough are waiting for me to come and take the \$500 sorry to say the ODDS are to great against me (will see you later) I think something about agoing to Lake Pleasant this Summer but if you are agoing also I will go the other way I am a member of the Siebert fund Committee the other day.

YOURS JOE.

This plainly shows the animus as well as character of the man. Comment is unnecessary.

IGNORANCE AND UNCHARITABLENESS

on the one hand and fraud and fanaticism on the other are inveterate foes with which Spiritualism has to combat, and to remedy the former and prevent the latter should be the professed aim of all intelligent and conservative Spiritualists.

THE SCORPIONS OF SPIRITUALISM

are many, and were it not a grand truth it would long since have been stung to death by them. The young of this insect are produced at various intervals, and are carried by the parent for several days on her back, during which time she never leaves her retreat. They are not only carried by their parent but they live on her, cleaning out her body from the shell of her back and by the time her strength is exhausted and death is at hand the horrid offspring are ready to shift for themselves. Spiritualism with its grand truths gradually illuminating the darkness of this materialistic age has necessarily attracted to its portals, as all new movements do, a certain class of "jackdaws who borrow the peacock's feathers" and like the scorpion's young would sap its very vitality, were it possible to do so; but one interested in the phenomena of the hour cannot fail to notice that this philosophy which has been, and is, so overloaded with prejudice and perversion is now being better understood.

"Not in lonely cells, Obscure she lurks, but holds her heavenly light To senators and to kings, to guide their councils, And teach them to reform and bless mankind."

The desire to INVESTIGATE ITS PHENOMENA

is more prevalent than ever before, and there are many excellent private mediums whose gifts are known to few outside their immediate family circles. In my travels through the country I have had the good fortune to encounter several, and have myself been the means of introducing Spiritualism into several prominent households, some of which upon investigation have found it unnecessary to go outside of their own homes for convincing proofs of intercommunication between the two worlds.

A great many investigators of the orthodox and materialistic type, however, refuse to attribute the manifestations to the source from whence they emanate, realizing, no doubt, that should they do so the erroneous creeds and ideas to which their faith is pinned would be ruthlessly relegated to the realm of ignominy. Consequently, they cling to error rather than begin anew their search for truth, and attribute the "heaven-born gifts" and the phenomena to the long exploded theories of "unconscious cerebration," "hypnotism," "hallucinations," "secondarily self," "transferred unbeliefs," etc. As an instance of this I will quote from a letter recently received from a friend gifted with mesmeric power, and who is desirous of investigating Spiritualism as opportunity offers:

"We met a lady here (Detroit) a few weeks ago from New York, who is a good writing medium, though she refuses to be controlled in that way, but waived her objections for the once as I had never seen any one write under that influence. We had a number of sittings and got some very strange messages. She is no believer in spirits and scents the

idea of being controlled by any such influence—says it is magnetism or something of that sort—still there certainly must have been an intelligence that formed the messages. I have too much confidence in the veracity of the lady to think that she employed any trickery and I cannot account for the phenomenon by any scientific knowledge that I possess, yet I am very loth to accept a doctrine which is so surrounded by fraud and trickery." Now, the claim made by this lady "that it is magnetism or something of that sort" proves but one thing—her ignorance of the subject. The use of the word "magnetism" has become very common among a certain class of people unable to explain the phenomena of Spiritualism, but I am yet to find the man, scientific or otherwise, capable of telling what magnetism is, outside of the statement that it is a "force in nature." As to its being intelligent, perhaps the lady in question can enlighten the readers of the JOURNAL. If the phenomena displays the same individual characteristics as are displayed by human beings in the physical I know of no reason why we should reject the claim of spirit manifestation for the purpose of accepting an unreasonable hypothesis advanced by persons totally ignorant of the whole subject.

MIND-READING OR THOUGHT-TRANSFERENCE

is also attracting much attention and many experiments are made in this direction. Mind-reading is much more prevalent than is generally supposed, and I have learned from experience that at least two out of every five persons with whom I have experimented have been subjects, to a greater or lesser extent. I generally have the eyes closed and bandaged, with the mind as vacant as possible, and commence by willing the percipient to do something simple, advancing step by step to more difficult experiments. I would suggest to the readers of the JOURNAL that they order from its publishing house

MIND-READING AND BEYOND,

by W. A. Hovey, and post up on the subject. Many a long winter's evening could be profitably passed with parlor experiments, and from mind-reading the subject of Spiritualism could be taken up and advantageously pursued. In the language of the late Dr. Bush I can say— "I know that the conception of my own mind has been reproduced in another mind without any outward signs, and I know I have not been deceived as to the facts asserted." Apropos to the subject of mind-reading I will relate a rather strange coincidence of the

TRANSITION OF THREE WARM FRIENDS

which occurred in Cincinnati recently. They "passed over" within a few hours of each other, neither knowing of each other's death, each fifty-five years of age. They were constantly together during their leisure hours and were bound together by strong ties of friendship. James I. White, one of the number, first took sick five months previous to his demise during which time he was confined to bed. He died on a Thursday morning at nine o'clock. On the day previous (Wednesday) Sidney Milner, one of the trio, died at his residence, but of what disease is unknown, and Richard Manley, the last of the three, about seven o'clock of the same evening, while at his home, fell over suddenly and expired from heart disease. They were buried on the following Sunday from their respective homes between the hours of one and two. Here is something rather remarkable and somewhat out of the course of the ordinary incidents of life. Three great and warm friends, each fifty-five years of age, two dying on the same day, the other the morning following and all buried on the same day. The most remarkable feature of the case is their expiring within a few hours of each other. Can it be that the spirit of Manley, who was the first to pass over, willed the transition of the others who were unconscious percipients? Here is a metaphysical nut for some one to crack.

New Haven, Ct.

The Social Position as It Is.

NO. 3.

BY CHARLES DAWBARN.

In my last I pointed out the unequal distribution of the nation's savings, in order that we might be ready to perceive the terrible effect of indirect taxation upon those with small incomes. Almost all taxation, whether State or local, is really indirect. For instance, although the landlord pays his tax in money, he charges it to rent; so it is actually an indirect tax paid by the tenant.

Suppose we try and realize what taxation means in this good land of ours. The general government raises about \$400,000,000, all indirect; and the local governments some \$300,000,000 more, a large proportion of which is indirect. Make a most liberal allowance for taxes that cannot be charged back by landlords and dealers, and we have \$700,000,000 as a total of indirect taxation.

There is a very important item yet to notice. Everything we buy of domestic manufacture, is raised in price by the tariff, although the government gets none of it. This is estimated at not less than \$500,000,000 a year. So more than half the total savings of this great nation go in taxes, of which some \$1,100,000,000 are indirect, and not over \$200,000,000 direct.

I ask my readers to make a note here, that a direct tax upon property would remove half the tax burden now resting upon the people of this country. The added wealth of a country means its savings of the year by all its citizens. Therefore indirect taxation is a tax upon the nation's savings. That means that the millionaire pays less than two per cent. upon his savings, whilst the wage-working toiler pays over seventy-three per cent. upon his.

These figures represent facts, not of the savage's "push and pull" force that meets us at every turn; but of the tremendous power to which we may shut our eyes if we will, but all the same it is carrying us and our children down either to slavery, or to a social upturning such as the world has never yet witnessed.

It is because they do appreciate in a rough way such facts as these, that socialist leaders expect to have a following within ten years large enough to upturn civilization, and reduce society to a monotony of dead level. With the savage weapon of brute force they may, indeed, do fearful mischief, but their complete success is, I believe, impossible. Could they obliterate the past and destroy the present, yet the future would work out precisely the same conditions, wrought by the mighty unseen force we call "human nature."

We can well understand the manhood that resists tyranny and asserts its equality through rebellion and human gore; yet even then the achieved liberty must be enshrined in moderation, or the past will soon repeat itself; for the slave to his passion is ever a bastard freeman, and never a true son of liberty. But when that rebel has freedom of



speech, of press, and of vote, and yet would play the bully and the brute, it marks him as the dangerous wild beast that must be hunted to his lair before he destroy those we love best.

We have had lamentable proof that as a nation we are in danger; that a force potent enough to destroy liberty is to-day hurrying us to a destruction of our loved republic; but instead of "lamp-post and halter" I propose that we examine whether it be a disease that is upon us, or whether it be an exuberance of vital force, which, when present in boyhood, marks the possibility of a useful and well-regulated maturity.

Now what are the facts? We have a country whose grand possibilities were latent and unexpressed a couple of hundred years ago. Grain and coal; the glistening mineral; and vast forests of timber; with water-ways threading the great continent, were royal gifts of Santa Claus hanging in the stocking of a nation just born. For a thousand years nature held them in her hand for the Aztec, the Tastic and the Indian brave; each with well-learned muscle to endure, but without intelligence to achieve.

So the conquering heir comes to take possession. Gun, ax, plow, and a nature that will to succeed are his capital. He is a man of many parts, but with only one to play; and that is to labor without ceasing till hoarded industry shall blossom into wealth. And as the country begins to smile with crops and glad homes, he invites the Caucasian the world over to come, share both the toil and the blessing. The disappointed, the down-trodden, and the ambitious heard and answered the call, till the inflow of home-seekers has become a westward gulf stream across the broad Atlantic.

The past is ever mother to the present. The proud pre-eminence of lords, barons, and vast wealth in the old home, were ambitious embedded in the heart, to be some day realized, just so far as conditions might permit in the land of the setting sun.

But the man of many parts must wait. To-day it is a home, well cleared fields and freedom from debt that he achieves. Meantime his children gather at the school house under the hill, and broaden into new aspirations. Industry and intelligence are becoming educated; and the rhythms of Mozart and Handel replace the cradle song of the bygone. Love of beauty begins to woo nature; and here and there a young artist of the west starts eastern people into visions of the future. Power grows with effort; and the intelligence that conquers success is aroused to new endeavor, till a nation's power manifests the genius of its children.

(To be continued.)

Woman and the Household.

BY HESTER M. POOLE. (106 West 29th Street, New York.)

HEAVEN.

Oh! heaven is nearer than mortals think When they look with a trembling dread At the misty future that stretches on, From the silent home of the dead.

'Tis no lone life on a boundless main, No brilliant but distant shore Where the lovely ones who are called away Must go to return no more.

Not heaven is near us; the mighty veil Of mortality blinds the eye. That we cannot see the angel hands On the shores of eternity.

The eye that shuts in a dying hour Will open the next in bliss: The welcome will sound in the heavenly world, Ere the farewell is hushed in this.

We pass from the clasp of mourning friends To the arms of the loved and lost, And those smiling faces will greet us there Which on earth we have valued most.

Yet oft in the hours of holy thought, To the thirsting soul is given The power to pierce through the mist of sense To the beautiful scenes of heaven.

Then very near seem its pearly gates, And sweetly its harpings fall, Till the soul is restless to soar away, And long for the angels' call.

I know when the silver cord is loosed, When the veil is rent away, Not long and dark shall the passage be To the realms of endless day.—Anon.

The tricycle has become a favorite pastime among women in some portions of the country. At a recent contest in Boston, there were a number of competitors from this side of the house. A spectator stated that "there is at least one Boston woman who can do fifty miles a day with the same ease with which an ordinary rider can do fifteen or twenty. She came to the meet on a tandem with her husband, and with her five-year-old boy towed behind, riding in a little cart made purposefully for an annex to the machine that his parents ride."

The Iowa woman is not devoured by idleness nor eaten up by sloth. It is stated, from the census takers, that nine hundred and fifty-five women own and direct farms, eighteen manage stock farms, five own green houses, ninety manage market gardens, thirteen serve as county school superintendents, thirty-seven manage intermediate institutions of learning, one hundred and twenty-five are physicians, forty-nine are registered pharmacists, five attorneys-at-law, ten ministers, three dentists, one hundred and ten professional nurses, and one civil engineer.

