Readers of the JOURNAL are especially requested to sena 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 preperly 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 nossible.

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JOTTINGS FROM THE GOLDEY COAST. How the Genial Air of the Pacific Affects

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 SCIEN-TIFIC 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 reincarnation. I confess I am not very well versed in what this claims to be (not having had occasion yet to give it much consider-ation). 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 spiritual to a spiritual and the manufacture of the spiritual origin and the manufacture of the spiritual origin as a purely spiritual origin as a spiritual origin as ualistic 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 stand-ing 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 Spiritnalists 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 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 continuando, there was scarce 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

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 anoth-er mortal descent to expiate the folly of that choice? and so on ad infinitim. 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. Edifor is a true estrological phrase but 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 than Astrology with all its 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 remainamong 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 fo 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 atten-

tion 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 Astrojogy, prepared for a clean cut discourse seting 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., 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 fulfilment

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 the wear 1886 so far which should have "Oh Treesdes" "Treesdes" "Treesdes of the work of the "Chronicles of Time," and, swaying back with a sigh, he said: "Your birthday was Tuesday und I could have wished it had been on any other day!" "Well, why so? What is the matter with Tuesday?" men, the year 1886, so far, which should have been so full of rest and quiet has rather surpassed the five preceding years in this regard. But suppose those excelled 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 entertain. great ability to get up first-class entertainments without any special conjunction of playets, 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 conturies 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 be sen make out land by effects seems gist, 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 astroloed 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 times—too bad to tell—the communicating some forms of the Spiritualists rush to hear him with their little money in hand, and sometimes—too bad to tell—the communicating some forms of the Spiritualists rush to hear him with their little money in hand, and sometimes—too bad to tell—the communicating solutions. 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 fitful 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 eva-sive 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 caanot be a basis for other knowledge." For perspicuity 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 pre posterous 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 ignorance 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 "readin'/ritin' 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 astologists." 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

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?" san 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 lay Tuesday a tow-headed and ungainly, to love Tuesday a little more than any day in the week, except Wednesday, which was about its equal; for Mednesday, 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, too. 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 unjucky day. Saturday was 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 Surday. 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 them yot: "In those days came John the Rantist" 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 an' jaw him forever." Then I would crowd my sore spreading toes into narrrow 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 af-fect what that time may produce. Man cannot so control or affect fixed laws, or the decrees of fate; but I did not state this. An argument here, you know, might have interfered with his divine light, or prophetic in-

spiration.)

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 po-sitions and acquiring a great deal of property—all of which I 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 subect containing half propositions and dark insinuations too base to be mentioned, and his fee for this also was the same amount

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 selzed 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 maglign or no, nor whether he made con-fessions for the benefit of himself that he abused, or of the world that he misled; so let

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

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."

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 is a sure fixed thing; what these card-players, by way of fortune-telling or prophecy want, is to find this out. Now eards from the pack fall entirely from the hand by chance; they come forgether and run forgether 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 combinations. That which comes by chance surely is a false interpreter of that which is

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 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. 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 stays and they go through the same performance, A. silently making the same wish every time, he will win and lose as in other games. Can this be a revelator of anything certain? Most certainly not. But I will be more charitable and close on this part by saying, that likely every one who pays fifty cents of a dollar for every one who pays fifty cents or a dollar for the running of eards, is simply making a charitable donation to the dealer. Never-theless it is a way of doing things whereby the simple minded and children may be mis-led. They are falsely misled to suppose there is intelligence and power when all is blind change, and according to my theme this does 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 even 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. It is their pretences that deny in toto. Let these powers be known: let the true gods be worshiped, and let reas-on 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. To-morrow 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.

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 horrifled 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 con-template publishing selections from his father's private papers.

Out of 27,061 public school children in Buffalo, only 7,195 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 hysteric 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 sleepism, 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, Babylouians and Persians, the Hindoos, 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 theologists 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 extraor-dinary 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 patieuts, and he also discarded them, believing, instead, that the power lay in him-elf. 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 dimproduce 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 phenomenaundertook 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.

Esdaile did this in India, many of his oper ations 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. Ansesthetics 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 discourage-

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 hypnom, under all sorts of names, has, since 1850, rejected by the learned professions, lived a precarious existence under many curious nome de plume, 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 impossi-ble 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 be-lieve, 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 ly lighted and hung with mirrors in order to I this state, the idea continued for many months, and he was a total abstainer, al though exposed to temptations. Dr. Leib vault 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 impres sion 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 sin-

ole ideas.

"To apply this in a practical way to inebri-ates 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 hypnotized 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 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 reme-dy. 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 im-portance of correcting an evil that, if per-mitted 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 protections 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 en-hances 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, perhap: 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. What-ever 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 tegrity, I fancy their words will have greater weight than would the words of others perhaps still better informed upon these mat-

WHAT HAS FAITH DONE to unfaith? Poisoned Socrates, the most eminent of philosophers; crucifled 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 infi delity. 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 suu. On his knees before the inquisition of Rome, he purged himself of his infidelity. In 1600 Giordono Bruno was burnt at the stake by order of the Roman inquisition. He was accused of infl delity. 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 ne 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 Netherlanders 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 battle field, 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 Torquemado these people were infidels. In the public square at Grenada 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 Pern 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 kies 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 fetichism 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 pub-

lishes him accordingly to the great injury

of his business and social standing. Verily,

liberty has not yet fully come, nor 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 giant of free thought will strive to be rid of his burthen. He will be reelsted and ordered to go on enduring. The scourge will be ap plied, 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 equaled by its impudence

> For the Religio-Philosophical Journal. MISCELLANEOUS JOTTINGS.

> > BY GEO. F. A. ILLIDGE.

The recent expose of the notorious and unprincipled frauds, Joe Caffrey and wife, I learn from a private source, has given quite an impetus to their "materializing" mili 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 succesefully dupe a certain class of individuals, whose pet hobby is the public scance and whose idiocrasy 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 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 **** DEAR . [here follows an obscene sentence] Spiritualsts 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 Chesebrough 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 only because from the familiarity of all persons with their characters for ability and inallso I will go the other way ****** I allso I will go the other way *** gulled one of the Siebert fund Committe the

other day. Yours Joe. This plainly shows the animus as well as character of the man. Comment is unnec-

IGNORANCE AND UNCHARITABLENESS on the one hand and fraud and fanaticism on the other are inveterate fees with which Spiritualism has to-combat, and to remedy the former and prevent the latter should be the professed aim of all intelligent and con-

servative 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 materialist ic 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 etter understood.

"Not in lonely cells.

Obscure she lurks, but holds her heavenly light
To senates and to kings, to guide their councils,
And teach them to reform and bless mankind." The desire to

INVESTIGATE ITS PHENOMENA

is more prevalant than ever before, and there are many excellent private mediums whose gifts are known to few outside their immeliate 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 sev eral 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 at-tribute the manifestations to the source from whence they emanate, realizing, no doubt that should they do so the erroneous creed and ideas to which their faith is pinned would be ruthlessly relegated to the realm of ignomy. 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," "unconscious secondary self," 'transferred hallucinations," 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 of

"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

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 mesbeen an intelligence that formed the mes-sages. I have too much confidence in the veracity of the lady to think that she em-ployed 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 alaim made by this lady. 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 "magne-tism" has become very common among a cer-tain 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-TRANSFERRENCE 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 pest 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 averred." 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 L. 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 burried on the following Sunday from their respective homes between the hours of an and spective 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. 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 perciplents? 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 \$600,000,-

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 \$550,000,000 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-work-ing 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 mischi-f, 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, outwrought

nature.' We can well understand the manhood that recists 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 sittings and got some very strange messages. bastard freeman, and never a true son of lib-She is no believer in spirits and scouts the erty. But when that rebel has freedom of

by the mighty unseen force we call "human

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

We have had lamentable proof that as a na-tion 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 ungnessed a couple of hundred years agone. Grain and coal; the glistening mineral; and vast forests of timber; with water-ways threading the great continent, were right royal gifts of Sante Claus hanging in the stocking of a nation just born. For a thousand years nature held them in her hand for the Aztec, the Taitec and the Indian brave; each with well-tried muscle to endure, but without intelligence to achieve.

So the conquering heir comes to take possession. Gun, ax, plow, and a nature that wills 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. Today it is a home, well cleared fields and free-dom 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 rythms of Mozart and Hauter replace the cradle song of the bygone. Love of beauty begins to woo nature; and here and there a young artist of the west startles eastern people into visions of the future. Power grows with effort; and the intelligence that conquere success is aroused to new endeavor, till a nation's power manifests the genius of its children.

(To be continued.)

Woman and the Mousehold.

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 isle on a boundless main, No brilliant but distant shore Where the lovely ones who are called away Must go to return no more.
- No! heaven is near us; the mighty vall Of mortality blinds the eye. That we cannot see the angel bands
- On the shores of eternity. The eye that shuts in a dying hour Will open the next in bliss:
- 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.

The welcome will sound in the heavenly world,

- 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 beauteous scenes of heaven. Then very near seem its pearly gates,
- And sweetly its harpings fall, Till the soul is restless to soar away, And longs 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.

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 purposely 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 whe for waars 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 haif 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 cali-ings in which they are not represented. Near-ly one-third of all the artists in the United States are women. This is a field into which they have preseed only in modern times. There are not many feminine names to keep compa ny 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 cacilities for training in that line, there are undoubtedly great triumphs in store for them there. Women always did more or less literary work, but somparatively 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 correspondents and reporters in certain

lines they have fairly and honorably earned

their straps.

