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Re-Incarnation, Perihelion and Astrology

COMMUNICATION FROM JUDGE E. S. HOLBROOK.

tor of the Religio-Phil

That subject of my last letter, THE SCIEN-TIFIC BASIS OF SPERITUALISM, 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.

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 consideration). But I suppose it is this: that a human being, having passed through this life once, or! indeed, many times, may return Again, become re-incarnated and pass through all the stages of the ordinary life sgain,—likely for the purposes of mental and spiritual growth, by still further sufferings and experiences. Of its origin among us I am also not well advised. If it is of purely spiritualistic origin, so mucif the more honor to Spiritualism, provided it is true,—and vice cersd. There was a doctrine akin to this among the ancients,

THE TRANSMIGRATION OF SOULS,

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 builing, 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. Trus some spirit controls have so, asserted,—but it would seem. If re-incarnation were a standing fact in the upper spheres, if ever and anon some made a point to go, and disappeared from their places and rejoined mortality for a life and returned that all spirits of THE TRANSMIGRATION OF SOULS,

ly any hope that they ever would be. The ancients maintained the doctrine of the transly any hope that they ever would be. The ancients maintained the doctrine of the transmigration of souls for purgatorial purposes, for sins and follies committed. Perhaps this re-incarnation fact (if it be a fact) is the same as that. And would not the folly of voluntarily choosing and taking a second mortal life be so great as to necessitate another mortal descent to explate the folly of that choice? and so on ad infinitin. Indeed, we stand in dauger; 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,

The next in order that I shall notice is

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

[I want to call attention here, Mr. Editor,
pearthetically to this, how warm and al-

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

ABOUT MR. COLVILLE'S LECTURE:

tion of the credulous and unsuspecting.]

ABOUT MR. COLVILLE'S LECTCRE.

Now to return to this revival of Astrology. I attended in Chicago Mr. Colville's lecture on (as it was announced) Astronomy and Astrology, prepared for a clean 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 a head. I walked home alone and sadiy in the darkness, and yet rejoiced for one thing, that I had not invited any of my unconverting friends to come and see the beauties of our scientific religion.

MES. RICHMOND AND THE PERIHELION.

MRS. RICHMOND AND THE PERIHELION

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 nears each other and at the same time nunsually 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

from others? I think not. As fortune would have it, on the very day of that discourse the Chicago Tribune announced that for the first time in a long period there was not a war upon the face of the earth! And as for other disturbances, either among the elements or men, the year 1886, so far, which should have been 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 exaited? 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 perhelion to draw them on: So far she has shown great ability to get up first-class entertainments without any special conjunction of planets, or their perhelion. Witness the French revolution; witness our late war of the febellion; and I think many more of like character could be named. I peed pat-remark that, as to mere rejectence, no established law of cause and effect. Without better proof than is obtained as to prophecies for that period, from 1850 to 1855, this pretended astrology must go to the ground again. Was the false and silly pretender resurrected from a sleep of some centuries for so poor a work as this?

as this?

CASTING THE HOROSCOPE.

There is another "house," or chapter, in this pretended astrology which is much in vogue: that which essays the prophecy of one's life, character, destiny, etc., by the day and place of birth. That is to say, the place and day of birth being stated to the astrologist, he can make outland the affects some learned calculations) by the position of the stars on that day, what will be the future of the individual. That is to say, again, that the fate of the individual is dependent upon, and projected and fixed by, the positions and relationships of the stars at that time. Upon this platform, wonderful to tell, the astrologist is reappearing to exercise his divine functions upon these interesting topics, and some of the Spiritualists rush to hear him with their little money in hand, and sometimes—too bad to tell—the communicating, spirits speak oracularly of what must take place by decree of fate according to their "ruling stars," and their "twelve houses" (Can anything so far-fetched as this obtain in reasoning? And yet there are those who inquire of this supposed "man of God." All we know of the stars is their movements, and these are regular and proceed with mathematical precision. Now can anything so 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."

'ASTROLOGY AND THE FUTURE.

"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 unserupulous who will not choke nor blush (and those who are ready to take money under false pretences are of this 'character) sometimes attempt an evasive retort: "Oh! but you know that no two are born exactly at the same time and place." But I reply, "Nevertheless you can't find out the difference, and what you can't find out cannot be a basis for other knowledge." For perspicuity I will repeat that the day of birth is the question, and if the wise asymologist seeks further detail ha will ordinarily get none; and the place of birth-is some ton or locality larger than one house. How preposterous the suggestion, to a scientist at least—I will enlarge and say to any man of sense, that the difference of a few rods or a few miles, or the difference of a few rods or a few miles, or the difference in time of a few lands in 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

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 moredie up again, "sadder but wiser" spirits.

anon some made a point to go, and disappear, and some made a point to go, and disappear, defrom their places and rejoined mortality for a life, and returned, that all spirits of fair, general information would know it. On the contrary it is generally denied by them. Let us have the proofs. The suggestion that it is a good thing, for thereby those who take on mortal life again will gain in knowledge, is of little avail and of less import to Spiritualists than to any other; for we have it that the spirits—the youngest children and all—grow in spirit-life and advance in knowledge, at least as fast as those who remain.