The Philadelphia Record, taking up the subject of Woman's Industrial Victories, makes this summary of the case:

"Forty years ago there was one woman in the United States who was a merchant. She was pointed out as a great example. There was also one woman preacher, and one woman physician, who had been instructed privately, and who ten years practised without a diploma. There are now nearly or quite three thousand women physicians in this country. They muster more strongly in this than in either of the other learned professions. About two hundred have climbed into the pulpit, and about half as many are supposed to be versed in the intricacies of the law.

"The figures of the last census show very clearly the industrial victories that have been won by women. There are now but few callings in which they are not represented. Nearly one-third of all the artists in the United States are women. This is a field into which they have pressed only in modern times. There are not many feminine names to keep company with those of the old masters. The restricted education of women in the middle ages unfitted them for entrance upon the domain of art. But with the increased facilities for training in that line, there are undoubtedly great triumphs in store for them there. Women always did more or less literary work, but comparatively few of them have invaded the ranks of journalism. Of the twelve thousand three hundred journalists in this country, only the odd hundreds are women and these have mostly made special departments for themselves. As correspondents and reporters in certain

lines they have fairly and honorably earned their strape.

"A Boston paper not long ago published some statements relating to the employment of women in Massachusetts, which are interesting if true. One of these is that there are no less than two hundred and eighty-four branches of industry in which women gain a livelihood in that State. In these various pursuits two hundred and fifty thousand women make their own living."

The ceremonial presentation and acceptance of Anne Whitney's statue of Harriet Martineau to Wellesley College, which lately took place, has revived historical interest in this work of art. It was originally made by Miss Whitney at the order of Mrs. Maria Weston Chapman, the biographer of the noble English woman, assisted by a few of Mrs. Chapman's friends. The latter person was famous as an anti-slavery worker, in the days when to be that, meant ostracism, if not danger. She was noted by Miss Martineau as being the most beautiful woman in America, and was cultured, enthusiastic and able.

Three years before her death, in the year 1882, Mrs. Chapman gave back the statue to Miss Whitney. The sculptress, after consulting with friends of both parties, concluded to offer the work to Wellesley College.

Mrs. Durant, the widow of the founder of the college, thus accepted the monumental work: "The statue will be well placed in the college among earnest young women from every State in the United States, from Europe, Asia, Africa, and the islands of the sea, and those who go all over the world as teachers."

SOME WOMEN'S LIVES.

A writer in a late number of Harper's Monthly, describes the inhabitants of the southeastern portion of Kentucky, near Cumberland Gap, with much distinctness. The lives of women there are as much cut off from the great world as if they lived on another continent. He says:

"The women appear to do most of the work. From the sheep running wild, they take the wool, which is carded, reeled, spun and woven into fabrics by their own hands and on their rudest implements. One or two spinning-wheels will be found in every house. Cotton from their little patches, too, they clear by using a primitive cotton-gin. It is surprising to see from what appliances they will bring forth exquisite fabrics; all the garments for personal wear, bed clothes and the like. When they can afford, they make carpets.

They have, as a rule, luxuriant hair, and their faces in early life are often very handsome. They appear passionately fond of dress and array themselves in gay colors and pinch-beck jewelry. They show much natural diffidence. It is told that in remote districts in the mountains they are not allowed to sit at the table with the male members of the household, but serve them as in ancient societies. Commonly, too, in going to church, the men ride and carry the children, while the women walk.

"Marriages take place early, and they are a most fecund race. There is among the people a low standard of morality. The dwellings—often mere cabins with a single room are built of rough-hewn logs, chinked or daubed, though not always so—with a puncheon floor and no chamber roof. A bed is made by boring auger holes into a log, driving sticks into these, and overlaying them with hickory bark and sedge grass. Once I spent the day in the house of a woman of eighty years, who was a lingering representative of a nearly extinct type. She had never been out of the neighborhood of her birth, knew the mountains like a garden, had whipped men in a single banded encounter, brought down many a deer and wild turkey with her own rifle, and now, infirm, had but to sit in her cabin door, and send her trained dogs into the depths of the forests to discover the wished for game; a fiercer woman I never looked upon."

Truly, half the world knows not how the other half live.

Another article, GOETHE'S TREATMENT OF WOMEN, in the editor's study, deals with this subject. It is well known that this great German master was totally and continually unscrupulous where women were concerned. In a book of lectures delivered at the Concord School of

Philosophy, last summer, On the Life and Genius of Goethe, this fault of the master seems not to have been touched upon at all, save by Mrs. Julia Ward Howe who took Goethe's Women for her text. The Editor of the Study very nobly continues:

"To our mind it is no defense of him to say that many other men were as bad or worse, or to imply that much must be forgiven to his 'genius.' Nothing must be forgiven to a man's 'genius.' The greater his power, the greater his responsibility before the human conscience, which is God in us. There is no recognition of those qualities which caused Wordsworth to hurl the book across the room with an indignant perception of its sensuality. Yet such a recognition might have come most fittingly from the group who preferred rather to burn incense at his shrine.

"We do not despair of the day, however, when the poor, honest herd of human kind shall give universal utterance to the universal instinct, and shall hold selfish power in politics, in art, in religion, for the devil that it is; when neither its pride nor its vanity shall be flattered by the puffs of the 'geniuses' who have forgotten their duty to the common weakness, and have abused it to their own glory. In that day we shall shudder at many monsters of passion, of self-indulgence, of heartlessness, whom we still more or less openly adore for their 'genius,' and shall account no man worshipful whom we do not know to be good. . . . Alike at once good and great will no longer strike us as something so anomalous that we shall be tempted to question either its goodness or its greatness."

The Sabbath Question.

The clergy in our city are zealous, honest men, who have devoted the major part of their lives to studying theology and confirming themselves in the tenets of their faith. In their boyhood they were not confined to a close shop six days in the week and know nothing of the sweat and toil incident thereto. They walk and ride on secular days in the open air and look upon the beautiful things God has provided in nature without let or hindrance. . . . We favor the running of steamboats and cars on the Sabbath because the people want them. We do not use them often, but when we do it is no one's business but ours. We must pardon much for the spirit of liberty in this blessed land, and guard with jealousy any attempt to abridge it. The people were never so much attached to true religion as now. There is more tender regard for each other's rights in one hour to-day than in the 365 days of the year of the Puritan. Our laboring men, who are cleanly clad on the Sabbath, take their wives and little ones to the islands, or go into the country to a grove, to get God's pure air, are in far better mood to be reached by a gospel that preaches a kind, loving Father than they would be deprived of all such blessings through church influence. We advise our clerical friends to let other people's comfort alone. We attend church every Sabbath, and wish our readers would do the same. It is a great benefit to them to hear things new and old out of God's holy word; but pure air, and the smell of trees, flowers, and grass, are as essential to comfort as mental food.—Portland (Me.) Express.

An Ohio Fire-Eater.

Frank Moore, a blacksmith of Barnesville, O., is the owner of an English bull terrier dog that is really a wonder. The pup is now ten months old, and from early puppyhood has been reared by the side of the forge. When six months old he tread on a hot piece of iron in the shop and burned his foot. This so angered the pup that he at once seized the piece of iron in his mouth and began to chew it viciously. This was the beginning of his salamander antics, and it is now a daily occurrence to see him grab pieces of red-hot iron in his mouth and chew them. He has been known to jump into the forge and seize a mouthful of red-hot coals and grind them between his teeth with as much complacency as if they were scraps of bread and meat. A remarkable fact is, the dog does not in the least appear to suffer from his feasts of fire, and to all appearance is not burned thereby.—Cincinnati Enquirer.

New England Spiritualists' Camp Meeting Association.

Thirteenth Annual Convocation At Lake Pleasant, Montague, Mass.

(On the Hoosac Tunnel Route, midway between Boston and Troy.) July 31st to September 1st, Inclusive.

Table with columns for Day, Date, and Speaker names from various locations like Brooklyn, N.Y., Philadelphia, Pa., etc.

PUBLIC TEST MEDIUMS.

Mr. J. FRANK BAXTER, of Brooklyn, N. Y., who has created great interest in that city the past winter with his wonderful descriptive tools, hundreds having been turned away from the church for want of room, will give tests after each lecture.

Music.

That the Managers of the Lake Pleasant Camp Meetings mean to sustain their reputation for furnishing the best of music is only necessary to say that they have engaged for the 15th time the Fitchburg Military Band of 24 pieces and the Russell Orchestra of 16 men. Concerts daily at 9:30 A. M., and at 1 P. M.; also, full orchestra each evening from 8:30 to 9:30. The orchestra will play for the dances at the Pavilion.

The Hotel.

Under the management of H. L. Barnard of Greenfield, will be open for guests July 1st. Cheap Excursion Rates from the West to Lake Pleasant Camp Meeting. Arrangements have been made with the Central Traffic Association for greatly reduced rates to parties west of Buffalo, as will be seen by the following letter from Mr. Geo. E. Daniels, Assistant Commissioner.

July Magazines Received Late.

THE PNEUMOLOGICAL MAGAZINE (L. N. Fowler, London, Eng.) The usual amount of good reading is found in this issue. THE SOUTHERN PROGRESS (Leesburg, Fla.) Number Six of Volume One of this monthly is at hand. The publishers announce that it is devoted to health, happiness, and the advancement of Florida.

New Books Received.

MYSTICAL QUERIES; Answered by W. J. Colville, Boston: Cochrane & Co. Price, 15 cents each; \$1.25 per dozen.

The President of the Cambridge, Mass., Fire Ins. Co., recommends Hood's Sarsaparilla as a building up and strengthening remedy.

Notice to Subscribers.

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

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore-eyes, etc. Hood's Sarsaparilla expels all traces of scrofula from the blood, leaving it pure, enriched, and healthy.

Salt Rheum

Is one of the most disagreeable diseases caused by impure blood. It is readily cured by Hood's Sarsaparilla, the great blood purifier. William Spies, Florida, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

THE COLLEGE OF CHICAGO. Physicians & Surgeons. Regular session opens Sept. 21, 1886. First and best arranged College Edifice in this country. Experienced Faculty. Splendid Library. Catalogues address Prof. D. A. K. STEELE, Sec'y, 1801 State St., Chicago, Ill.

ALBANY BOATS—People's Line. Leave Pier 41 N. R. foot of Canal St., daily (Sunday excepted), 8 p. m., connecting at Albany for all points North and West. The boats of this line are large and safe, and are furnished with every convenience.

MARY POWELL. When you visit New York take a trip UP THE BEAUTIFUL HUDSON. The fast steamer MARY POWELL leaves foot of Vestry St., at 2:15 p. m., daily (except Sunday), stopping at Cranston, West Point, Newburg, Poughkeepsie, &c. Return by West Shore or Hudson River Railroad.

PARALYSIS. The scientific use of Electricity in all forms of Paralysis, Locomotor Ataxia, Loss of Voice, St. Vitus' Dance, Neuritis, Chronic Rheumatism, Sciatica, Tetanus, Gout, or Big Neck, Nervous Exhaustion and Phlegm Weakness in Men or Women, resulting from Excesses, Inactivity, Food Abuse, or Mental Strain. Name your disease, and we will send Medical Journals free, referring to methods of treatment. Address, DR. GEO. C. PETER, ST. LOUIS, MO.

Mental Gymnastics; OR, MEMORY CULTURE. BY ADAM MILLER, M. D. A practical and easy system by which any person, old or young, can train themselves to memorize anything they wish to remember.