"A Boston paper not long ago published some statements relating to the employment f 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 sculpturess, after con-sulting 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. "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 place by reing a paintitive cetter, gip. It is 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 pinchbeck jewelry.....They show much natural diffidence. It is told that in remoter 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 peo-ple a low standard of morality... The dwell-ings-often mere cabins with a single room are built of rough-hewn logs, chinked or danbed, 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 represen-tative of a nearly extinct type. She had nevwith 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 flercer 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 fitly 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 puissances 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

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 confirm-ing 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 to 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

An Ohio Fire-Eater.

mental food .- Portland (Me.) Express.

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 lorge. er been out of the neighborhood of her birth. ten months old, and from early puppyhood knew the mountains like a garden, had has been reared by the side of the forge. whipped men in a single handed encounter, 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.

Thirteenth Annual Convocation

At Lake Pleasant, Montague, Mass.

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

SPOOLKOTS.

UST 18t, Hon, A. H. Dailey,
MRS. Sarag A. Byrnes,
MR. Walter Howell,
4th, Mrs. Sarah A. Byrnes,
5th, Mr. Walter Howell,
6th, Mrs. Sarah A. Byrnes,
5th, Mr. Walter Howell,
6th, Mrs. Fannie Davis Smith,
7th, Prof. J. R. Buchann,
8th, Br. Lean Clarke,
8th, Mrs. Fannie Davis Smith,
10th, Dr. Dean Clarke,
11th, Mrs. J. T. Brigham,
12th, Mrs. J. T. Brigham,
12th, Mrs. J. T. Brigham,
12th, Mrs. A. H. Dailey,
14th, Mrs. A. H. Dailey,
14th, Mrs. Charles Dawbarn,
15th, Mr. Charles Dawbarn,
15th, Mr. Charles Dawbarn,
16th, Mrs. Emma S. Paul,
19th, Mrs. J. Morse,
20th, Mrs. Awanda A. Spence,
24th, Mrs. Awanda A. Spence,
24th, Mrs. Awanda A. Spence,
25th, Mrs. Awanda A. Spenc Speakers. Brooklyn, N. Y.
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Philadelphia, Pa.
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Clinton, Mass.
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Brandon, Vt.
Clinton, Mass,
Eim Grove, Mass,
Leominater, Mass.
Brooklyn, N. Y.
Newtonville, Mass.
New York, N. Y.
Philadelphia, Pa.
New York, N. Y.
Morrisville, Vt.
Philadelphia, Pa.
Morrisville, Vt.
England.
New York, N. Y.
England. Tuesday. Wednesday, Thursday Thursday,..... Friday Saturday Sunday Tuesday Thursday. England.
New York, N. Y.
Norwich, Conn
Chelsea, Mass,
Fredonis, N. Y.
Norwich, Conn.
Fredonis, N. Y.
Chelsea, Mass. Thursday,.....

PUBLIC TEST MEDIUMS ME. J. FRANK BAXTER and Me. JOHN SLATER, of Brooklyn, N. Y., who has created great interest in that city the past winter with his wonderful descriptive tests, 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 it is only necessary to say that they have engaged for the 18th time the Fitchburg Military Band of 24 pieces and the Russell Orchestra of 16 men. Concerts daily at 9:80 a. m., and i r. m.; also, full-band concerts each evening, from 6:80 to 7:80. The orchestra will play for the dances at the Pavillon.

Good singers will be secured for the lectures, and singing by the audience, led by cornet, will be one of the features. J. Frank Baxter will also assist in the vocal exercises, the last week of the meeting.

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.

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 H. Daniels, Assistant Commissioner.

Office of the Assistant Commissioner.

John C. Bundy, Member Transportation Committee, N. S. Spiritualist Comp Meeting Association.

Dear Sir.—The Central Traffic Association covering the territory bounded on the west by Chicago and St. Louis, and the line of the Chicago & Alton R. B. between Chicago and St. Louis, on the east by Toronto, Buffalo, Salamance Pitts-burgh, Wheeling and Parkersburgh, and on the south by the Onlo River, but Including the cities of Louisville and Lexington and the line of the Louisville and Association as the Cincinnati, New Orleans & Teras Pacific Railroads between Louisville and Lexington and Cincinnati, has agreed to make a rate of ONFE. AND ONE.—THERED IT ARE EDS., on the certificate plan, for parties attending the Annual Camp Meeting at Lake Pleasant, Montague Station, Mass., July Siat to September 1st. In order for parties to avail thomselves of this encosetous in rates, it will be necessary for them when going to the Camp Meeting to purchase a ticket through from the starting point to Montague Station, and to request from the ticket seller a certificate showing that they have paid full fare for the ticket from the starting point to Montague Station. It will then be necessary for the holder of the certificate to have the Searting point to Montague Station. When the certificate has thus been certified to by the Secretary or Clerk of the Camp Meeting. When the certificate has thus been certified to by the Recretary or Clerk of the Camp Meeting. When the certificate has thus been certified to by the Recretary or Clerk, If RECOMES AN ORLANDE ON PART TOKET AT ONE. THERE WARE FROM Contraction of the reduced rates on the return trip, certificate holders must start Weet on or before September 3d.

The certificate

For particulars concerning transportation of camp-equipage and baggage, leading tents and lots, engaging ledging a board, schoolnies of rational farce, see , see annual circular, which will be sent post-paid to any address by M. S. HEMRY, there, take Pleasant, Montague Mass.

July Magazines Received Late.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) The usual amount of good reading is found in this issue.

THE SOUTHERM 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.

METAPHYSICAL 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

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, 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 elergy have a great advantage in their affirmative methods. They do not speak as doubting, but as believing deeply and earnestly. Even if some of their evidences are faulty, their conclusion agrees with the voice within, which has for ages told of the eternal life, and so their words have convinenot grow because they lack earnest convictions, and fail to affirm this and other vital come from deep and heart-felt faith. They must affirm the ideas of Deity and immortality with triumphant and victorious strength, and verify their affirmations by such reasonable evidence as our age demands, and by giveth him understanding," as have stirred and uplifted human souls in all ages. The evidences of to-day, as well as those of the past, must be understood, and man as a spiritual being with infinite relations must be seen in the light of modern research. Drop out a year from the course of studies now followed in theological schools, and put in its place a study of clairvoyance, magnetism and all the psychological faculties of our wondrous Interior life, and of Spiritualism, or our relations to the life beyond, and the educated preacher will be ready to meet the needs of this nineteenth century. Without such preparation the liberal preacher especially is not equipped for his task. With small faith in the old dogma, small faith and no knowledge of modern psychic research and spiritual philosophy, and small faith in the soul's testimony, he is weak indeed. Standing between the old and the new, doubting the past and the present, he may have fine rhetoric, well turned periods, a play of words that passes for eloquence, but not the mighty and uplifting power and the strong flame that warms and purifies yet does not consume, which only come when great truths of the spirit are spoken.

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 Who can tell its scope? Who knows the vast import of that infinite life which is probably nourished by the perpetual destruction and perishing of the life that now is? the perishing, the cessation of life here which we think so strong and sturdy, so firmly class-

ed with the fittest to survive?
"The child of the morning hour fades into the mystery of death, and the man of a hundred years also fades away with the same mystery, after tarry ing 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 is frail, but after the babble 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 benignant spirit brooding over all phases of loss and death, we find it most benitting 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.

The forest, the field, everything brimming over and pulsating with lite, with all its grace and inspiration and ever-present charm and enchantment.

"Life always justifies itself to our understanding, while death is the mystery now waiting to be ex-plained. Nothing is so credible as life. It needs no dvocate. Its own myriad forms are ever proclaiming its reason for being, while the closed lipe of death refuse to part with their secret, and to all the living they are the most incredible—needing to be Death the sphinx whose riddle needs to

But while we wait the breaking of this myster; whatever sphere it may be solved, we take note that tendency which has given the word a constly improving type of life upon the earth, as if God who created the rudest primordial form, ment or germ had attended all this rising fortune of life till this latest day—the living God who is as much in the world to-day se 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. Contrast this halting and doubting hope of the liberal preacher with the words of Victor Hugo, the Spiritualist:

"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. The lectures each day have been by scholarly persons who have some share of that courage of conviction and expression which is fortunately gaining ground in our day, and the discussions have sometimes been of marked breadth and value, with a tinge of mutual admiration, as witnessed by some whose homes are far away from that home of New England philosophers.

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 they may recognize the fact that his experiences as a writer were quite like those of modern trance mediums, who write almost or quite unconsciously. The Plato session opens July 22d. Rev. Dr. Hedge will speak on "Plato and Christianity;" Rev. W. R. Alger, on Plato, Buddah, Swedenborg and Fichte, concerning an Immortal Self." and others will take part. Possibly Mr. Alger may know that Imman-

uel Hermann Fichte, scarcely less eminent than his/father, more than twenty-five years ago became fully convinced of the reality ing power. The liberal denominations do of spirit intercourse by facts developed through the mediumship of Baron Guldenstubbe, a highly cultivated and sincere man. truths, with a positive power which can only I. H. Fichte left a pamphlet full of earnestness as well as of marked ability, in which he holds Spiritualism as the ratification of the belief in immortality by the proofs of psychic experience. He exclaims: "No one should keep silence," and anticipates the such appeal to the "spirit in a man which greatest benefits to religion and morality from the progress of the spiritual movement.

> In his large book, published some twenty years ago, on "The Doctrine of a Future Life," Mr. Alger showed little intelligence or appreciation of Spiritualism, but time may have opened his mind and soul.

> 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. But we can wait; the time is coming when Concord, and all like schools, must give due heed to the great significance of Spiritualism and due time to its discussion, or else die of inanition.

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. Mrs. Martin has exerted some influence that has out them completely in her power, and they are fanatics on the subject. One of the woman's followers is named Jerome. He was bookkeeper for the Cincinnati agency of D. Appleton & Co., the New York publishers. He gave up his position with \$1,800 a year to serve her. To a reporter who saw him he said; "I have seen God face to face in the last half hour." A young man named Cook, who works in the auditor's office of the Adams Express, resigned his position and has attached himself to the new sect. This movement has been going on quietly for a year without becoming generally known. The women seclude themselves and will not be seen by any one who is not a worshiper or vouched for by one of them. Many have sold their homes and taken houses near the women on the hill. Those who have given up their positions say they do not need work or money. All they need is epiritual food and this will be furnished by the Lord just as it was furnished to the children in the wilderness. A Miss Andrews, who lives with her mother on Walnut Hills, is almost insane from the excitement and passes her whole time in weeping, singing and praying. Exposure to public ridicule, it is thought, will bring them to their senses.

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., twentyeight miles northeast of Columbus, has furnished a first-class sensation which has set the entire country wild. Mollie Pennington, daughter of George Pennington, who resides four miles from Vernon, aged thirteen years, was taken sick June 15. Physicians state that her illness resembled hydrophobia. The 17th, Drs. Reed, Brown, Morton and Burns were called in to see the girl. She presented every sign of hydrophobia, attempting to bite every one around her, even herself. The 18th she somewhat rallied, gained her consciousness, and told those around her that she would die for an hour exactly, and at the expiration of that time to chase her hands and feet and that she would come back to life.

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 awooned 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 there 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. Men of strong minds say there is something supernatural about her. She never went to school a day. and cannot read her name, and never heard but one sermon in her life; and the good language used by her in her discourses and Bible teachings strikes her hearers with wonder. She is unusually small for her age, weighing but forty-one pounds. She has always been of a reticent disposition, but within the last month she has been in unusual good spirits and talked incessantly. Great crowds are reported as going from all over the country to hear her.

Arraignment of the A. S. P. R.

and cordial attitude of some members of the Society's committee on phenomena, and to their honest and persistent efforts in the task am with you with all my heart." 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. The Society unfortunately, in the judgment of all competent to express an opinion, handicapped itself at the start by electing as president a distinguished astronomer who had already prejudged the whole subject and publicly announced his disbelief as to the existence of the phenomena which the Society was organized to investigate.

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. Should they do so, we earnestly advise the author of "A Critique of Pure Unreason" and all others interested to meet them half way and join in a work, than which none other can be more important or pressing.

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. May the unspeakable agonies of a crushed heart and all the physical suffering of the last illness be blotted out take up her life work for humanity where she was forced to lay it down through the culmination of a mistake made thirty years ago. Out of her trials, may all good women gain new strength to battle with error, passion, ignorance and hereditary idiosyncrasies, which have beset the path of the reformer ever since man walked the earth.

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 thirtytwo separate taxes on his wheat in getting it from the field to the market.

GENERAL ITEMS.

The Psychische Studien for May calls Mr Egliuton "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 inter-

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 he has been by the Papsts 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 A terrific indictment of the American Socie- Newfield, New Jersey. In a letter to the edty for Psychical Research appears on this iter, dated the 15th, Mr. Wright says: "Your page. The Journal's columns are at the ser- speech before the New York Conference did me vice of the Seciety to answer the charges. | good. I have been thinking for some time We are glad to bear testimony to the frank seriously, of withdrawing from the Cause as a public worker. But as you are in for helping to improve the status of Spiritualism, I

> 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 gloamin'-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 earthof her remembrance, to the end that she may | 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. They claim that every crime committed on this side, must be stoned 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.

For the Religio-Philosophical Journal. 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 taily-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 pejora-

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 ostensi-ble 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

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

1. That you know nothing of psychic sci-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 re-

sult to be such if you reached it. 5. That you do not know how to judge the evidence upon which psychic phenomena

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. And yet you are pleased to style yourselves "The American Society for Psychical Re-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-

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 descrip-We mistake the scientific temper entirely if it would not decline with thanks the spiritual wisdom of Jesus or of Gautauma, were even wounded vanity 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 paychists, more or less prominently identified with Spiritualism, and well versed in its phenomena. But it is that these gentlemenare almost necessarily silent in your midst

*See Proceedings A. S. P. R., No. 1, pp. 12, 18, 15,

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. When, in the possible future, you shall have painfully toiled through the alphabet of psychic science, and become able to spell its early words, the members of whom we speak will converse with you in the terms of psychic science, but not till then. They are too theosophical to play with you in the nursery of your psychic nativity, perhaps, or have important business elsewhere just now. The upshot is, that you are left to your own devices. Let us see what some of these have been.

With the exceptions above noted you have jealously excluded psychists from your so-ciety for psychical research. With the exceptions noted, psychists are conspicuous by their absence from your body. We do not know a psychist 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? 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 man among you who has satisfied himself of spirit-rappings and table-turn-ings? Is there one who has witnessed levitation? Has any phenomenon of dematerialization ever come under your observation? Have you ever practiced mesmerism, or been subjected to currents of akasic fluid? 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 mediumistic organisms have been the subjects of your experimentations in psychics? How many spiritualistic scances 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 if od? Have you ever practiced selfmagnetization?

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 cela va sans dire-and it is no disgrace to be ignorant if you really are anxious to learn, and have formed yourselves into a society for that purpose. The trouble with you is, that you appear to want to teach, else, surrounded as you are by hunthousands of nersons who are petent 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 vourself 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 esson, 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 protract 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, gen tlemen, 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 | was.

They are not your recognized leaders. You | 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 Mid-dleboro 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

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 acknowl-edged the descriptions to be perfect in every particular.

AFTERNOON SESSION. Band concert from 1 o'clock P. M. until 2

audience. At two o'clock the services were opened with congregational singing, after which President Crockett as the adopted daughter of | commodating bear, the gentle deer, the grace-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 Doomers," and "Homward Bound." Both subjects were beautifully poemized, and were heartily applauded by the audi-

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. 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 On set Camp-meeting for the season of 1886 Tuesday, J. J. Morse was the regular speak er at 10:30 o'clock A. M., taking for his sub ject, "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 regalar speakers. Western arrivals: Among them I notice Mr. and Mrs. E. H. Mozart, Portland, Oregon; Dr. J. D. McAuliff, 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 59th 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 meution was made to 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. W. W. CURRIER. Onset, Mass., July 15.

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

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 thousandmore 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 Jour-NAL 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 o'clock, which was highly enjoyed by the vast | Peak, the blood-curdling trip over Marshall Pass, the sheel-suggesting deserts of Arizona in the west, or the wild forests of North-Miss Jennie B. Hagan was introduced by ern Wisconein and Michigan, where the acful 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 Jounnal, 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 illu minated 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 effice. 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.

Sich Headache.—Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus relieved, writes: "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 drugglets. 100 Doses

"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 pro-cess 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 soldom they are seen disfigured with blotches and pimples or rough or coarse skins. Sold by Druggists, Gracers 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; 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. Carll, 6 Hayes Street. And at the Spiritual Meetings.

At Washington D. C., by S. M. Baldwin, 207 41, St., near corner Pa. Ave.

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

Glom's Sulpanr Somp heals and beautifies, 260. German Coon Remover kills Corns, Bunions, 200 Hill's Hair and Whisker Dye-Black & Brown, 80c. Pike's Toothache Drops cure in 1 Minute, Mc.

Business Yotices.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cen 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. F. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

ENGLISH AGENCIES

Religio-Philosophical Journal.

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

H. A. Kersey, Progressive Literature Agency, established 1878, 1. Newgate Street, Newcastle on Tyne, England, will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, during the absence of J. J. Morse, at tweive shillings and sixpence per year, nost 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 600 feet.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York, at three o'clock at 128 west 43fu Sherl, New York City, has re-The People's Spiritual Meeting of New York City, has re-moved to Spencer Hall, 114 W. 14th St. Services every Sun-day at 2:30 and 7:45 P. M. No vacation for hot weather, FRANK W. JONES, Conductor,

Metropolitan Church for Humanity, 251 West 22rd Street, Mrs. T. B Stryker, services Studay at 11 A. M. Officers; Geo. D Carroll, President; Oliver Russell, Vice President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y.

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

STATE AND WASHINGTON STREETS.

During the remainder of July and August we shall offer Plush Cloaks 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 160 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 TAFF & GREENLEAF, Proprietors,

THE KENSINGTON,

Union Av., opposite Congress Springs Park, SARATOGA SPRINGS N. Y. open june 19 to october. JAMES H. RODGERS, Propiletor.

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 cistern water for drinking purposes. Reduced terms for May June, September. F. H. HILDHETH, Proprietor.

THE "OAKWOOD," GREEN LAKE, WIS., OPENS FOR Summer greets the 15th of May, with extensive improve meets. Apply for cirulars, with prices, to DAVID GREENWAY, proprietor Dartford, Wis.

Educational.

MISS PEEBLES' and MISS THOMPSON'S
ENGLISH, FRENCH AND GERMAN
BOARDING AND DAY SCHOOL FOR GIRLS
Will reopen Monday, October 4 1886,
B2 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. FLINT, Principal.

DRYN MAWR COLLEGE, D BRYN MAWR, PA. A COLLEGE FOR WOMEN. The Program stating the courses of study for the next aca lemic year will be sent on application.