THE CLERGY, Their Sermons; THE STUDENT, His Lessons; THE BUSINESS MAN, Items of Business. The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

We cordially commend it to all persons of falling memory as the best book obtainable on that subject.—Interior.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advance.

The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. Address DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

MANUAL OF PRACTICAL RULES AND DESCRIPTIVE PLATES, Extracted from Therapeutic Sarcognomy, a Scientific Exposition of Soul, Brain and Body.

BEYOND THE SUNRISE. OBSERVATIONS BY TWO TRAVELERS. This curious and fascinating book which has already excited great interest, treats of Dreams, Premonitions, Visions, Psychology, Clairvoyance, Theosophy, and kindred theories. "No more interesting book has ever appeared on these subjects"—Ovid Independent. "Charming incidents and personalities."—Texas Intelligencer. "It will give you cheer and inspiration wherever you roam."—San Francisco Post. "It passes beyond the mere story of apparitions into the region of cause and effect. There are chapters of real power and beauty."—The Continent. Cloth, \$1.00. Paper, 50 cents. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Railroads and Steamboats.

"Apostle Islands" Going North? "Famous Resorts of Wisconsin." "Come to these scenes of peace Where, to rivers murmuring, The sweet birds all the summer sing, Where cares and toils and sadness cease." Address JAMES BARKER, Gen'l Pass'g' Agt., Wisconsin Central Line, Milwaukee, Wis.

"HOTEL CHEROKEE MOUNTAIN," Ashland, Wis. (Lake Superior). The largest and finest summer hotel in the West. Magnificent Surroundings. Superior Accommodations. Splendid Summer Resort. Address at once for circulars. A. H. BROWN, Manager, H. C. FRIEDL, City Passenger & Ticket Agent, 205 South Clark St., Chicago.

MICHIGAN CENTRAL. "THE NIAGARA FALLS ROUTE." There is but one Niagara Falls on earth, and but one direct great railroad to it. Falcoz cars through without change from Chicago, Toledo and Detroit to Grand Rapids, Saginaw, Bay City, Mackinac, Toronto, Buffalo, Syracuse, Boston, Albany and New York. Unrivalled Dining Cars. Trains leave Chicago, foot of Lake Street, daily at 8:30 p. m., 8:15 p. m., and 9:15 p. m., and daily except Sunday at 8:50 a. m., 9:00 a. m., and 1:40 p. m. No extra charge is made on the Limited Trains. 6-cent stamp for "Something about Niagara," illustrated or 15 cents for "Facts and Figures about Michigan and Yearbook for 1886." "In Summer Days," profusely illustrated, will be sent to any address on receipt of stamp for purchase of its Passenger Equipment.

CHICAGO, ROCK ISLAND & PACIFIC RAILWAY. For reasons of its central position and close relation to all principal lines East and West, at initial and terminal points, constitutes the most important link in the chain of trunk lines of the continent, and facilitates travel between cities of the Atlantic and Pacific Coasts. It is the favorite and best route from Chicago to St. Paul, St. Louis, Kansas City, and other points in the West, Northwest and Southwest, and corresponding points East, Southwest and Southeast.

THE GREAT ROCK ISLAND ROUTE. Guarantees its patrons that sense of personal security afforded by a solid, thoroughly fastened read, containing traces of continuous steel rail, substantially built engines and bridges, rolling stock as new perfection as human skill can make it, the safety appliances of perfect buffers, plungers and air-brakes, and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

The Famous Albert Lea Route. Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this route Fast Express Trains are run to the watering places, summer resorts, picturesque localities, and quiet and healthy grounds of Iowa and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of interior Dakota.

Still another DIRECT LINK, via St. Paul and Kansas City, has been opened between Chicago, Indianapolis and Lafayette, and Council Bluffs, Kansas City, Minneapolis and St. Paul and intermediate points. For detailed information, circulars, and timetables, obtainable as well as tickets, at all principal Ticket Offices in the United States and Canada, or by addressing R. R. CABLE, E. ST. JOHN, Pres't & Gen'l Mgr., Gen'l Tkt. & Pass. Ag't, CHICAGO.

The Line selected by the U.S. Gov't to carry the Fast Mail.

Burlington Route C.B. & O.R.R.

The Only Through Line, with its own track, between CHICAGO, PEORIA or ST. LOUIS and DENVER. Either by way of Kansas, Pacific Junction, Atchison or Kansas City. It traverses all of the six Great States, ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO. With branch lines to their important cities and towns it runs every day in the year from one to three elegantly equipped through trains over its own tracks, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and St. Paul, Chicago and Sioux City, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, St. Louis and Rock Island, Kansas City and Omaha, Kansas City and Des Moines. At each of its several Eastern and Western termini it connects in Grand Union Depots with Through Trains to and from all points in the United States and Canada. It is the Principal Line to and from San Francisco, Portland and City of Mexico. For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address HENRY B. STONE, PERCEVAL LOWELL, Gen'l Manager, CHICAGO.



Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO BY JOHN C. BUNDY.

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

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

Advertising Rates, 20 cents per Aerate Line. Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago.

SPECIAL NOTICES. The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

It is quite common for liberal preachers to talk of immortality in a doubting way. They are at sea without a compass, have lost the old landmarks and found no new ones.

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

CHICAGO, ILL., Saturday, July 24, 1886.

Liberal Preachers Doubting Immortality.

It is quite common for liberal preachers to talk of immortality in a doubting way. They are at sea without a compass, have lost the old landmarks and found no new ones. The evangelical clergy have a great advantage in their affirmative methods. They do not speak as doubting, but as believing deeply and earnestly.

These thoughts are called out by a sermon of a popular and liberal Universalist clergyman, Rev. E. L. Rexford, of Detroit, delivered in his pulpit in that city, Sunday, July 12th, from which we extract as follows:

"But does life utterly perish? The child-life of the world—is it lost? Who knows the mystery of that infinite life that is above and around this life, and in the midst of whose infinite expanse this life, which we call so firm and real, is but an infinitesimal point."

"The child of the morning fades into the mystery of death, and the man of a hundred years also fades away with the same mystery, after tarrying a brief hour longer; but which is the fittest to survive? What mortal shall decide what is fittest to survive? We say the little child passing away before it has spoken its simplest word in frail, but after the bubble of half a century is not life frail? We cannot judge. But we can hope and believe largely for all life inasmuch as the Infinite Creator has busied his thought in the creation of all things."

With our faith which sees a potent spirit brooding over all phases of loss and death, we find it most befitting our understanding to think that that condition is best which sees life enlarged to its widest scope, intensified and made full and commanding, and death reduced to the least limits, with all its traces obliterated so far as possible from our vision.

of life till this latest day—the living God who is as much in the world to-day as an active force as ever in the ages past."

The "infinite life, which is probably nourished by the perpetual perishing and destruction of the life that now is," and "the closed lips of death," which "refuse to part with their secret," is what this preacher had to say of "the sphinx whose riddle needs to be guessed," and he has only the suggestion that we "can hope and believe largely"—a hoping against hope amidst the misty chill of his other words.

"I feel in myself the future life \*\*\*\*\* When I go down to the grave I can say with many others, 'I have finished my day's work; but I cannot say I have finished my life.' My day's work will begin again next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn."

The change from one to the other is like that from the frozen blast of an iceberg to the soft breath of the south wind in May, with the white bloom of spring prophetic of summer fruitage in sight.

Concord School of Philosophy.

This school holds its yearly sessions in the fine old town once the home of Emerson, and has been well reported in leading newspapers for the past few seasons, much to the enjoyment of men and women of literary and classic culture and of enlarged thought.

This season the first two weeks are devoted to the great Italian poet, Dante. Prof. W. T. Harris, Mrs. Cheney, Dr. Bartol, Mrs. Julia Ward Howe and others giving lectures on his writings and his views of life.

Possibly Mr. Alger may know that Immanuel Hermann Fichte, scarcely less eminent than his father, more than twenty-five years ago became fully convinced of the reality of spirit intercourse by facts developed through the mediumship of Baron Guldenstube, a highly cultivated and sincere man.

While it is well to consider the views of these ascended sages concerning an immortal self, it would be eminently fit and fair to consider the views and experiences of a goodly company of men and women, proficient in courtesy, large in thought, clear in judgment and ripe in spiritual culture, who are still on earth, and could meet at Concord with the learned company there assembled.

A Strange Belief.

It appears from a dispatch from Cincinnati, that a party of thirty or forty people, most of them prominent and above the average intelligence, believe that Mrs. John B. Martin of Walnut Hills, that city, is Christ manifest in the flesh, and that her sister, Mrs. John F. Brook, is the Holy Ghost. The followers of these two women meet at Mrs. Brook's house and worship them both.

An attempt is being made at Nebraska City, Neb., to change the course of the river so as bring it nearer to the city.

A Girl who had Apparently Died Comes to Life and Begins to Preach.

A Columbus (Miss.) letter to the New Orleans Picayune, sets forth that the little town of Vernon, in Lamar County, Ala., twenty-eight miles northeast of Columbus, has furnished a first-class sensation which has set the entire country wild.

At the time predicted she died away, and physicians present state that death was apparent, the pulse failing to beat and her body was cold. Her physicians during the hour applied all available remedies to restore her, and at sixty-two minutes exactly from the time she swooned away she astonished all by opening her eyes and jumping nimbly from her bed.

She said that she had been to heaven, and that God had cured her. She then said that she was returned to preach to the earth, and commenced these exhortations that amazed them all.

The most curious circumstance is that she remarked immediately that she had seen Mrs. Briermore in heaven and had talked with her. Mrs. Briermore, who lived four miles away, died during the hour the girl was apparently dead, and no one had had any communication from that family.

At appointed times, evening, she has continued her exhortations, telling beforehand at what hour God would be with her. Ministers from all over the country are flocking to see her, and her discourses move her audiences to shouts and tears.

Arraignment of the A. S. P. R.

A terrific indictment of the American Society for Psychical Research appears on this page. The JOURNAL'S columns are at the service of the Society to answer the charges. We are glad to bear testimony to the frank and cordial attitude of some members of the Society's committee on phenomena, and to their honest and persistent efforts in the task assigned them; a task beset by peculiar difficulties both in its prosecution and in presentation of reports to the body to whom the committee is responsible.

But it is not impossible that the animus which seems to have moved the originators of the A. S. P. R. may give way to a more sensible course. The policy of the managers was no doubt honest but rested upon assumptions of ignorance. Having grown wiser, as we hope, these gentlemen may have the manliness to admit their early mistakes and make a fresh start.

Mary F. Davis.

On Sunday last, the beautiful spirit of Mary Fenn Davis bade adieu to its mortal form and passed to the higher life from Orange, New Jersey. In the hearts of thousands Mrs. Davis holds a place which will always be warm. The memory of her sweet, patient face and gentle speech will ever be fresh in the minds of these friends.

A biographical sketch of this talented woman will appear in a later number of the JOURNAL, written by her loyal and steadfast friend, Mrs. Hester M. Poole.

Andrews, the Georgian who last year walked from Atlanta to Boston, is now on his second trip, accompanied by the same little dog. The peculiar thing about it is that the pedestrian is 96 years old.

In Mexico a miller is obliged to pay thirty-two separate taxes on his wheat in getting it from the field to the market.

GENERAL ITEMS.

The Psychische Studien for May calls Mr. Eglinton "the notoriously genuine English medium."

Judge E. S. Holbrook has started eastward—going first to Washington, D. C., then to Boston and Worcester, Mass., and then to the various camp meetings.

Any one who has the "Science of Evil," by Joel Moody, in good condition, and wishes to sell it, can find a purchaser by writing to C. H. Horine, Union Stock Yards, Ill.