LAKE PLEASANT VISITORS AND CAMPERS ATTENTION! The best Way to Reach Lake Fleasant 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 RUN-NING THROUGH CARS FROM PUFFALO TO LAKE PLEASANT CAMP. For Excursion Rates from all Points on this Line Refer

to Local Agent or Lake Pleasant Comp Meeting Cir-cular. 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 pm.; Train leaving Buffalo at 4:50 pm.; reaches Lake Pleasant at 6:10 a.m.; Train leaving Buffalo at 9:10 reaches Lake Pleasant at 12 moon

The "West Shore Route" has a passenger equipment unsurpassed by any in the world, and does not propose to be outdone in enterprise or facilities 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

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 suited by taking either the Michigan Central or some ther line, they will at an agreeable hour of the day, change cars at Buffale Very many experienced travelers praise such a change rather than complete a long trip in the same car, provided the change is made at a seasonable hour and without werry or amorgance as is the case in this instance.

The PARAGON H

1886.

THE Spiritualists

WESTERN NEW YORK, NORTHERN PENNSYLVANIA, . AND EASTERN OHIO.

WILL HOLD THEIR

SEVENTII 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. Kellegg Oblo, and Miss Jennie B. Hagan, Mass Sunday, August 1—G. H. Brooks, O. P. Kellegg and Jennie B. Hagan.

B. Hagan.
Monday, August 2.—Conference.
Tuesday, August 3.—J. Frank Baxtor 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 Wisconsein.

I Wisconsin.

Sunday, August 8—J. Frank Baxter, and Mrs. H. S. Lake, alonday August 9—Conference.

Tuesday, August 19—Walter Howell, of England.

Wednesday, August 11—Mrs. H. S. Lake.

Thursday, August 12—Walter Howell.

Friday, August 18—Mrs. H. S. Lake.

Saturday, August 14—J. J. Morse, of London, England, and Walter Howell.

Water Howell.
Sunday, August 15—J. J. Morse, and Lyman C. Howe of
Fredo: ia, 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.

Thursday, August 19—Mrs. Nellie J. T. Brigham.
Friday, August 20—R. S. McCormick, of Franklin, Pa.
Saturday, August 21—Lyman C. Howe, and Mrs. Clara
Watson of Jamesiown.
Sunday, August 22—A. B. French, of Clyde, Ohio, and Mrs.
R. S. Lillie, of Beston.
Monday, August 23—Conference
Tuesday, August 24—A. B. French.
Wednesday, August 24—A. B. French.
Wednesday, August 25—Mrs. S. E. Bishop, of Indians.
Thursday, August 26—A. B. French.
Friday, August 28—A. B. French
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 wilting to the Secretary Miss ida M. Lang, Fredonia, N. Y.
De not conclude the season without attending the

People's Clamp Meeting

People's Camp Meeting
CASSADAGA LAKE.

Union COLLECE OF LAW The Fall Term will begin Sept. 22nd. For Wencular 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

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. CHRISTIANITY AND MATERIALISM.

By B. F. UNDERWOOD.

This pamphlet of forty-three pages, printed in fine style on heavy three paper—embodies matter used by Mr. Underwood in some of his best lectures. The author deals Christiantly as represented by the Old and New Testaments and modern orthodox seem, some severe and well-incrited blows; while we differ greatly from our talented friend Underwood in some uscential particulars, we believe his lectures and well-increded to do much good, his Objectionity and Materialism is

PRIOR IS CHATS.

Isices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

A Vision.

I dreamed a dream. After long hours of pain And parting I had died, and lived again; And, floating somewhere far beyond the skies, Had found the guarded gates of Paradise. Where, to the Augel of the flaming sword, I showed my pass signed "Servant of the Lord."

"Enter!" the Angel cried, " and have no fear, Friends of your friend are always welcome here," I bowed; the doors flew wide; I heard the singing And saw the blest through golden ether winging. As thick as, when an earthly sunbeam floats Across a room, within it dance the motes.

There was the Banker who, from fraud-got store Had left a decidand to endow the poor; The grim Inquisitor whose pious zeal Showed heretics the flames he'd have them feel! The gallows houseled Felon's scarce won wraith,
—For what are Hope and Charity to Felth? Yet, of all those who taught mankind to rise Above this sordid world of woes and lies, Of those by whom Man's progress was begun In Love and Wisdom, I beheld—not one

My spirit sank. "Ah, sir!" in grief I cried, "Have you no souls of nobier sort inside? I dare not seek to live with such as these; Where are Aurelius, Zeno, Socratee? Spinoza, Galileo, Darwin, where?" The Angel answered, pointing downward, "There!"
I turned, and fluttered that way in affright
And reached, at length, a scene of softer light,
Where those I sought, and more, with sober mien, Were gathered talking, active, but serene.
Voltaire advanced; and, pointing to the door,
Said "Welcome, friend, to Sheol!—Hell no more.
These souls you see, the friends of all their kind,
To make the worst of evil had no mind.

And truth to tell, had doubted from the first If there could be a region so accursed.

Yet finding that, in fact, some things went ill,
Put forth their practiced energy and skill,
Improved the climate, drained the lake of fire, Talked to the fallen angels, trained the choir, Put down bad language, stopped theology, And made the agreeable Limbo that you see." -The Academy.

Answer to Prayer.

To the Editor of the Religio-Philosophical Journal:

I seem to have to fight for my convictions all my life. Every truth has been in its induction and adoption a slow process. I often wonder how the great mass of hurrying, driving people about me feel about such momentous matter, as religious faith, prayer, the future.

An article in your issue of June 26th sets me to thinking about many things that have happened all through my life. Was it only "happening"? I wonder. As a child I was thoughtfuly, and anxious to do right. I can remember believing that somebody or something, unseen, was with me when I fancied myself alone. Whatever it was, I talked to it, and trusted it, and felt secure in the darkness.

I had great faith when a child. It came to me naturally, I think. I was in the habit of going to God for everything, even if I wanted the weather to be fair on the morrow. Of course that was childish ignorance, but how many times my answers seemed

direct and almost instantaneous?

My uncle had a costly library. He made it a rule never to lend his books, but once so far departed from his custom as to lend me a valuable work with a chart. One day the book was missing. I searched for it where I felt sure I had left it, taking out the drawers of a certain bureau one by one, in vain! Suddenly I remembered the words, "Ask and receive." I went down on my knees, and prayed fervently, - arose, took out the second drawer, inserted my hands in a sort of a false back, where the bureau had been mended, and of which I had never known and drew out the book and chart.

Another time I lost fifty cents belonging to friend. It was winter, and shush and snow were in all the streets. I was in an agony of sorrow, for the person whose loss it was, was very poor, and I dared not speak of it.

I went to my usual place and prayed for help. way I had just come, stopped at a certain spot, steadily, and as regularly as Saturday night comes, plunged my hand in the mud and snow, and brought his money goes to his wife. up the sliver balf dollar !

I could go on and multiply these facts in tittle things. Many and many a time have I received answers so direct to prayer, that it has startled me. When I have needed certain things and knew not from what source help was coming, it has come at exactly the right time, and from a source I never expected. This is a common experience with me, so that I now accept it as an established fact that if I am in a strait, help will come, and it always does! God works by many means,—by his angels or spirits, no doubt, and yet I fought Spiritualism for years, but was fairly obliged to lay down my weap-

How I should like to hear of other providential dealings! Every earnest life, every life devoted to the service of God and the world, could furnish many instances that might almost be called miraculous. Can we not hear from some of these in the JOURNAL ?

Externals.

To the Editor of the Religio-Philosophical Journal: Externals are natures clothing for ideas and principles, and our attention is directed to hidden truths, moral and spiritual, by the visible and palpable. It is thus also that outward forms and ceremonies are useful; they direct our thoughts to occult principles, although, many who are classical in their outward deportment, do not recognize the hidden truth which external forms are disigned to suggest. Thus when we are introduced to a stranger we respectfully uncover our heads and bow down, as though in effect we said, "Sir (or madam), I acknowledge my inferiority"; but many who are exceedingly graceful in their style of rendering this polite form, do not recognize it as the outward sign of humility and a bint to themselves to carry that in their hearts

which they have so finely illustrated in the visible.

But it is hard to fix the attention of those who are with the ambitions of the world upon that small voice which speaks to them through nature and experience, pointing out a way of peace which they had not known. Our best friends may have to lead us into adversity, as the only way to introduce us to wisdom. It may be necessary to deprive us of the props which sustained our pride, and permit us, for a time, to be trampled in the mire of the world's

Before we can be introduced to the light of wis dom, we shall have to be deprived of those metalic and earthly substances in which we trusted and delighted. The hoodwink of isolation may shut out from our view the external world, and we must be ushered into truth with our characters laid bare and naked before us; yet, as we journey on, if our sensibilities are awakened, we may ever and anon hear the solumn but friendly voice of our invisible guide uttering the injunction. "Bend down very low, my brother," and we must obey before we shall find the treasure we seek and be enabled to exclaim, "That which was lost, is found!" Sturgle, Mich.

Intormation Wanted.

Will Mr.W. H. Chaney please state in the Journal his authority for the statement that the first sentence in the Samaritan bible, if translated fairly into English, would read, "In the beginning the Goat renewed the heavens and the earth?" Will he please state the Samaritan word which he would render as "Goat," and the testimony of some com-petent authority that the word signifies "Goat." It is scarcely necessary to inform the intelligent readers of the Journal, that Mr. Change's ingenious explanation of the six days of creation, in correlation with the zodiacal constellations, is a figment of the inagination. It may be safely stated, that no sound comparative mythologist, archeologist, Assyri-ologist, philologist, or other competent authority of to-day, would lend the least sanction to the truth of to-day, would lend the least sanction to the truth of such manifest abardities. The wealth of knowledge of the present upon these and cognate subjects has larted all such crude, alimerical speculations beyond all hope of resurrection. Mr. Chancy le's sentury behind the times. The mytho-nodinest nonsense of past generations has been completely exploded; indeed it never had my solid hade of fact to met upon. It was always more theory, and very queer theory at that. Wis. Exempter Consense.

Letter from New York.

To the Militor of the Religio-Philos

It may not be uninteresting to the readers of the It may not be uninteresting to the readers of the RELIGIO-PHILOSOPHICAL JOURNAL (especially those residing in and near New York City) to know that The People's Spiritual Meeting which was inaugurated three years ago the first Sunday in June last, is still pursuing the even tenor of its way, and has done so without interruption or a Sunday passing that we did not have a meeting both afternoon and evening, except the first month, when we advertised only an evening session. This has been done with-out organization, and the interest is good as ever,

and no signs of flagging.

We cannot lay saide our work even for the heated season, and now it appears as though we are to be for the next two months left alone, for all our noted companions have gone or are going to the camps, the mountains, and their various summer resorts. As there are a large number of believers in the spiritual philosophy in this city and vicinity, who cannot get away for vacations, it seems some-what necessary, that some place should be kept open what necessary, that some place should be kept open for those who wish to take counsel together during the heated term, and as I am a sort of missionary, it behooves me to try and supply the want. Our present location, Spencer Hall, situated at 114 W. 14th st., is the best we have had since we were forced to leave Frobisher Hall, on account of the death of Mr. Frobisher and the changing hands of the

Property.
We think our assembling together every Sunday afternoon and evening, and Thursday afternoon, and adjuminate talent is productive of good, for here mediumistic talent is excercised. Those who have inspirations for speaking are recognized, and every phase of mediumship is encouraged, and it is to be presumed, strengthened by association and exercise. Prominent Spiritualist and Liberal lecturers have

favored us with addresses, the most prominent being, chas. Dawbarn, H. J. Bandall, Hon. Warren Chase. Thaddens B. Wakeman of The Manhattan Liberal Club, Sam'l. P. Putnam (of same), Wm. C. Bowen, Mrs. N. J. T. Brigham, and J. J. Morse of Eng. Mr. Dawbarn made his debut as a lacturer in our meating. Dawbarn made his debut as a lecturer in our meeting while we held our sessions in Frobisher Hall three years ago next fall and winter, and who proves him self to be a bold and fearless champion of the rational Spiritualism.

A large number of mediums have taken interest it our gatherings, and some of them have been with us from our inauguration. Mrs. Mary C. Morrell, who has been before the public for 30 years, a reliable, buleness prophetic and psychometric medium is almost constantly at our seesions, often giving words of inspirational wisdom, spirit descriptions, and messages of importance. Mrs. L. Higgins came out as a medium during our first year, and is doing valuable service in the ranks, she having come directly from the church to us. Mrs. A. C. Henderson, Mr. S. A. F. Goodspeed, Mr. Burton and many others who have been but a short time in the field, are with us, and find ample scope for their gifts, as our Sunday and Thursday afternoons are devoted mainly to the exercise of the "spiritual gifts." Sunday evenings we try to bring "spiritual philosophy and ethics" to the front. A. H. Dailey, Esq., of Brook-lyn, has promised to be with us on the evening of the 18th, and T. R. Kinget, Sen., M. D., the 25th. Dr. K. is a materialist and a member of the Manhattan Club

of this city. While we in New York City are forced to stay at home during the heated term, we would like to be remembered by those more highly favored, who can enjoy the beautiful and bracing country air and scenery by a passing thought and "good-speed" wish, and if any see fit to send us messages we shall ever be grateful for same; and we would give a cordial greeting to all who may pass through our city should they see fit to look in upon our gatherings. FRANK W. JONES, Conductor. 155 W. 26th st., New York, July 10th, 1886.

Starving Laborers.

The superintendent of the Pittsburg Bethel, an institution which furnishes cheap meals to workingmen, tells some pitiful stories to a Dispatch reporter. He says:

"A few weeks ago a man came to me. He drives an oil wagon, and gets \$1 per day. He was paying \$4.50 for board at a boarding house. He has a wife and child in West Penn hospital, and he was disheartened and discouraged because he could not make enough to keep them there till they were well. I told him to try the home. He is now with us

"One day a young fellow, a commercial traveler came to me with tears in his eyes. He said he wanted to pay a man's board for two weeks. He was passing down Duquesne way, he said, near the hotel, when a lot of men were putting down pipe.

you! yelled the big, red-faced foreman to one of the men, 'why don't you lift?'
"'Indeed, sor, an' I can't lift it. I'm too wake.'
"'What is the matter with you?' said the foreman.
"'Sure, sir, an' it's two wakes Oi've been atin' nothin, but foive-cent males, an' Ol've no strength

"'Well, why don't you get better meals, then?

said the foreman.

"Indeed, sor,' replied the man, 'I can't; I've a wife and six bables ave me own in Cleveland, an' it's all I can do to kape them from starvation, sor. If I should take anything better, than I do, sure an' the faces of every one of them would be lookin' up at me from the very plate I was atin' from?

"The drummer bought two week's supply of tick ets for the man, and 10-cent meals at that. The story was a true one, and the man is working in the city yet, earning \$1 a day and sending \$4 a week of it home. I tell you these stories to illustrate the statements I made that these men are not tramps or outments I made that these men are not tramps or out-casts. The majority of them are soler, industrious men, who are willing to work and who do work. But they are better off than the men who can't get work. Have you ever noticed a load of coal going through the streets, and from two to half a dozen seedy-looking men following it, walking a mile or two, maybe, to earn 10 or 20 cents to buy themselves a meal? There are hundreds of such men who are anxious to work that come to us every week. Lots of them are now with us whose families live out in these country towns, and who have come here to work on pipe lines, etc. We know, for many of them bring their money to us to send to their families. There is no doubt that many of these men owe their condition to liquor, but not a majority of them, and nearly all are auxious to work; but there is no work

"How about the tramps?"
"The tramp, as he existed five or alx years ago, is a thing of the past. They have died, got into prisons and work-houses, and otherwise disappeared. There are but few of them left, and while the number of men out of employment and in need is on the increase, the tramps are decreasing. I don't know why it is, but I find such to be the case. I suggest no remedies. But I merely state the facts as I find them. Each year finds the number of men willing to work to make a living, unemployed, half-starved and growing desperate and disheartened, increasing It is a question which must be taken into serious consideration sooner or later."

Donations and the Untertunate.

To the Editor of the Religio-Philosophical Journal:

How strange that humanity, like nearly everything else, should run in grooves. To use a common expression, it is the proper thing for rich persons when they are about to die, to turn their earthly possessions over to either a charitable, religious or possessions over to either a charitable, religious or educational institution. The need for these and the good they have accomplished, is not questioned. I only ask if it would not be better for the world, if some, at least, of these princely gifts could be devoted to other purposes? Would it not be wiser to use this money in promoting industrial enterprises? Suppose that one-half of the \$20,000,000 that has just gone to an educational institution had been used in some large city to enable the millions of overjust gone to an educational institution had been used in some large city to enable the millions of overworked sewing women, to get a fair compensation for their labor? The works of all the philanthropists of the ages will pale when compared with the glory of the one who shall help this large and suffering class, by piacing them in a position where they can help themselves. It is no charity to build costly institutions and maintain people in idleness. Take the unfortunate by the hand, kindly point the way; and place the means within their reach, and there is not one in ten thousand that will fail to provide for themselves and those dependent on them.

These lines way permed in the hope that some one

These lines my penned in the hope that seems one having the metus and the deare to aid their fellows will turn their thoughts and wealth in this direction. Sherman, Texas.

C. H. MERRY.

The Paychic Wave.

At any rate, here we are. Carried slong upon a roller of reaction from the explicit, the world is well-nigh going over a cataract after the mysterious. Silken society seeks what it is pleased to call the enoteric, as it would seek a new walts or at original dinner-card. It is an falt to be a Budhist, at least. We hear of a Chein served up for lunches, as if he were the last new poet, or a humming-bird on the half-walnut shell. A live Theosophist is a Godsend in a dead drawing-room. A brother from the resources of Indian occultism carries us in chains. We urge him to throw a rope into the sky, climb up and urge him to throw a rope into the sky, climb up and take it with him; it is a disappointment if the Ax-minster carpet does not serve as hopeful a basis for this purpose as his native jungle. Koot Koomi is as familiar a name in polite circles as John the Baptist, and one discusses Madame Biavatsky as one does the

What is dubbed the Mind-cure runs riot even among people who have minds to be cured. One is waylaid upon corners by one's educated friends, and waylaid upon corners by one's educated friends, and besought to take one's private share of the universal disorder to a woman who sits with the back of her chair against the back of yours, and tells you that there is (like the distinguished Mrs. Harris) "no such a person" as your pet bronchitis, or the sick-headache inherited from your grandfather. It is not to the purpose of this paper to assert or to deny the cures reported to be wrought by this form of mysticism, but only to enumerate the form in its place among the others as significant of the present state of things. In some parts of our country it has state of things. In some parts of our country it has had a significance truly enormous and almost in-

Telepathy, the new word for the old thing, gives us plenty of occupation. We seek to establish the telephonic connections of the unaided human mind, telephonic connections of the unaded human mind, as eagerly as Professor Bell fights for his right and his patents. Separated friends make appointments to meet in dreams, or to "break-house" from the body, and take twilight journeys together in the liberated spirit. Our sympathetic coincidences are brought out and trotted down the psychical race-course. Our family ghosts are beckened from their attics and feted handsomely for the first time in their lives. If we are the happy possessors of a grequing lives. If we are the happy possessors of a genuine life-apparation, we try the theories of brain-waves upon it, as a costumer drapes a dummy; and, if the garment fits, so much the better for the dummy.