"What is it to be a Christian," by Rev. Jenkin Lloyd Jones, has been brought out in pamphlet form by Charles H. Kerr & Co., 175 Dearborn street, Chicago, and will be sent by them to any address on receipt of five cents in stamps.

Our copy of Light (London) for March 6th, has had quite a varied experience. It was in the Oregon at the time that steamer was wrecked, but was fortunately rescued from a watery grave, and now reaches this office bearing the evidence of having been thoroughly submerged.

Rev. Charles F. Thwing of Cambridge, with the assistance of his wife, has just completed an original and deeply interesting work, "The Family; an Historical and Social Study." The work is the first historical and philosophical study upon the important subject of divorce, and other social problems. It will be published by Lee & Shepard.

Geo. Knowles, Secretary, writes as follows from Delphos, Kan: "The Solomon Valley Camp Meeting will be held under the auspices of the First Society of Spiritualists of Delphos, Kansas. It will commence September 3rd, and continue for ten days. We expect to depend mostly on home talent as our means are limited, though we have quite a number of fair speakers among us. Our Sunday school is gaining in numbers and interest."

The Medium and Daybreak, of London says: "A vast amount of unreliable and exaggerated talk is too frequently the product of self-advertised 'inspiration.' A new clique of adventurers, called 'metaphysicians,' has sprung up in Boston, and other places in America; and it has taken root among the Orthodox as 'Christian Science,' the lobes of the brain and spinal column being figured on their prints as a cross. Mr. Colville seems to have been considerably psychologized by this sort of thing, as it has been by the Papists and re-incarnationists in Paris."

Mr. J. Clegg Wright will complete a two years' term with the Philadelphia society in September next. He is prepared to make lecture engagements for the coming fall and winter, and may be addressed at his home Newfield, New Jersey. In a letter to the editor, dated the 15th, Mr. Wright says: "Your speech before the New York Conference did me good. I have been thinking for some time seriously, of withdrawing from the Cause as a public worker. But as you are in for helping to improve the status of Spiritualism, I am with you with all my heart."

The Springfield, Mass., Union says: "The Lower House of the Legislature unanimously decides that if a man buys a piece of property on Sunday he may keep it and refuse to pay for it, because it was wicked for the rightful owner to sell it on the Lord's day, and the Senate thinks it for the conservation of religion that an honest woman should be falsely condemned, as happened a while ago, because her only witness happens to be an atheist, although he is so honest that he avows his disbelief in God instead of lying about it."

Have you noticed how the development of the individual corresponds so closely to the progress of the race? The frivolous, gleeful, innocent child, "pleased with a trifle, tickled with a straw;" the pugnacious, bellicose youth, decorating his body, and tricked out with finery; the providing stage of full manhood, eagerly striving after wealth; and then the sober, sedate period of Spiritual Life, the sunset of life—the glomam!—when all is peaceful and serene. Can we hope that that state will come to our race on this earth? If we have outgrown the stage of primeval virtue and innocence, we have scarcely yet emerged fully from the fighting period, and we certainly seem in the full whirl of the commercial era. May the Lord hasten the spiritual millennium!—J. B. Soutter.

The editor of The Intelligencer of Scranton, Pa., on being requested to "Stop your fooling with evil spirits," replies as follows: "We desire to say that we have been investigating this phenomenon for several years, and we have conversed with hundreds of spirits of high and low degree, while in earth-life. We have never conversed with one who found fault with the teachings of Christ. What we suppose you call 'evil spirits' have frequently told us that it had been a source of constant regret, since they passed over to spirit life, that they had not made better use of their time while in earth-life in doing good acts; that had they done what they could to make the world better for having lived in it, their advent into spirit life would have been much brighter. This claim that every crime committed on their side, must be atoned for on the other side. When I have heard the question asked the controlling spirit, 'Do you advise us to pray?' The reply was 'Yes. Don't you know that every good act you do; every good thought you think, are prayers that count? These will be formed into bright stars set in a crown given you when you come over here.'"

Women are employed as guards at the crossings of Prussian State railways. They are paid twelve to nineteen cents per day.

A CRITIQUE OF PURE UNREASON,

Being the Theosophical Society's First Indictment of the "American Society for Psychical Research."

Mr. President and Gentlemen of the American Society for Psychical Research.—Our love of truth is for its own sake, and we are no respecters of persons. Our will is to challenge untruth that is stamped with your eminent scientific authority. Our purpose is fixed; psychic science shall not become a toy in your distinguished scientific hands.

We define psychic science to be the knowledge of the human soul, and we define psychic research to be the investigation of the human soul as to its potencies and properties, its qualities and attributes, its origin, nature, and probable destiny. You have given us no evidence that you are officially informed of the existence of this object of investigation. Until you do so, we shall decline to recognize you as psychic researchers, and shall challenge your right to have or to hold, much more to express, any opinions upon the subject of psychic science.

We know that you cannot shuffle the requisite information out of your pack of cards, or juggle it out of your combined die-thrower and tally-keeper, or spell it out of the rebus which adorns the pages of your published proceedings, or cipher it out of your mathematical factorials or exponentials in any calculus of probabilities. For the simple reason that there is no soul to speak of in such things, and consequently no psychic science to be got out of them. Meanwhile, be kind enough to focus your minds on the definition of psychic science we have given you, and do not forget for an instant that you pretend to be engaged in the investigation of the phenomena of Spiritualism. But are you, really?

We know that you are not, and we intend to make known to others the fact that you are not. We suspect your motives as much as we condemn your methods; and we are not disposed at present to condone your sins. We challenge your sincerity. We do not think that you are in earnest in this matter. We gravely doubt that you do not consider yourselves much wiser than others are, while we observe in your operations no trace of that humility which is the touchstone of wisdom. We question that your learned body, as an organization, either expects or desires spiritual enlightenment, or indeed is either ready or willing to receive spiritual instruction, or in fine is able to understand the simplest phenomena of Spiritualism. Our amazement would be had we not long since given over wonder at any possible exhibition of human vanity and human ignorance, had we not learned to regard with indifference the curse of the commonplace, withholding contempt even from that which is contemptible—our amazement would be that among your number not one human soul has been found to flash out in flaming indignation at the publication of your proceedings. Had but a single ray of spiritual light illumined your learned body, gentlemen, had but a spark of the divine fire been kindled in your souls, you had not then published those puerilities of yours which are beyond the possibility of peoration.

Under the respective circumstances of the Theosophical Society and of the American Society for Psychical Research, we can have no word of apology or personal explanation to offer for taking charge of your proceedings and assuming the censorship of your ostensible results. As between man and man, our tolerance of your individual opinions is absolute; our personal courtesy and all due deference is yours, one and several; our patience and forbearance you will find to be equal to the demands you may make upon it, and that is to call it practically inexhaustible. But as between our respective bodies corporate, we give and take no quarter. Our knowledge of your society is intimate, exact and comprehensive; we know you thoroughly, as we do other matters into which it may be our duty or our pleasure to inquire. Our knowledge of your affairs enables us to indict you before the public upon the following several specific counts against your learned and honorable body, as an organization, and without reference to individuals except as hereinafter named.

Preferring the general charge that you are not what you pretend to be, we specify:

- 1. That you know nothing of psychic science.
2. That you do not know how to conduct psychic research.
3. That you do not know what it is that you are in search of.
4. That you would not know a psychic result to be such if you reached it.
5. That you do not know how to judge the evidence upon which psychic phenomena rest.
6. That you do not know of anything really worth investigating in psychic science.
7. That you do not know how to learn and do not really want to be taught.
8. And yet you are pleased to style yourselves "The American Society for Psychical Research." We say to you, gentlemen, that being what you are, your very name is an insult to psychic science, and would be, were it known, a just cause of offense to hundreds of thousands who have reached that goal toward which you have resolutely turned your backs. In discussing the charges which we bring against you, we shall take occasion to show you that you are not in the line of psychic evolution, but surely tending in the opposite direction. If you do not heed our warning, if you do not desist and turn to the rightabout before it is too late, every hope that you entertain will be frustrated, your every endeavor will yield you shame and confusion, your goal will prove to be the pillory of public opinion, and your first real lesson in psychic science will have been learned when psychic research into your own souls shows you what it is to be made a laughing-stock.
We doubt that you are of such heroic stuff, that you court martyrdom as the price of any spiritual enlightenment you might acquire by personal experiences of the above description. We mistake the scientific temper entirely if it would not decline with thanks the spiritual wisdom of Jesus' or of Gautama, were even wounded vainly the penalty of its possession. If you are so very sensitive, gentlemen, if a sense of your dignity and consequence rounds the circumference of your psychic horizon, we advise you to abandon psychic research, for otherwise, you will awake to that sense of the ridiculous which can only be experienced by those who make themselves objects of ridicule.
That you know nothing of psychic science is obvious from the composition of your society. Not that you have not two or three members whom we know to be profound psychists, more or less prominently identified with Spiritualism, and well versed in its phenomena. But it is that these gentlemen are almost necessarily silent in your midst.

\*See Proceedings A. S. P. R., No. 1, pp. 12, 13, 15, 45.



They are not your recognized leaders. You do not look to them for advice and counsel and instruction. You are not where you ought to be, as a body, at their feet, there to learn the wisdom you so sorely need. We doubt that you would bend your stubborn necks to the yoke of instruction from even one of your own number.

With the exceptions above noted you have jealously excluded psychiatrists from your society for psychological research. With the exceptions noted, psychiatrists are conspicuous by their absence from your body. We do not know a psychiatrist among you who is there as such.

What prominent Spiritualists have you? When you meet, is there one of your number who has ever seen even a ghost? Or if there be one who has held intercourse with a disembodied spirit, is he one who is ready and willing to so state to you? Will he write a paragraph for your Proceedings describing a phantom he has investigated? Has he any definite information to offer you over his name and upon his personal authority?

Is there a clairvoyant or a clairaudient among you? Did you ever see a case of somnambulism? Did you ever witness the trance state? Did you ever see a spirit light? Did you ever hear a spirit voice? Have you ever been aware of the presence of the astral double of a living person? Have you ever had experience of a mechanical force that physics cannot explain? Have you ever witnessed the result of conscious intelligence and volition in the production of phenomena for which you could not account?

How many mediums or mediums have been the subjects of your experiments in psychics? How many spiritualistic seances have you attended in the aggregate, do you think? Can you even pretend to discriminate between a genuine and a spurious spiritualistic manifestation? Have you any knowledge of the existence of any state of matter that is not described in text books of chemistry and physics? Do you know any way of exciting and controlling currents of biogen? Did you ever see or find a person who could see a current of light? Have you ever practiced self-magnetization?

If you must say "no" all along this little impromptu catechism, then tell us, gentlemen, in the name of psychic science, what do you know about psychic science or psychic research? And if you know nothing, why in the name of knowledge do you not ask somebody who does know? Why not get somebody to tell you about these things, and show them to you, and discuss them with you, and explain them to you, and try to make you understand them? Are you afraid of exposing your ignorance? Do not fear that—it is impossible *vela va sans dire*—and it is no disgrace to be ignorant if you really are anxious to learn, and have formed your views into a society for that purpose.

The trouble with you is, that you appear to want to teach, else, surrounded as you are by hundreds of thousands of persons who are competent to instruct you, you would seek them for that purpose, and not seek them for an audience to hear what you have to say, as you virtually do when you rush into print about what you are profoundly ignorant of.