The spiritualistic a ance has risen from the bottom

to the top. It floats upon the smooth surface of society easily. Mediums have their fashlons, like bonnets. They are put on or off as the season or the mode decrees. Personal beauty or a gentle manner goes well to their capital. In pariors to which they are unaccustomed they materialize flowers and play upon invisible violins. Circles strange to the occupation tip-tables with the gas down, and shudder when the medium whether the medium when the

pation tip-tables with the gas down, and shudder when the medium shrieks, or the finger-touches of the invisible stroke the paling cheek.

Beneath these popular amusements thousands of men and women are paying their two dollars a "communication" for messages from their dead, and carrying spirit-photographs happily identified by the mourners in lockets on their hearts.

On the other hand, quietly, and above them all, the students of the subject sit hard at work, tabulating authentic marvels, trying the law of guesses blindfold over a pack of cards, elaborating diagrams of digit-tests, and inventing combined die-throwers and tally-keepers to prove or to disprove the exist-ence of the transference of thought without physical agency; investigating hypnotism, mesmerism, the witch-hazel apparitions, transee, and the rest of it, in their own fashion and with their own admirable thoroughness; but divided among themselves in what we may call the prejudice of the result, as much as the Church itself is split asunder on the vital differ-ences of religious creed. Thus and here we are. I would not be understood as flinging the toes of a phrase against any of these forms of the prevailing interest in psychical facts; as though one could say of any one of them, the maddest or the silliest, that there is nothing in it. There is something in them all. Let it become the task rather than the whim of the times to find out what.—Elizabeth Stuart Phelps in The Forum.

A Haunted House.

To the Editor of the Religio Philosophical Journal: The belief in spirit return seems to have perment

ed all times and all peoples, however much some may try to ignore it. The orthodox church of to-day sneers estentationally at all phases of Spiritual-ism, yet no one ever had more blood-curdling ghost stories to tell, or more "very strange" experiences to relate than these very orthodox, professed skeptics. No doubt, judging from facts, whose authenticity cannot be doubted, many of their tales are true. Several years ago I was living in a Southern Ohio city, and numbered among my friends two good Methodists, who told me a strange story about a haunted house which they then occupied. I visited at the house when they resided there, and I have no reason to question the truth of their statements. In that city there is one prominent street which bears what might be termed a "mixed" reputation. Many excellent and wealthy citizens live upon it, but there are also places of questionable repute. These friends are connected with prominent newspaper people in that city, and it was as a favor to them, that they rented a large house on the street in question, in order to be centrally located. The landlord was closely pressed with inquiries, but was willing to guarantee that the premises had never been occupied save by respectable parties. The neighbors were unexceptionable, so the house was taken. It was a three-story and basement house, with dining-room and kitchen in the basement. I may here state that the mother was very strongly mediumistic, although she would not confess to any belief in Spiritualism The manifestations began the first night they occupied the house. Voices were heard at intervals

half the night, speaking in whispers, and they plainly distinguished the words, "Oh, don't I don't !" time and again. They thought some one had got into the house, and were afraid to investigate. This was repeated nightly. Often while at supper they heard a small dog come pattering down the base-ment stairs, but saw nothing. At times an insuffer-able odor, for which they never could find a cause, pervaded the lower part of the house. The longer my friends lived there the worse things grew. They occupied the front room of the second floor as their bedroom, and here the ghostly visitants were bold-est; all night long oftentimes they played cards and drank wine. The slap of cards on a table and the clink of glasses, with a whispered oath interspersed could be distinctly heard between two and three o'clock in the morning. The swish of a wo-man's silk dress followed a regular path in the room, and sometimes Mrs. J. thought she could trace a shadowy outline. There were groans innumerable and jibes, and whisperings, till the tormented tenants would abuse the invisible roundly for their bad manners. E, told me that one night they had an experience she could never forget. They had just retired, about ten o'clock, when a succe sion of grouns began at the foot of the bed and came slowly toward the head, each one becoming louder and more terrible, till they culminated over the head-board in the most blood-curdling and un-earthly shriek they ever listened to. Twice these deprayed spirits actually locked them out of their own house! Once the old lady stepped out of the basement door, leaving it open, to sweep off the sidewalk. She had scarcely got out when the door was violently shut and the large iron bolt, the only lock, pushed hastily in place. She said it was a queer sensation, to be locked out of her own house by an invisible agency. She was obliged to break a pane of glass in order to unlock a window and regain entrance. A similar thing occurred a second time. Some of the things I have related were con-

stantly happening.
As I have stated, Mrs. J. was mediumistic, and seemed always conscious of spirit presence. When-ever alone during ner residence in this house she was in a semi-trance condition, and said there seemwas in a semi-trance condition, and said there seemed to be constantly a weight upon her chest that she could not shake off. The influence, whatever it was, appeared to be sapping her life. When she entered the house she was a fearless, strong, perfectly healthy woman, weighing about one hundred and eighty-five pounds; when she left it, five months after, she was worn to a skeleton, a perfect wreck of her former robust self. Away from the henealth of her former robust self. Away from the baneful influence she speedily regained health and fleeb, but declares she could not have lived a month longer in

that uncanny place. Being members of an erthodox church, they did Being members of an eribodox church, they did not like to say anything about such things to their fellow members, but I have no reason to doubt a word they told me, as Mrs. J.'s physical condition was proof sufficient, had I not known her word to be reliable. A thorough investigation revealed the fact that during the war the house had been occu-pied by a notorious character, and dark tales were whispered about it.

FORTUNE-TELLING.

How Mile, de Normand Predicted the Pate of Napoleon k and Josephim Murat.

At the end of the first decade of the present century there lived in Paris a man of tremendous genius and power who had for ten years ruled France with a rod of iron, and who, in the year 1810, was virtually mester of the Continent of Europe. One day this man disguised himself in a red wig and beard and a pair of blue speciacies—normally he was pale, darkhaired, and clean-shaven—and went in a hackney-coach to the house of a famous professional sibyl called Mile. de Normand to have his fortune told. The wise woman scanned the lines of the palm of his called Mile. de Normand to have his fortune told. The wise woman scanned the lines of the palm of his hand, and said—so the story goes—"You will end where Venice ends. Good morning." Now, at the extremity of the Queen of the Adriatic, beyond the Lido, there is a tiny islet called St. Helena. It was at Longwood House, St. Helena, that in the year 1821 there died a miserable and broken-hearted exile—that Napoleon the Great who had been Emperor and King and arbiter of Europe. He was the man disguised in the red wig and beard, with the blue spectacles, who called on Mile. de Normand. It is related that the day after his interview with the sorceres he laughingly mentioned her enigmatical utterances to his brother-in-law, Joachim Murat, who in early life had been postition to an innkeeper in the in early life had been postition to an innkeeper in the South of France, and who rose to be Grand Duke of Borg and King of Naples. To neither of the imperial and royal kinsmen did Mile, de Normand's prediction concerning the end of Venice present any kind of purport or significance; but Murat observed that he would try his luck and consult the wise woman bitmen! He went not in discusse but in predicate himself He went, not in disguise, but in undress uniform, and attended by an aide-de-camp. Mile. de Normand received him with her usual coolness and aplomb. "I know who was here yesterday," she is reported to have said. "He came in disquise, and only paid a napoleon; you are a king and must pay teu." The honorarium was duly disbursed. Then quoth Mile. de Normand to King Joachim: "Will you have the grand jeu? ? That will be five napoleons extra." The enchantress next propued a pack of cards of about four times the average dimensions, arranged them over again in different combinations; and dealt one card to Murat. "I dealyou," said she, the knave of hearts, the Grand Pendu; good morning." Now a person to whom the "Grand Pendu" is dealt is bound to die by the hand of the executioner. In 1815 Joachim Murat, dethroned and defeated, was shot to death in Calabria by sentence of court-martial composed of officers of the army which he had himself commanded.

Murat, born and brought up in the South of France, may have been naturally superstitious, and prone to place credence in the omens of white witches. With Napoleon the case is different. He witches. With Napoleon the case is different. He was a cold-blooded, cynical, unscrupulous man of the world. He told systematically so many lies himself that he could not reasonably be expected to believe the assertion of others, and looking at the fact that he all but professed belief in the doctrines of Mohammedanism when he was in Egypt, it may almost be assumed that he believed nothing at all beword by inself and his destiny to conquest every countries. yond himself and his destiny to conquer every country which he invaded, to steal everything he could lay his hands upon, and to shed rivers of human blood. his hands upon, and to shed rivers of human blood. His enemies were never tired of proclaiming that, although he had, through motives of policy, restored the celebration of Roman Catholic worship in France, he was, to all intents and purposes, an atheist. Yet this freethinker, this cynic, this stony-hearted tyrant and destroyer of mankind was from first to last a supersitious man. Mere curiosity may have prompted him to assume a diaguise and seek the white witch in Paris; but he constantly proclaimed his belief in his star; he was secretly afraid of the legendary phantom known as the Little Red Man of the Tulleries, who, it is said, appeared to him in that palace when he phantom known as the Little Red Man of the Tulleries, who, it is said, appeared to him in that palace when he was at the hight of his power and glory; appeared to him again in the Kremiin at Moscow the night before the confiagration; appeared to him, finally, at Fontainebleau the night before his abdication, when he tried to poison himself. And the prediction of the Little Red Man never falled to coincide with that of Mile, de Normand. Napoleon the Great, Emperor and King, was to die at St. Helens. As for the white witch of Paris, who amassed a large fortune by the witch of Paris, who amassed a large fortune by the confidence reposed in her by the credulous, she existed to a time within the memory of persons still living. She went to England about the year 1842, and for some weeks transacted most profitable business in the fortune-telling line in the highest circles of reak and feeboard.

rank and fashion .- Ex.

Physical Manitestations.

To the Editor of the Religio-Philosophical Journal Many of our best writers are freely ventilating the recent spiritual phenomenal exposures in the cities of New York and Boston, and they with the New York World have proved beyond a doubt that many of the most prominent mediums there are but common mountebanks and charlatans, and many of the oldest and wiscet adherents of Spiritualism but mere dupes in the hands of these unprincipled people, using their means to propagate their nefarious schemes, resulting in driving the religious aspirations of many wavering souls back to their old way of thinking. or inducing them to drop all thought upon the sub-ject, and also bringing open disgrace and discredit to many who have steadily favored all genuine mediumship. The people of the West have passed through much of the same annoyance, but with the aid of the Religio-Philosophical Jouenal, have recovered from it, and now take but little interest in any traveling medium whose manifestations will

not bear the closest scrutiny. We know, however, that there are genuine mediums, through whom we get gleams of spirit life, and although dim, they are ever longed for. The soul's first glimpse has reached the outer condition, and while the ladder of communication is still open, and many souls are rejoicing in the positive knowledge they have received, and by said knowledge are growing in spirit, which is the outcome of spiritual intercourse, still I often think the communications of the present day are not as effective in evidence to the investigator as they were years ago, in proof of which I offer the following incidents derived from a scance at my home with my children

as the mediums. I was then holding circles twice a week; at times we had visitors. On the evening in question, an old friend with his daughter had saked to be admitted; said he wished to investigate honestly. They came late. The circle was formed; the children were being used in various ways, but in a special manner by and through the planchette. Several sentences had been written and handed him to read. He be-came very much interested, and said: Friend C., I do not think you or the children are in any way deceiving me; but I would like to try the planchette for myself, and feel that I must do so. I at once prepared a seat for him; gave him what instructions I thought necessary, and resumed my seat. At once all interest seemed to center on his movements, which commenced immediately by his hands twitching, and in a very little time commenced making letters and writing sentences. It was truly a grand sight, the old gentleman, weighing two hundred and forty pounds, sitting at the table with children, in-vestigating in this manner. After some movements he would change position, straighten up, and try again, the perspiration dropping from his face in profusion. At one time his daughter laughed at him. He chided her for so doing, saying: " What do you see to laugh at? This is a serious matter to me, and I wish you to treat it so. I do not do it. What does, I do not know, and I wish to find out." He then squared himself again, placing his hands upon the instrument, which immediately commenced to write in a very fine hand until the entire side of the of a large slate was covered, and then signed his dead sister's name to it. He and the daughter seemed very much excited over it, and said it was the sister's writing, even the signature; he afterward showed me her letters in proof. He became some what of a medium, and would often call on me and relate messages he had received through himself, and became a different man. The unrest of his soul for knowledge of its immortality was satisfied. He fived but a short time after (less than a year). He died fully satisfied of the spirit life which came to his soul that evening spent with the children.

Detroit, Mich. Presence of a Spirit.

Po the Editor of the Religio-Philosophical Journal:

WM. C. CLAXTON.

Seeing an item in this week's JOURNAL that is nearly like an experience of my own, I am inclined to record it. We had our two sons serving in the war of the rebellion. The older had served two years in a cavalry regiment as a private soldier when he received a First Lieutenant's commission, Before being mustered he was allowed a furiough

to recruit his broken health, but died at home very soon. The younger, serving as First Lieutenant in a heavy artillery regiment, was made prisoner. After being kept in prison five months, his mother saw him, clearly and distinctly, while she was in half slumber, and awaking fully he yet stood before her. I was at the time in another room, but felt his presence so plainly that we both cried out nearly at once, "John is here." We afterward learned that at that hour his spirit left the form at Charleston, S. C., Nov. 20th, 1864. P. THOMPSON. P. THOMPSON. Saratoga Springs, July 9th, 1886.

Calvin and Servetus United-A Prophecy.

At the Annual Unitarian Festival in Boston, Hon.

George S. Hale the presiding officer said:

Brethren of the Unitarian body: Ministers and Laymen; Sieters and Brothers: We meet to cele-Laymen; Sisters and Brothers: We meet to cele-brate the forty-seventh anniversary of this Unitarian festival on the birthday of the poet Dante, a poet and philosopher of free and independent thought; on the anniversary of the death of John Calvin, the stern accuser and judge of the Unitarian Michael Serve-tus, who was burned alive about 333 years ago for entertaining and professing the faith you love and cherish. Three hundred and twenty years ago, near-ly at this hour, as one who loved and honored John Calvin said, "The sun went down and the greatest light of the church of God went out." light of the church of God went out."

light of the church of God went out."

The coincidence is interesting, but it is far more interesting to note that the bitterness of that controversy is also dead and its flames extinct. The Unitarian of 1886 has now and here on this festival day no word of denunciation for the errors of 1564—for the errors of a man of God, whose acute intellect and stern and uncompromising faith and weal left a deep impression on the religious world, and on no race or country more deep and lasting than on our own country, our people and ourselves. On this auniversary we believe that Servetus has forgiven Caivin; that Calvin knows and loves Servetus; that each has forgotten the errors and recognized the virtue of the other. And so we commemorate them both with forgotten the errors and recognized the virtue of the other. And so we commemorate them both with honor and admiration. And since our Congregational brethren, once distinguished as Orthodox or Calvinistic, seem to give up this week of anniversaries to our portion of the Congregational body, perhaps it is not too wild a dream to fancy that we may be and by inin in this Congregation and by and by join in this forgiving commemoration, and celebrate our feast together.

Notes and Extracts on Miscellancous Subjects,

A New Postoffice in New Jersey has been christened Gladstone.

The government loses \$1,000,000 a year in the emuggling of oplum.

The estimated expense to the people of the Pan Electric scheme is \$300,000.

The ripening of the watermelon crop has taken much of the friction out of Southern politics.

Evening high schools are now provided for cities of 50,000 or more inhabitants in Massachusetts... One sixth of four lots in the city of Fremont, Neb., which brought \$3 in 1860, was sold a few days.

ago for \$3,000. The peasants of Servia refuse to pay the taxes levied since the war of Bulgaria, and treat the collectors with violence.

The discovery has been made that a beetle, common in Southern Europe, is a never-failing antidote in cases of hydrophobia.

Seven thousand men are encamped along the southern border of Kaneas awaiting the legal opening of the Oklahoma country.

The piles of old London bridge, put down in the year 900, are still sound, the water and the blue mud of the Thames having preserved them. A large black bear got loose from its fastenings in a railroad car at Portland, Ore., and, taking possession of a local express office, held it against all com-

ers for several hours. A Nova Scotian has cut the branches from the tallest spruce tree on his place and nailed the American flag to the top. He tells his neighbors that it is the next question in politics.

Salem, Ill., claims to have but a single inhabitant between the age of twelve and twenty-one who is unable to read or write; he is fourteen years old, and his illiteracy is due to negligence.

As an experiment a company of Japanese soldiers was fed on bread and soup, with an addition of beef for supper, for one month. At the end of that time each man had lost in weight from three to seven A young woman of Woodstock, Canada, crossing a field heard a distant crack of a rifle, and then felt a

slight blow on her back. Investigation showed that a rifle bullet had cut her dress as cleanly as a razor, and had fust grazed her corest. The squeaking noise of shoes can be stopped, according to the Boot and Shoe Recorder, by sprink-ling powdered pumice between the soles during the

process of manufacture, or by driving a dozen of shoe pegs into the soles when the shoes are first to be used. Boston has eighty-three miles of streets, and pays \$450,000 a year to keep them clean. New York has \$50 miles of thoroughfare, and pays \$1,200,000 a year for cleaning them. Philadelphia claims to have 800

miles of streets, and yet only allows \$200,000 a year for cleaning them. A church in Morelia, Mexico, has been agitated by a visit from the devil. Nobody saw the gentleman in person, but in a single instant every movable arti-cle in the church, except the reliquary and statue of the Virgin, felt to the floor. It was plain that only

the devil could have caused the disaster. The recently discovered whetstone mine near Buffalo Gap, Dakota, is one of the most important and promising finds of the year. The home rock is of su-perior quality. Specimens have been sent to the principal hardware dealers of the East, and such relies as have been received are of the most encouraging character.

A small New England negro named Johnson ran away several years ago, slept in the woods and froze both feet, so that one had to be amputated and the other was mutilated. Some charitable women of Pittefield, Mass., collected a sum of money and put it in a savings bank, subjected to his order when he came of age. Johnson, who now lives in Danbury, drew the money a few days ago. It amounted to

The old bay horse owned and ridden by Colonel Ephrain Elmer Elleworth previous to his assassina-tion at Alexandria in May, 1861, dropped dead in the pasture at Mechanicsville, N. Y., on the 24th ult., having survived his lamented owner exactly twentyfive years and one month. He was thirty-three years old, and had been tenderly cared for by the Colonel's father, Captain Ephraim D. Ellsworth, U. S. A., retired list, by whom he was buried with due honors.

A geologist asserts that he has recently found in a gravel stratum along the Sangamon River, Illinois, three rough diamonds of the first water, and at least a dozen fine topaxes, all in the same locality. He also states that he has found a large number of pearls in mussels from the Sangamon. The gentleman, whose name is not given, is vouched for as a man of trustworthiness and education, and is said to have had experience in the diamond mines in Brazil. These stones have already been tested by an experienced lapidary and pronounced to be diamonds. The topazes are easily distinguishable as such. They are all large enough to be cut to fair advantage. While the finder lays no claim to have made anything like an extensive discovery, he believes occasional precious stones will be found wherever this stratum of gravel overlies the limestone. He is reticent about the exact place of his find, but it is known to be within eight miles of Springfield.