The real reason why you have made yourselves up into that singular conglomeration of ineffectuality which you now present to our wondering eyes as a spectacle to be admired, is not far to seek. The reason is compounded of vanity and cowardice. You are vain enough to suppose that the moment you bend your benign yet penetrating gaze upon a ghost he will be kind enough to vanish and relieve you of the incubus which his further presence would entail. And you are cowardly enough to be afraid of being called cranks if you admit to your number people who know about ghosts and other objects of psychic research. You prefer to guess cards and throw dice with your little machine in the parlor where all is safe and polite. You prefer, then, to sit in your study and cipher out the rest of your psychic researches. You prefer next to print your sage conclusions. And when your proceeding falls under the eye of some man or woman who, while you were thus amusing yourselves, was conducting some delicate experiment in psychic science with perfect success, can you wonder to find yourself an object of merriment? Very probably you would not be seen in the company of the person who has just successfully exploited where you have signally failed; for that person's views you would entertain profound contempt; he or she would be for you a crank, and you would remain for yourself a scientist. Supposing, now, just for a little experiment in psychic science, you could prevail upon that person to be offensively candid in the expression of an opinion regarding yourselves. It would be a valuable lesson, conveying vast psychic nutriment for you, if you could digest and assimilate it. You might even make a salutary discovery if you persisted in such a course. You might discover, to your profound astonishment, that a great many people know a great deal more about psychic research than you do.

Not to retract our banter, let us be blunt now. Gentlemen of the psychical society, there are thousands of persons all about you who are competent to instruct you in that which you have yet to learn—the first principles—the very rudiments of psychic science, the alphabet of psychic research. Where are these people? Why, walk out on the street, anywhere, and right there, every twentieth person you meet will be one who can tell you more in a minute about psychic research than you have ciphered out since you have been a psychic society. Who are these people? These people, gentlemen, are the entire body of enlightened, progressive Spiritualists of America, whom you call cranks, and who know what they know, and who have found it out without your assistance, and who know what you do not know yet—that the cranks are your scientific selves—yes, your most respected selves, dear sirs, who have been caught napping, and have not quite opened your eyes yet, and cut a most ridiculous figure of hopeless anachronism.

The utmost that you can hope to do, gentlemen, is to catch up with the times. Until you do so, we pray you spare us the spectacle of your antique psychic furniture. Do not parade it in public. Keep it in the privacy of your own homes. Keep it for your own use. It suits you, apparently, and certainly no more harmless diversion than a pack of cards and a dice-thrower combined with a

tally keeper could be devised. But when you have played with your toys till you are tired, why write a book to tell us how much you have enjoyed yourselves? That we are willing to take for granted; and besides, if you will excuse the remark, it is what we used to do in our own childhood. F. T. S.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal: The tenth annual camp-meeting at this Summer Home by the sea, opened to-day under the most favorable circumstances. Cottagers and visitors have been arriving since the very first of the present month in large numbers, and now it is carefully estimated that about 3,000 people are encamped at the grove. The directors have used every effort to make conditions favorable for all concerned; if anything is lacking the public may rest assured that it is caused by obstacles beyond the control of the directors.

The Sunday trains from Boston brought good delegations to the grove; also the Middleboro band, twenty-six pieces, Carter, leader. At 9 A. M. the full camp was astir. As the band began the morning concert, all seemed to catch the inspiration, and turned their feet toward the auditorium, there to enjoy an hour of its sweet harmonies.

OPENING SESSION.

At 10 o'clock A. M., President Wm. D. Crockett called the meeting to order, and after a few words of welcome, he opened the exercises by announcing the hymn America, My country 'tis of thee, Sweet land of liberty, Of thee I sing.

Charles W. Sullivan with Prof. Crane as organist, led in congregational singing, that fairly made the woods resound. J. J. Morse, of England, was then introduced, and under control announced his subject to be: "Temples for God, and Homes for Man."

At the close of the lecture, Edgar W. Emerson, of Manchester, N. H., was introduced, and gave many very fine tests of spirit presence to those who had never witnessed his manifestations before, and who acknowledged the descriptions to be perfect in every particular.

AFTERNOON SESSION.

Band concert from 1 o'clock P. M. until 2 o'clock, which was highly enjoyed by the vast audience.

At two o'clock the services were opened with congregational singing, after which Miss Jennie B. Hagan was introduced by President Crockett as the adopted daughter of Onset. Miss Hagan bowed in recognition to the compliment, and in words of friendship and affection said she hoped she might ever prove herself worthy of the home of her adoption.

Miss Hagan took as the subject of her remarks: "THE NEEDS OF THE HOUR," in which she plead for a stronger manhood and womanhood in the defence of Spiritualism—a clean mediumship, unadulterated with fraud and deception. The controlling influences closed with the poem in harmony with the argument of the lecture. Miss Hagan then accepted from the audience the following two subjects for poems: "Deeds their own Doers," and "Homeward Bound." Both subjects were beautifully poemized, and were heartily applauded by the audience.

Platform tests of spirit presence followed by Edgar W. Emerson's controls, giving the closing feasts of the spiritual good things at the platform for the day.

ONSET LYCEUM.

At the close of the afternoon exercises, President Crockett requested all interested in the Children's Lyceum work, to report to the Temple, as the Lyceum would meet at 4 P. M. The spacious room was soon filled to repletion, and Conductor Ford struck the little bell that signalled the school to their feet, and front face, when all joined in singing. The regular work of the Lyceum followed, consisting of Banner March, Response to Regular Questions, Recitations, Singing and Readings by the children. Special remarks were made by J. J. Morse, and a poem was given by Miss Jennie B. Hagan. The Lyceum closed with the Target March.

The above is, in brief, the main features of the first day's work at Onset Camp-meeting for the season of 1886. Tuesday, J. J. Morse was the regular speaker at 10:30 o'clock A. M., taking for his subject, "Shall we live for this world or the next?" I did not have the pleasure of listening to his remarks, but I am told that it was a noble effort, and gave the very best of satisfaction. The conference meetings are always fully attended and a general interchange and full expression of thought is indulged in by the speakers.

Jennie B. Hagan is one of the few that have no spare evenings, as every body wants her to come to their cottage. Poems are what always fills the bill. Sunday, July 25th, Chas. Dawbarn and Mrs. R. S. Lillie will be the regular speakers. Western arrivals: Among them I notice Mr. and Mrs. E. H. Mozart, Portland, Oregon; Dr. J. D. McAniff, Mr. and Mrs. John Lumsden, and Mrs. Callia French, St. Louis, Mo.

BIRTHDAY GREETING.

The friends of Mrs. W. W. Currier, or as many of them as the parlors of Old Pan Cottage would contain, assembled there on the evening of Wednesday, the 14th inst., to extend their congratulations and word of cheer on the return of her 69th birthday anniversary. Among the tokens of friendship was a beautiful floral offering, a basket of flowers from D. N. Ford's conservatory. Miss Jennie B. Hagan was the first speaker, and in her happiest mood spoke words of welcome, and closed with a poem in which special mention was made of each member of the family, both in the mortal and spiritual form. Remarks followed by Dr. A. H. Richardson, J. J. Morse, Charles W. Sullivan, Edgar W. Emerson, Mrs. Carrie E. Twing, and also one of Mr. Morse's controls known as the Strolling Player, making some of his happiest points to many of the persons present. Charles W. Sullivan gave a very beautiful description of the loved ones in spirit form that belong to the immediate family, which was a spiritual blessing of untold value. Mrs. Ruthie B. Robinson reported herself from the spirit side of life with our family. She was for many years considered as one of the members thereof. Words of response were made by Mr. and Mrs. Currier for the kindly greetings and tokens of friendship that had been made manifest.

Social gatherings at the cottage homes are in order, a general good cheer and friendly greeting so well known in spiritual circles pervade throughout the grove. Onset, Mass., July 15. W. W. CURRIER.

"GUILTEAU'S curse is being fulfilled" was a regulation headline to comment on the recent death of Col. Corbhill. There isn't the slightest doubt about the curse being fulfilled. All connected with the prosecution of Guiteau will die—given time enough.—Tribune.

The Enchanted Summer Land.

To the millions who are so unfortunate as not to be residents of Chicago, the sweltering heat and parched atmosphere is becoming not only monotonous but quite too pronounced for endurance by those who can escape it. Every day the JOURNAL office is visited by travellers from the East or South in search of recreation and a cooler climate. Some are bound for the Rocky Mountains, but the greater number are headed Northward toward the lakes and dells of Wisconsin and Northern Michigan, or for Lake Minnetonka and the many attractive points in Minnesota and Dakota. "To what place shall we go?" "Which is the better route?" "How is the hunting and fishing?" "What do you know of the medical virtues of this or that spring?" These and several thousand more questions such as every traveler can ask, are thrown at the JOURNAL's floor-walker. In addition to this draft upon the capital of the JOURNAL's representative detailed for such work, many letters of inquiry of a similar nature are received.

Then there is the large number of western people who want to visit New England and the sea shore, and a very few Chicago folks who seek to get away from business or are looking for the fresh inspiration of alternation and debating the merits of different points, North, East and West.

Fortunately for the JOURNAL, the army of philanthropic and public spirited railroad officials controlling the transportation to all desirable objective points, have generously issued beautifully designed descriptive pamphlets, and trustworthy statistical information. A few months' diligent study of this fascinating reading has equipped the JOURNAL man with a huge stock of knowledge. To the uninitiated he appears to talk like one who has been "on the spot" no matter what place is spoken of, be it the summit of Pike's Peak, the blood-curdling trip over Marshall Pass, the sheol-suggesting deserts of Arizona in the west, or the wild forests of Northern Wisconsin and Michigan, where the accommodating bear, the gentle deer, the graceful grayling, the brilliant trout, the gamey bass and the sweet flavored partridge plead in concert to be preyed upon. Indeed, when in good form he is equally entertaining in his description of Minnetonka with her two hundred miles of indented shore line, hundreds of sailing craft and splendid hotels; of the many curious, strange, interesting and health-giving resorts in Dakota, even away into the Black Hills and Yellowstone Park, and the far Northwest.

Unfortunately for the JOURNAL, this man is on a strike. He declines longer to talk or write on these matters. Hence the JOURNAL invites its readers and correspondents to apply to the railroad people for the missionary tracts which so eloquently, feelingly and convincingly set forth the happiness and health to be had for the seeking. These pamphlets and tracts differ widely in appearance from the cheap, sickly-looking literature given away by certain evangelical tract societies, who are drumming up travel for a more distant and less accessible region. They are beautiful specimens of art, printed on fine paper and embellished with delicate coloring and shading calculated to gratify cultivated taste.

Among the finest of these specimens of the printers' art, is "The Enchanted Summer-Land," issued by Mr. R. S. Hair, of Chicago, General Passenger Agent of that gigantic system, known as the Chicago and Northwestern Railway. This pamphlet has beautifully colored and entirely accurate maps, and is illustrated with numerous engravings of fine workmanship, its cover is illuminated with colored pictures of scenery. Best of all, the letter-press, gives full information concerning the principal resorts of the Northwest. Those looking toward that quarter should write Mr. Hair, for this and other sources of information, or apply to a local agent.

No less beautiful and trustworthy is the unique booklet in "In Summer Days," just from the press and sent out with the compliments of the Passenger Department of that "old and reliable" line, the Michigan Central. This fine specimen of esthetic advertising is liberally decorated with colored engravings and filled with authentic data. From its pages one may glean knowledge of Niagara Falls, Mackinac Island, the St. Lawrence River with its islands and rapids, the White Mountains, the Adirondacks and the Atlantic Coast resorts. Those whose inclinations lead them in these directions should secure a copy of this brochure which may be had for the asking by those contemplating travel, on application to Mr. O. W. Ruggles, General Passenger Agent, M. C. R. R., Chicago, or through local railroad agents throughout the country.

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

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 indebtedness 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 of such names to this office.

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.

SICK HEADACHE.—Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus related his case: "Hood's Sarsaparilla is worth its weight in gold." Reader, if you are a sufferer with sick headache, give Hood's Sarsaparilla a trial. It will do you positive good. Made by C. I. Hood & Co., Lowell, Mass. Sold by all druggists. 100 Doses One Dollar.

"The Popular Science Monthly" for August will open with a richly illustrated article of great economic value entitled "Woods and their Destructive Fungi." The author, Mr. P. H. Dudley, a civil engineer of rising reputation, has for several years been studying the structure of those woods most commonly employed in the arts, with reference to the agencies concerned in their deterioration. The results of his investigations put quite a different aspect from the generally accepted one on the process of decay, and promise to be of vast industrial importance in their practical application.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. For Wasting Diseases of Children. Where the digestive powers are feeble and the ordinary food does not seem to nourish the child, this acts both as food and medicine, giving strength and flesh at once, and is almost as palatable as milk. Take no other.

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

SINCE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

The Religio-Philosophical Journal

Is on sale at five cents per copy by the following newsdealers in San Francisco, Cal.: Cooper, 746 Market Street. Goldsmith, 1000 1/2 Market Street, and 3 Eddy St. Scott, 22 Third Street, and at Stand corner Market and Kearney Streets. Post Office News Depot, corner Sansome and Washington Streets. Carl, 6 Hayes Street. And at the Spiritual Meetings.

At Washington D. C., by S. M. Baldwin, 297 P. St., near corner Pa. Ave.

Electricity is now applied to the bleaching of cotton and fabrics.



During the remainder of July and August we shall offer Fashionable at Prices much lower than garments of similar qualities can be bought for later in the season.

We have placed on our tables a few broken lines of Jerseys at extremely low prices.

Summer Resorts.

PROFILE HOUSE, WHITE MOUNTAINS, N. H. The largest Summer Hotel in New England. Less than 100 rods from the world-renowned Profile or Great Stone Face. More points of interest in this locality than in any other section of New Hampshire. Send for circular. T. A. F. & GREENLEAF, Proprietors.

THE KENSINGTON, Union Av., opposite Congress Springs Park. SARATOGA SPRINGS, N. Y. OPEN JUNE 15 TO OCTOBER. JAMES H. RODGERS, Proprietor.

HOTEL LAFAYETTE, Cape May, N. J. Beautifully located, within 50 feet of the ocean. Strictly first-class in all its appointments. Fire escapes and perfect drainage. Filtered clean water for drinking purposes. Reduced terms for May, June, September. F. H. HILDRETH, Proprietor.

THE "OAKWOOD," GREEN LAKE, WIS., OPENS FOR Summer guests the 15th of May, with extensive improvements. Apply for circulars, with prices, to DAVID GREENWAX, proprietor Hartford, Wis.

Educational.

MISS PEBBLES' and MISS THOMPSON'S ENGLISH, FRENCH AND GERMAN BOARDING AND DAY SCHOOL FOR GIRLS Will reopen Monday, October 4, 1886. 82 and 84 East Fifty-seventh St., New York. Special Classes in History, Literature and Art. Every advantage afforded to those desiring to study only Music and the Languages.

Cayuga Lake Military Academy, Aurora, N. Y. Maj. W. A. ELINT, Principal.

RYAN MAWE COLLEGE, ALBANY, N. Y. A COLLEGE FOR WOMEN. The Program stating the courses of study for the next academic year will be sent on application.

LAKE PLEASANT VISITORS AND CAMPERS ATTENTION! The best way to reach Lake Pleasant from Buffalo and the West, and from Points between Buffalo and Albany, is by the

"West Shore Route."

THE WEST SHORE RAILWAY IS THE ONLY ROAD RUNNING THROUGH CARS FROM BUFFALO TO LAKE PLEASANT CAMP. For Excursion Rates from all Points on this Line Refer to Local Agent or Lake Pleasant Camp-Meeting Circular. See Camp Advertisement in another Column of this Paper.

Train Schedule.

Train leaving Buffalo at 4:45 a. m. reaches Lake Pleasant at 6:30 p. m.; Train leaving Buffalo at 4:50 p. m. reaches Lake Pleasant at 6:40 a. m.; Train leaving Buffalo at 9:10 p. m. reaches Lake Pleasant at 12 noon.

The "West Shore Route" has a passenger equipment unsurpassed by any in the world, and does not propose to be outdone or outdone by any other line. All visitors to Lake Pleasant from West of Albany and within striking distance of the "West Shore" will, if they consult their comfort and convenience take this unrivalled route.

Chicago Passengers can be landed at the Camp without change of cars if they go via the Grand Trunk. If their preference or convenience is better served by using either the Michigan Central or some other line, they will at an agreeable hour of the day, change cars at Buffalo. Very many excellent travelers prefer to change rather than take a long trip in the same car, provided the change is made at a reasonable hour and without worry or annoyance as is the case in this instance.

THE PARAGON HAIR PIN. It is positively the best in the world. Sent 1 cent in stamps for the sample. MADE BY TRAIL & CO. PHILADELPHIA.

W. W. Sullivan's Soap heals and beautifies, 25c. Green's Caps Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

Business Notices.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 8 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

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

ENGLISH AGENCIES OF THE Religio-Philosophical Journal.

John S. Farmer, office of Light, 16 Craven St., Charing Cross, London, W. C. Eng. Subscriptions received. Specimen copies supplied at three pence. All American Spiritual books supplied.

H. A. Keyser, Progressive Literature Agency, established 1878, 1678 Broadway Street, New York City, England, will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, during the absence of J. J. Morse, at twelve shillings and sixpence per year, post free single copies, two pence half penny each, or post free three pence each.

An immigrant who arrived in Los Angeles, Cal., the other day, made the trip from Kansas in a wagon, accompanied by his wife and five children. Big, mouse-colored Danish dogs are favored as pets in Paris now. Spain will try to sell \$60,000,000 worth of forests and build a navy with the money. California farmers are raising foxes for their pelts. The mean depth of Lake Michigan is 459 feet.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 125 West 43rd Street, New York. The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. No vacation for hot weather. ELIAS W. JONES, Conductor. Metropolitan Church for Humanity, 251 West 23rd Street, Mrs. T. B. Stryker, services Sunday at 11 A. M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice President; Dr. George H. Verine, Secretary; E. S. Maynard, Treasurer.

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

1886. THE Spiritualists OF WESTERN NEW YORK, NORTHERN PENNSYLVANIA, AND EASTERN OHIO, WILL HOLD THEIR SEVENTH ANNUAL CAMP MEETING ON THEIR Camp Grounds.

At Cassadaga Lake, Chaut. Co., New York. Commencing Saturday, July 31, and Closing Monday, August 30.

Speakers' List.

Saturday, July 31—G. H. Brooks, of Wis., O. P. Kellogg, Ohio, and Miss Jennie B. Hagan, Mass. Sunday, August 1—G. H. Brooks, O. P. Kellogg and Jennie B. Hagan. Monday, August 2—Conference. Tuesday, August 3—J. Frank Baxter, of Mass. Wednesday, August 4—Jennie B. Hagan. Thursday, August 5—J. Frank Baxter. Friday, August 6—Jennie B. Hagan. Saturday, August 7—J. Frank Baxter and Mrs. H. S. Lake, of Wisconsin. Sunday, August 8—J. Frank Baxter, and Mrs. H. S. Lake. Monday, August 9—Conference. Tuesday, August 10—Walter Howell, of England. Wednesday, August 11—Mrs. H. S. Lake. Thursday, August 12—Walter Howell. Friday, August 13—Mrs. H. S. Lake. Saturday, August 14—J. J. Morse, of London, England, and Walter Howell. Sunday, August 15—J. J. Morse, and Lyman C. Howe of Fredon, N. Y. Monday, August 16—Conference. Tuesday, August 17—J. J. Morse. Wednesday, August 18—Mrs. Nellie J. T. Brigham. Thursday, August 19—Mrs. Nellie J. T. Brigham. Friday, August 20—E. B. McCormick, of Franklin, Pa. Saturday, August 21—Lyman C. Howe, and Mrs. Clara Watson of Jamestown. Sunday, August 22—A. B. French, of Clyde, Ohio, and Mrs. B. S. Lillie, of Boston. Monday, August 23—Conference. Tuesday, August 24—A. B. French. Wednesday, August 25—Mrs. S. E. Bishop, of Indiana. Thursday, August 26—A. B. French. Friday, August 27—Mrs. S. E. Bishop. Saturday, August 28—A. B. French and Mrs. R. S. Lillie. Sunday, August 29—Mrs. R. S. Lillie, and A. B. French. Monday, August 30—"Home Sweet Home." Any one wishing further information can obtain the same by writing to the Secretary, Miss Ida M. Lang, Fredon, N. Y. Do not conclude the season without attending the

People's Camp Meeting AT CASSADAGA LAKE.

UNION COLLEGE OF LAW

The Fall Term will begin Sept. 22nd. For circular address H. BOOTH, CHICAGO, ILL.

A VALUABLE BOOK. A PHYSICIAN'S SERMON TO YOUNG MEN.

By Dr. W. Pratt. This is considered a valuable work. Price, pamphlet form 25 cents, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

CHRISTIANITY AND MATERIALISM.

By B. F. UNDERWOOD. This pamphlet of forty-three pages, printed in fine style on heavy tinted paper—embodies matter used by Mr. Underwood in some of his best lectures. The author deals Christianity as represented by the Old and New Testaments and modern orthodox sects, some severe and well-merited blows which will differ greatly from our talented friends. Underwood is not a social particularist, we believe his hotness and willingness extended to do much good, his Christianity and Materialism is worthy of and will repay a careful reading.

PRISON IS OWNING.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.











D. D. HOME.

Interesting Accounts of His Last Days on Earth. Together with Touching Incidents Showing the Nature of a Remarkable Man and Medium; and a Message Purporting to be from Him Through a Detroit Medium.

A Wife's Simple and Unaffected Testimony to the Noble Character, Patient Endurance and Medial Powers of her Beloved Husband.

LETTERS FROM LADY CAITHNESS (DUCHESS DE POMAR,) AND MRS. HOME, ALSO A COMMUNICATION FROM GILES B. STEBBINS CONCERNING A SPIRIT MESSAGE.

To the Editor of the Religio-Philosophical Journal.

An old subscriber to your paper feels sure that both you and your readers will be glad to receive an account of the last moments on earth of one who was so well beloved by all true Spiritualists as our dear friend D. D. Home. He passed away from earth-life on the morning of Monday, the 21st of June.

I saw Mr. Home several times during the last sad days, and was with him on the day previous to his departure. He knew me perfectly, and seemed glad to see me, calling me by an endearing name. He also spoke to my son in the same affectionate manner, saying that his grandfather (my own dear father), was present, which showed how perfectly he remembered old times and the wonderful scenes we had had with him when my father manifested through him in a most impressive and solemn manner as I recorded at the time in the English spiritual papers.

We feared to tire him by remaining too long, so retired into the sitting-room with his almost heart-broken wife, who threw herself sobbing into my arms, for all we saw too well by the faint voice, the feeble pulse and the difficult breathing, that our dear friend was sinking fast. But he could not bear to be parted from his devoted wife even for this brief moment, and we heard him feebly call, "Queenie, Queenie," one of the pet names he delighted to call her, and she returned to his side to hang over and minister to him to the last, as she has been doing for more than eighteen long months, during which time she has not once known what it was to sleep in a bed, to remove her clothes or enjoy a night's rest. Indeed, she told me she had no bed in the cottage where they then were, and pointed to the arm-chair beside her husband's pillow, when I asked her where she slept.