A Portland, Ore., reporter, who was out in the woods a few days since, and was badly bitten by mosquitoes, is now having his revenge. He caught about a million of the larvae of the mosquito and put them in a glass jar partly filled with water, with a piece of mosquito bar over the top. He has put the jar in the window of the reporter's room, and spends the greater part of his time with heels on the window sill smoking threa for .21 circum and watching

the greater part of his time with heels on the window sill smoking three for \$1 cigars and watching the mosquitoes hatch out and fly around their prison until they become exhausted and drop into the water. The maddened insects, thirsting for human gore, rave around and fill the jer with hollow murmurs, which a unid much more musical than when the bloodthirsty, wretches are at large. When remonstrated with for his cruelty, the torturer replies that he is trying to make the punishment of these mosquitoes fit the crime of their relatives. The other ecoupages of the room live in mortal terror of the cover coming off the jar.

Weighing Materialized Spirits.

M. A. (Oxon.) has an article in Light, London, wherein he gives his experience in weighing materialized spirits. He says:

The evening of February 17th was devoted to the weighing. These experiments require extreme care and patience, for at times a form seems to possess no absolutely fixed weight, but will rapidly lose pound after pound, even while standing motionless for a few seconds upon the platform of the machine, and while the act of adjusting the balance is in process, and after all be compelled to retire for the purpose of acquiring fresh force, without a fixed weight having been obtained. This necessitates frequent repetition. The machine used was of the American platform kind, of Fairbank's make (a first-class manufacturer), and graduated to weigh to two ounces. The figures on the beam being small, a hand-lamp was found necessary, so that the beam American platform kind, of Fairbank's make (a first-class manufacturer), and graduated to weigh to two ounces. The figures on the beam being smail, a hand-lamp was found necessary, so that the beam might be illuminated sufficiently to allow of the figures and weights being seen by all. The forms while being weighed stood fairly on the platform of the machine in full view, entirely free from sursounding objects, and with the hands raised. In cases where they inadvertently allowed a hand to rest on the top of the pillar of the machine, the weight was not recorded till the hand had been removed. Peter was the first to step on the scale, which he turned at 139½ lbs. On a second trial the weight registered was 72lbs, 14oz. A third weighing only five or six minutes elapsed, during which there was a diminution in weight equal to 71½ lbs. Zion next stepped on the platform, but was compelled to retire before his exact weight was obtained. He had, however, turned the scale at 76lbs, but failed to do so at 79lbs, so that he would have been somewhat lighter than this. On a second trial he turned the scale at 80lbs, and then lost weight, pound by pound, with such rapidity that it was at last found impossible, in moving the indicator along the beam, to keep pace with the decreasing weight, so that it can only be said that Zion retired from the scale weighting less than 60lbs. Geordie began to lose weight immediately, until he got under 80lbs, when he had to leave. On a second trial, he turned the scales at 80lbs, and then again got lighter, but a fixed weight of 74½ lbs. was arrived at for a few seconds, and Geordie then retired. Although so light in weight, in appearance he was solid and muscular-looking as usual. It was with great satisfaction that the weight of the child-form Lily was taken. She was unable to come out so well as the stronger controls, and it was necessary to move the machine nearer to her. On her first appearance the weight registed was 56½ lbs. On a second trial she turned the scale at 45lbs., and then r

"By the Looks."

fo the Editor of the Religio-Philosophical Journal: Severel years ago I was riding in a car. A lady and gentleman were seated in front of me; the lady remarked to the gentleman, "I can always tell a Spiritualist by the looks of his face." Leaning forward I said, "I beg your pardon, madam, but I could not avoid hearing your remark Do I look like a Spiritualist?" and I put on my wisest (?) look. The lady gazed in my face for a few seconds, and answered. "No! indeed! you know to much for answered, "No! indeed! you know to much for that." I informed her that I was a full believer, and she appeared quite vexed because of her mistake.

I was reminded of the above incident last Monday

here at the lake. You know that we had Sam Jones, Sam Small and some lesser lights here to make a show of themselves for the benefit of the people in this vicinity, and there was a large crowd. One woman who came in from the country by carriage went over to the depot to see the crowded cars unload. A train of twelve cars, packed full of passengers, came in and the woman watched the great number with open-mouthed wonder. Having Lake Pleasant and Spiritualism pretty thoroughly mixed in her mind, she turned to a man who stood at her side and asked, "Mister, are all these folks Spiritual-ists?" For a joke the man answered, "Yee." The woman took another look at the followers of Moody and Sankey, Jones and Small, and thinking they were all Spiritualists, remarked, "Well, I declare, more'n half of 'em look as if they didn't know

N. B. The new bridge is getting along finely and campers are coming in every day.

Lake Pleasant, July 8th, 1886. Aug. C. Carey.

Stranger than Fiction

are the records of some of the cures of consumption effected by that most wonderful remedy.—Dr. Pierce's "Golden Medical Discovery." Thousands of grateful men and women, who have been snatched almost from the very jaws of death, can testify that con-sumption, in its early stages, is no longer incurable. The Discovery has no equal as a pectoral and altera-tive, and the most obstinate affections of the throat and lungs yield to its power. Ail druggists.

Lord Byron.

John Russell Young relates a strange story of Byron, which goes to prove that he had a belief in spirit communion (as had Bulwer). Here it is:— Speaking of men who have known great men, said Mr. Young to an interviewer, I remember meeting a gentleman who had been a personal friend of ing a gentleman who had been a personal friend of Lord Byron. He told me a curious story. He was in Greece with Byron, and they were traveling together to Missolonghi. A heavy rain-storm came on, and they had to ford a river, and they came to a little Greek Inn, riding on horseback, and of course very wet. Byron and his friend went to their room until their clothes become dry. Byron lay down upon the their clothes became dry. Byron lay down upon the bed, put his arms under his head, and said:—

Do you believe in witches and warlocks?"

"Why?" asked his friend.
"You know," replied Byron, "I am almost a Scotchman. I spent my early days in Aberdeen, and when I was a child a gypsy read my fortune. She told me that very important events would happen in my life at ten, twenty-eight, and thirty-six. At ten I was lord by the death of my grand-uncle. At twenty-eight I was married. And now," continued Byron, "the third event comes. What will it be?" My friend said to Byron :-

"Oh! that's all nonseuse." "No," said Byron, shaking his head, and talking in his slow, lisping way, "Don't you disbelieve the witches and warlocks?" He died in ten days.-Light, London.

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to the Editor of the Religio Philosophical Journa

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 scances 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 we all saw but too well by the faint voice, the feeble puise 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

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 miracu-lously, 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 cop 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 chapelle 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 strewn 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 con-trary, 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 fra-gile 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 pave-ment 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 abrubs, 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 consor of fragrant inconse 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 second the steps of the altar. Nothing can afterwards he became still more seriously interested white robes, a high gold mitre on the head of one (the Arch High Pricet). The bereaved one herself were her usual dress. Her mourning was wholly insulated and the only outward tokens of it were had ever been. "But," said he to me, "what-high said take to take up and 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 Dong-

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

A magnificent freeco adorned the whole side of the wall opposite where we kneit, 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 coung or chariot above it. accompanied by a single attendent. 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 of which they will traval although it is only 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

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 | raised here below. 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 to offer, have yet yearned to know some-thing 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-Philo SOPHICAL JOURNAL open before him, and "croon" (as he called it) the verses that pleased him to accompaniments 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 Spirit-ualism; 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 re-

presentative 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 wil 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 kind-ness and the perfect unselfishness of his nature prevented him from ever refusing request for a scance; 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 Dreeden. We afterwards returned to Paris, in order to take up

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 when the severe colds of the winter set in, he strument, but last night's performance, by turns powerful and delicately soft and raps on tables and walls, and he sat at the plano, 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 plano as any one might when the severe colds of the winter set in, he strument, but last night's performance, by fell ill again. To withdraw him from the noise of the city, I installed him in a small villa occupied by ourselves alone, in Mont-morency 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 and sermons will be delivered daily by prom-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 Harvard; G. W. Cutter, D. D., of Buffalo; 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 kindliness hovering on his lips, he forgot the agonies that he had suffered. In France he was known as "the charmeur",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 resist-ed 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

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 has religiously kept as mementoes of the voices before a coffin covered with a mountain band 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 en-joined 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 lan-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 J. D. HOME. yours.

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 movings in answer to questions we asked if some one 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, with the same rape. 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-sim-

ile of Home's nor like his own. "DEAR FRIENDS: I cannot refrain from saying a few words although it must be brief, for my strength at present is limited. I am every hour reaching the at present is limited. I am every nour 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 rejuctantly listened to me. I now intend as soon as my strength permits, to make it rather interesting to them, and see if I to make it rather interesting to them, and see if I cannot convince and convert them to the faith. Good

DANIEL DUNGLAS HOME."

lass, and when he saw it as Dunglas he thought it was wrongly spelled, and that Douglass 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 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 Chautauqua Lake, N.Y., from July 24th to August 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 Meadville 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 Chautauqua, 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 as-sembly, on the cool shore of beautiful Chau-

tauqua. happiness he has been able to confer on those of flowers. All was as joyous as imposing; Circulars giving full information, with both the highest stations this world these obsequies. It was the will of my have been able to confer on those of flowers. All was as joyous as imposing; Circulars giving full information, with prices of rooms, board, etc., may be obtained these obsequies. It was the will of my have determined by dropping a postal to L. F. Camp, Sec'y L. Circulars giving full information, with S. N. T., Jamestown, N. Y.

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

The Harbinger of Light, of Melbourne. Aus-ralia, 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 clairvoyence and giving the monetary proceeds to some charitable purpose."

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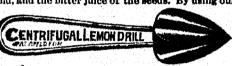
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