If ever there was a saint on earth, our dear friend Dan has had that saint for his wife for the last fourteen years, during all of which time I have seen her untiring devotion to him without ever having one thought for herself or even a care for her health, which was not of the strongest. During the latter part of his long illness Mrs. Home tells me she was wonderfully, nay, perhaps miraculously, sustained, for though she has not known what it is to sleep in a bed, or enjoy a night's repose, and she could not eat, and only sustained herself with a little soup or a cup of tea at long intervals, yet she felt well and able to go through the great fatigue.

Poor woman, now that she has lost him, she seems broken-hearted, and yet she alone has made all the arrangements for the funeral, and when I went to see her a few hours after receiving her sad telegram, I saw how active she had been, for I found the rooms already hung with crimson draperies and transformed into a chapel ardente, brilliant with roses, flowering plants and palms, and lighted by many tapers—placed around the pale, wax-like form which reposed on a crimson canopy of state, with fresh sweet roses strawn all over the white drapery and lace which veiled his features without concealing them. I have since learnt from Mrs. Home that this lace which thus covered him was her bridal veil and dress! The eyes were open, and the doctor who was there told me they had found it impossible to close them, which a Sister of Charity who was also present, and who had helped to attend him, assured me sometimes happened; but strange to say this did not give him a painful appearance, on the contrary, it was more life-like, only very sad, for the eyes had a sad but sweet expression, and I hope I shall not be considered irreverent when I say that we all agreed he reminded us of some pictures we have seen of Christ.

But let me turn from dwelling on this sad remembrance, to the lovely and impressive ceremony I witnessed the next morning, Wednesday, the 23d of June, at the Russian church, the very church in which they had been married.

At 9 o'clock in the morning I had reached the sweet little cottage in the shady gardens in which poor Dan had breathed his last, and where I hoped to have been in time to convey and accompany his wife, the chief mourner, to the church, but found she had been there already since 8 A. M., and with her own fragile hands had again arranged all the flowers around the casket, which stood in the center of the beautiful building, raised on a dais, and surrounded by very tall wax candles in high gilt sconces, exactly under the great central dome and facing the altar, which in the Greek church is closed in by high gilt doors through whose rich arabesque fretwork and tracery it can still be seen. The pavement of the church is entirely covered with a rich soft carpet of bright colors, and its general appearance is gorgeous in the extreme, in the byzantine style, rich in gold and coloring. But the principal feature the eye rested upon on entering on this occasion was the altar of a lone woman's devotion, on which reposed the cold remains of her beloved one, covered forever from human sight by the narrow walls of its rich mahogany casket under a spreading cloth of white and gold, which almost disappeared under the wealth of bright fresh roses his wife had heaped upon it, and to which I added my own, and my son's floral offerings. All around stood the spreading palms and the flowering plants she had caused to be transported from the room of the villa in which the beloved remains had lain during the previous twenty-four hours, which, with many other rare plants and shrubs, formed a barrier all around the raised and brilliantly illuminated platform on which the casket reposed; and a magnificently robed priest continually walked around swinging a golden censor of fragrant incense from side to side as the imposing service proceeded.

Mrs. Home had particularly requested that no signs of mourning should appear in accordance with the wishes of her husband, otherwise the priests on such sad occasions are, it appears, robed in black; but behold them now, as they walk in procession and ascend the steps of the altar. Nothing can be more striking than their golden-trimmed and embroidered white robes, a high gold mitre on the head of one (the Arch High Priest). The bereaved one herself wore her usual dress. Her mourning was wholly inward, and the only outward tokens of it were

the choking sobs I occasionally heard from her as I knelt by her side, each with a lighted taper in our hands or to the ceremony of the Greek, or Greco-Russian church at a certain part of the ritual.

A magnificent fresco adorned the whole side of the wall opposite where we knelt, representing the broad dark sea, with one solitary fishing boat tossing on its broad bosom, toward which the brightly illuminated figure of the Christ was advancing, walking on the waves, as if coming from a distant shore to bring light, peace and happiness to the troubled group in the boat. The whole effect was grand, solemn and suggestive, and I gazed long at it as the full voices of the choir rose and fell in solemn cadence, and the rich soft strains of swelling harmony filled the building, dying away in distant echoes repeated from dome to dome. Nothing can surpass the religious effect of these grand Gregorian chants without any instrumental accompaniment; but each voice from the highest treble to the deepest base is fully trained and highly cultivated, besides being of the sweetest tone.

And now the solemn beautiful and impressive service is over, the High Priest who has been for sometime praying at the head of the casket, blessed it. The newly made widow advances and presses her lips on the hard cold wood of the outer case, and it is lifted from the dais and borne to the carriage that was awaiting it at the door—a traveling carriage of a peculiar make, consisting of two compartments, for the living and the dead, which is much employed in France for the purpose of conveying the remains of the departed to any distance. The door is closed on the sacred contents, and the bereaved one, after a hasty farewell to the few faithful friends who had come without need of any invitation to render this last sad tribute of affection and esteem to the departed, takes her seat in the coupé or chariot above it, accompanied by a single attendant. The coachman is already on the box, and so it is driven off, followed by a carriage containing the four officiating priests still clothed in their rich white and gold vestments. They have a two hours' journey before them at the rate at which they will travel, although it is only to the American and Russian cemetery at Saint Germain, where the remains of the much beloved and world-wide celebrated medium now reposes surrounded by American and Russian graves.

My task is now over, although I might still add one more episode which those who knew him may feel interested in hearing. I went to the sylvan cottage at Auteuil in the evening to see Mrs. Home after her return from Saint Germain, and she described to me how she had herself arranged the flowers over the casket in its last resting place, in which also repose the remains of her only child, a baby girl born in the first years of their marriage.

This sweet, highly intellectual and refined lady is the second wife of Mr. Home, and like her predecessor, by whom he leaves one son, is of a highly distinguished and noble Russian family. She had a handsome fortune in her own right, sufficient at all events to enable them to live with every comfort and even luxury, for otherwise it is well known that the celebrated medium had no means, never having made a profession of his truly remarkable supermundane gifts, or ever received a fee. The few handsome presents consisting in rings, studs and pins, which he has received from Kings and Emperors, he has religiously kept as mementoes of the happiness he has been able to confer on those who though rich in this world's goods, and occupying the highest stations this world has to offer, have yet yearned to know something of a still higher life to which their dear ones had gone before!

One of the greatest enjoyments of poor Dan, up to within a day or two of his death, was to sit at the piano with the RELIGIO-PHILOSOPHICAL JOURNAL open before him, and "croon" (as he called it) the verses that pleased him to accompanyments of his own composition. I have the honor to be dear sir an old subscriber to your journal.

LADY CAITHNESS, Duchesse de Pomar. Paris, France, June 25, 1886.

Although Mrs. Home's letter is a personal communication, and apparently not intended for publication, its recipient ventures to share it with the readers of the JOURNAL.

DEAR COLONEL BUNDY:—In the interests of true Spiritualism, it is my duty to furnish you with the fullest and most exact details concerning the departure from this world of Mr. D. D. Home. The apostle of Spiritualism has now become its martyr. He gave his whole life to his mission; and in making known and defending the truth, he sacrificed health and vital energy. That noble life has at last been laid down on the altar of Spiritualism; and you, who defend our sublime cause with so much courage and perseverance against the numerous abuses that assail it, will be encouraged to battle and suffer steadfastly for the truth's sake in reading of the last moments of the great and noble representative of that truth.

Mr. Home had suffered more or less severely from neuralgic and gouty ailments during the past fourteen years; and these ailments, whatever their keenness, were always augmented by the recurrence of the events that tended to thwart his mission and embitter his life. Personal injuries, the falsehoods and calumnies that he had to bear, moved him but little; for he could always demonstrate by irrefragable proofs, that his was indeed a beautiful existence. Nothing will ever sully its brightness. It was the sight of Spiritualism degraded by the prevalence of the grossest abuses, and rendered the subject of popular ridicule, that wounded him so deeply. Another cause contributed to shatter his health. His gifted spirit, so sensitive both to joy and sorrow, felt more for others than himself; and thus his existence was rendered one of constant tribulation, for very many of the afflicted came to seek consolation beside him. His unbounded kindness and the perfect unselfishness of his nature prevented him from ever refusing a request for a séance; and that also terribly fatigued and exhausted his nervous system. His power never wholly quitted him; and even during these last years he retained it in a very high degree. Although the manifestations related to our private life, I will not fail, later on, to furnish you with interesting facts concerning them.

In the winter of '83, when we were in Russia, he was already suffering greatly; and in the following spring we set out to try the pine cure near Dresden. We afterwards returned to Paris, in order to take up our residence there; but alas! very shortly afterwards he became still more seriously ill; and in December '84 he said to me one morning that his malady was destined to be a long and cruel one, but that, if nothing occurred to complicate it, he should recover, and would be better in all respects than he had ever been. "But," said he to me, "what

ever the future, I submit myself to the will of God."

His predictions of the trials that awaited him were verified; but up to the last he continued to display a superhuman strength and fortitude; for he still supported his sufferings when the physician despaired. In the month of May '85 I was able to conduct him all the way to the Tyrol; and from there we went on a visit to a charming estate near Milan; and finally returned to Switzerland. In that beautiful country, the health-giving air and the quiet of the mountains, little by little restored strength to him; and last November, when we again returned to Paris, he seemed to have almost regained health. This happy improvement lasted two months; but when the severe colds of the winter set in, he fell ill again. To withdraw him from the noise of the city, I installed him in a small villa occupied by ourselves alone, in Montmorency Park at Auteuil. This change did him much good; and I was hoping to transport him again to the invigorating air of Switzerland, when, at the very moment of departure, the complications that he had foretold made their appearance, and have now been fatal to him. A swelling formed in the left leg, and the doctors decided to operate. He endured the operation well; and it left no fever, only a slight increase of weakness; but five days later, he began to waste away under the heat of summer and to suffer from his lungs. It was the pulmonary affection that finally proved fatal. He was fully aware of his condition during the whole progress of his malady; and even when the final agony was commencing, he retained perfect clearness of mind until he drew his last sigh. Consciousness never forsook him during his most cruel sufferings; and he bore them with cheerful submission to the will of God, glorifying Him; and in the midst of his anguish smiling on me and consoling me for his approaching departure—seeing, too, beside him the spirit of his child and those dear to him who are in the other world. It was a sublime death, calm and joyful—the true death of a martyr. Even in suffering, the only expression of his countenance was one of celestial joy. A celebrated artist compared it to a head of Christ. True that his life had been passed in struggles, moral and physical; but it is no less true that nothing was ever able to impair that frank and loyal nature, or that great heart. He had his moments of respite from pain; and then that noble form and that clear gaze seemed as if they had never known anguish; and with a smile of ineffable kindness hovering on his lips, he forgot the agonies that he had suffered. In France he was known as "the charmer"—he attracted so much sympathy. As for me, who could appreciate his beautiful nature in the intimacy of private life, I cannot express my veneration for that unique spirit, which effaced itself for the sake of others, and resisted so triumphantly the storms of that anguished and troubled sea across which his life's voyage lay. But he only lived for truth; and that truth, the truth of Spiritualism, raised his soul as high as man will ever be raised here below.

As he wished to be laid in the same vault with his little daughter, it was necessary for me to bury him according to the Greek ritual. No invitations to take part in the rite were sent out, no demonstration interfered with that imposing ceremony, in which there was nothing funereal or lugubrious. The priests were attired in festival robes to officiate, and a mass was admirably chanted by children's voices before a coffin covered with a mountain of flowers. All was as joyous as imposing; not the least shadow of gloom was cast upon these obsequies. It was the will of my husband that it should be thus; and I verily believe that nothing could have been more sublime and beautiful than his burial, or more free from the littleness of earthly vanity. The ceremony was witnessed only by friends. Thirty in all were in the church.

When my affairs are arranged, I will hasten to forward a souvenir which Mr. Home enjoined me to transmit to you. Be assured that, for my part, I shall always be ready to aid you in the glorious cause that engages your labors, in every possible way. Continue to defend it with courage. Let us take each other by the hand, in order to be stronger. Unfortunately, I have not enough English at my command to write to you in that language.

I should like to finish all that my husband had at heart to do; and it is the only thing that sustains my mental strength, for I long only to quit this earth.

With true and earnest regards, always yours, J. D. HOME. Paris, France, June 26.

A Message from D. D. Home.

To the Editor of the Religio-Philosophical Journal:

A few evenings since, with a few persons whom I know well, I sat with Avery L. Thompson, the medium, at his home on Lafayette Street. After very decided raps and table movements in answer to questions we asked if some should repeat the alphabet, that raps might respond to letters and words be spelled out. My wife was chosen as the person, and soon a rap came in response to the letter d. The rest of the alphabet was repeated, but no raps came. Three times this was tried, with the same perplexing result, which was unexpected to us all and not the act or effect of our minds. At last one of us said, "Perhaps they meant to give us the same letter twice," at which the table lifted three times in emphatic response, rising a foot or more on two legs, turning about and moving without help from the few hands laid loosely on its top in full sight under the gaslight. Some one then asked, "Are these initial letters?" and we were told they were, when the sudden thought came up in my mind, and I asked, "Is it D. D. Home?" which was answered with most emphatic affirmation by raps and table moving.

Mr. Thompson soon became entranced, and the light was turned down to burn dimly—too faint for writing by it—while we sat quietly as he wrote rapidly with a pencil on sheets of paper on the table the following message in an imperfect hand, not a fac-simile of Home's nor like his own.

"DEAR FRIENDS: I cannot refrain from saying a few words although I must be brief, for my strength at present is limited. I am every hour reaching the sphere I was so earnest in presenting to my fellow man while in the body. Although it is far different than I thought it would be, far more beautiful and such grand opportunities to enlighten the masses who are to-day in total darkness as to the future life. And to some I tried to explain my ideas of it before leaving the body, and who reluctantly listened to me. I now intend as soon as my strength permits, to make it rather interesting to them, and see if I cannot convince and convert them to the faith. Good night. DANIEL DUNGLAS HOME."

A few days before a message signed in the same way had been written. It was brief and mainly a promise to come again, and to help. At that time Mr. Thompson had heard the death of Mr. Home mentioned, but paid no special attention to it, as he knew nothing of him. The middle name in the signature was read by another person, as Dou-

lass, and when he saw it as Douglas he thought it was wrongly spelled, and that Douglas was the true name, all this making any mental act or influence of his in the matter very improbable, if not impossible. Before the second message came he had learned the real name, and a little of Mr. Home's history.

Last evening with but three friends present beside his wife and mother, and with no circle formed, we had raps on tables and walls, and he sat at the piano, became entranced, played with marked clearness and fine touch, and sang finely in a voice unlike his own. He has good musical taste, sings well, plays the piano as any one might who has no instruction in the use of the instrument, but last night's performance, by turns powerful and delicately soft and clear, showed a skill quite beyond his normal capacity, and the music and words were strange to all of us. It seemed like a master of the art practicing some choice pieces for a rehearsal but not like the careless effort of an unskilled amateur. This is only the third time that this musical phase has been manifested. At its close he seemed somewhat exhausted, but soon recovered. The simple, yet remarkable facts, I give as food for thought. G. B. STEBBINS.

Detroit, Mich., July 14, 1886.

The Lakewood School of the New Theology.

To the Editor of the Religio-Philosophical Journal:

There will be held at Lakewood, on Chautauque Lake, N. Y., from July 24th to August 9th, an assembly called the Lakewood School of the New Theology. At this School lectures and sermons will be delivered daily by prominent men representing the progressive movement in religion. Among the lecturers are A. P. Peabody, D. D., LL. D., of Boston; Ex. Pres't Thomas Hill, D. D., LL. D., of Harvard; G. W. Cutter, D. D., of Buffalo; Rev. Rush R. Shippen, of Washington, D. C.; E. L. Rexford, D. D., of Detroit; Rev. J. T. Sunderland, of Chicago; Pres't A. A. Livermore, of Mendville Theological School; Prof. H. H. Barber, former editor of the Unitarian Review; Rev. J. T. Bixby, Ph. D., of Ann Arbor; Rev. O. Cone, D. D., Pres't of Buchtel College, Ohio; Pres't I. M. Atwood, D. D., of Canton Theological School, and Miss Mary F. Eastman, of Mass.

The movement was organized by Dr. J. G. Townsend, of Jamestown (late of Buffalo), who is at its head, and it has the warm sympathy of such men as Dr. R. Heber Newton, Prof. Swing and Dr. Thomas, of Chicago, and in fact of all progressive thinkers in religion. This summer school, or assembly, organized something after the plan of Chautauque, will doubtless be the center of the new theology movement of this country, and will attract wide attention. An interesting and instructive programme has been arranged, and the management will do all in its power to make attendance profitable. All railroads running to the lake have issued excursion tickets, and the dozen or more lake steamers carry passengers at very moderate rates. Two large hotels and several cottages can receive a large number of people, and the management will furnish tents and meals to those who desire such accommodations. Those who sympathize with progressive theology could not spend a more pleasant and profitable week or two than at this assembly, on the cool shore of beautiful Chautauque.

Circulars giving full information, with prices of rooms, board, etc., may be obtained by dropping a postal to L. F. Camp, Sec'y L. S. N. T., Jamestown, N. Y.

OLON LAUER, Jamestown, N. Y., July 15.

The Harbinger of Light, of Melbourne, Australia, says: "Mrs. Ballou has continued her clairvoyant descriptions of spirits connected with her audience, in addition to answering questions propounded by the latter during the past month. There have been good attendances, and very great interest exhibited in the descriptions, the correctness of which has been affirmed by quite a number of people. Mrs. Ballou purposes shortly to devote a whole evening to clairvoyance, and giving the monetary proceeds to some charitable purpose."

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

FULL WEIGHT PURE DR. PRICE'S BAKING POWDER



MOST PERFECT MADE Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime or Alum. Dr. Price's Extracts, Vanilla, Lemon, Orange, etc., flavor deliciously. PRICE BAKING POWDER CO., CHICAGO AND ST. LOUIS.

WANTED

An active business man or lady to act as General Agent, Physician, Conventor, and Editor. No drug or patent medicine, but Remedial Lake Salt, nature's remedy, and a positive cure. From \$75 to \$125 a month guaranteed with an investment of \$10. Circulars free. Sample medicine by mail on receipt of \$1. Money refunded if not benefited. CHICAGO MEDICAL LAKE MANF. CO. 154 Dearborn Street and 106 Washington St., Chicago, Ill.

THE PIONEERS OF THE SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOVITT. The two Pioneers of new Science, whose lives and labors in the direction of Ferroplogy form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now holds their names. Price bound, pp. 225. Price \$2.50, postage 15 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.



THE SAFEST FOOD IN SUMMER

For Young or Delicate Children. A Sure Preventive of CHOLERA INFANTUM.

It has been the positive means of saving many lives where no other food would be retained. It is the most important element of mother's milk. It contains no unchanged starch and no cane sugar, and therefore does not cause sour stomach, irritation or irregular bowels.

It is the Most Nourishing, the Most Palatable, the Most Economical, of all Prepared Foods. Sold by Druggists—25 cts., 50 cts., \$1.00. Send for pamphlet giving important medical opinions on the nutrition of infants and invalids.

WELLS, RICHARDSON & CO., Burlington, Vt.

\$250 A MONTH. Agents wanted. 99 best-selling article in the world. Sample free. JAY BRONSON, Detroit, Mich.



PARKER'S HAIR BALM

the popular favorite for dressing the hair, restoring color, and preventing dandruff. It cleanses the scalp, stops the hair falling out, and is easy to please. 50c. and \$1.00 at Druggists.

GORPULENCY.

Recipe and notes how to harmlessly, effectually, and rapidly cure obesity without semi-starvation dieting, etc. Euro-pean Med. Oct. 1884, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. B. makes no charge whatever. Any person rich or poor, can obtain his work gratis, by sending six cents to cover postage, to F. C. STEWART, Esq., 70 Wabash Avenue, Store Street, Bedford Sq., London, Eng."

LUNDBORG'S EDENIA.

Rhenish Cologne. If you cannot obtain LUNDBORG'S PERFUMES AND RHENISH COLOGNE in your vicinity send your name and address to the manufacturers, YOUNG, LADD & CO., FIN, 24 Barclay Street, New York.

After much effort and expense we have succeeded in making and conducting a small but effective electric battery in several forms of hearing instruments, so that any person can treat himself with a quiet and continuous current of electricity. CURE YOURSELF. This mild current is found to be effective in the majority of curable cases of deafness or hardness of hearing, but BY ELECTRICITY, it requires much time to undo the effects of years of disease. Our instruments are rented, but are not sent out on a few days trial. Send stamps for circulars. ELECTRIC AUTOPHON CO., 400 N. Third St., St. Louis.

NEVER SQUEEZE A LEMON.

By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our CENTRIFUGAL LEMON DRILL.

you get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome hand-squeezers. The drill is light and handy, and costs only 10 cents; by mail 12 cents. A. B. BASSMAN, 108 Wabash Street, St. Louis, Mo. Thousands can be sold at Picnics and fairs. Just the thing for travelers. Send for sample and terms.

PRAIRIE CITY NOVELTY CO., 45 Randolph Street, - Chicago, Ill.

THE CAROL

A BOOK OF RELIGIOUS SONGS FOR THE Sunday-School and the Home.

BY CHARLES W. WENDTE, WITH POETICAL CONTRIBUTIONS BY Mrs. Julia Ward Howe, Miss Louisa M. Alcott, Susan Coolidge, Hezekiah Butterworth, Samuel Longfellow, and many others.

The Music, original and selected, by Geo. F. Root, J. R. Murray, J. B. Shaffland, T. B. Pines, H. B. Palmer, H. Millard, A. W. Thayer, and H. Dykes, Stainer, Hullah, Barnby, Smart, Sir Arthur Sullivan, Gounod, Rossini, Mozart, Schubert, Handel, Mendelssohn and other eminent composers, old and new. This work, long in preparation, and an experienced Sunday-school worker, contains over 300 separate and worthy musical selections, including forty carols and a large variety of hymns, chants, chorals and anthems, as well as music appropriate to special occasions. It also contains eighteen musical and responsive services for the festival and ordinary occasions of the Sunday-school and for the Home Altar.

Prices 25 cents each by mail, postpaid. \$2.50 a dozen by express, charges not prepaid. 25 SPECIMEN PAGES FREE. PUBLISHED BY THE JOHN CHURCH CO., CINCINNATI, O. The J. Church Co., 19 E. 16th St., New York City

A THRILLING WARNING.

THE Man Traps of the City, By THOS. E. GREEN.

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

A book that is sensational, not from excited rhetoric or bold figures of speech, but from the fact that few like mottled lava from the pen of the writer. It is a book of timely warnings, where sin and crime are shown of their mask, robbed of the glamour with which they have been surrounded by the profane literature of the day and shown in strong, true colors. The life of the prodigal in here shown in true light, not as a life that, though wicked, has no guilt, but as a thing of death, and a future life to be abandoned.—Western Christian Advocate.

Price, post paid: Cloth bound, 75 cts. Paper bound, 50 cts. DANIEL AMBROSE, Pub'r, 45 Randolph St., Chicago, Ill.