But I will not delay on this topic, On this consideration that I will now sate, we can afford to be very quiet and easy. I was at first aiarmed (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, it is more allowed the propher of the family of plaints come nearly astrologist. If we have the propher in the propher is the stand-point of actual now propher is the contrary and the elements, and so would continue through the clearest sky prophes as they revised in the clearest sky prophes as the preliments, and so would continue through the clearest sky prophes and so would continue through the clearest sky prophes as the result which there would be better times again!

Now. Mr. Editor. I will expose my jen. Interest with the stem and indused in the same and the elements, and so would continue through the clearest sky prophes as the star's made in the clearest sky prophes as the star's made in the clearest sky prophes as the star's made in the clearest sky prophes as the star's made in the clearest sky prophes as the star's made in the clearest sky prophes as the star's made in the clearest sky prophes as the star's made in the

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

"Oh, Tuesday is an unlucky day." Now I was, indeed, greatly surprised. I did not know before that Tuesday was my birthday, and without that knowledge I had learned in my boyhood, on a rough, poor New England

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 yonngest of nearly a dozen tow-headed and ungainly, to love Tuesday a little more than any day in the week, except Wedneeday, 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. 400. Thursday was ironing day, and the irons were hot, and clothes hung up clean, and no room for boys. Friday was hangman's day, and everybody despised it. I always knew that day was an unlucky day. Saturday was bake-day, and if I went near the house I had to bring wood or brush, and there was so much work to be done to get ready for Suday. 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 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,) "Giorify 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 tokeep me awake; Sunday-school, cracker for dinner; ditto afternoon, ditto home, ditto chores; religious instruction, "Whose 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 Teame to Hkw Tuesday the best as the most restful day. So as I found Tuesday, my birthday, pronounced against, I know ishowed incredulity. The conscientious astrologist observing this, passed to me his book of mysterious lore, and showed me tiwas truly so entered of record. And so, thereupon, I bowed and subsided, to let him go

fered with his divine light, or prophetic inspiration.)

So the prophet of the stars proceeded. He said, oracularly, that I had always been unleaky. (I am free to say, that we agreed now for the first time, and will my readers think as I pass, how large a percentage of the world think the same of themselves; and so how safe a thing it was for him to say); that I had, indeed great ability; was worthy of being sent to Congress, and holding high positions and acquiring a great deal of property—all of which 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 pamphlels that would set forth his propositions, and so bowed me out. On looking at those little pamphlets, the one was on the business side and stated that he would do the work for one hundred dollars pre-paid. The other was on the other subject containing half propositions and dark insinuations too base to be mentioned, and his fee for this also was the same amount pre-paid.

So I became so far informed, at least by one representation, what is this vanuted WHAT RAPHAEL ADVISED.

there was really something divine in it; at least from the spirit sphere, if from no 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."

nigher source. As long as the mere "Fortune Tellers" do the same, this would alone be a sufficient reason for abandoning it, so as "to avoid the appearance of evil."

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

Take a simpler form of an appeal to chance, and it will be plain enough. If you wish to be informed if you will take a certain journey, and you flip a copper, you would say that was no determination from any intelligent power. It is so with a pack of cards. If you begin with chance. There is no help to this conclusion. It is a mathematical certainty. Try it this way, on the determination of wishes. A and R 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 lifty cents or a dollar for the running of cards, is simply making a charitable donation to the dealer. Nevertheless, it is a way of doing things whereby the simple minded and children may be misled. They are falsely misled to suppose there is intelligence and power when all is blind chance, and according to my theme, this does not lead to, but diverts from, science, and se should be avoided.

Now then, on closing, if any one should ask me, if no t

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 I deny in toto. Let these powers be known: let the true gods be worshiped, and let reason and Spiritualism be justified of their children.

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

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

A Frightened Woman.

The Central Christian Advocate tells a story which ought to be a warning to girls bagainst the foolish habit of using cosmeties:

"A celebrated Parisian belie who had acquired the habit of whitewashing herself, so to speak from the soles of her feet to the posts of her hair with chemically prepared commeties, one day took a medicated bath. his fee for this also was the same amount pre-paid.

So I became so far informed, at least by one representation, what is this vannted 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 apward, 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—but it is not for me to repeat what report says, whether he found them maddism or no, nor whether he made confections for the benefit of himself that he abused, or of the world that he misled; so left that go.

ON THE USE OF CARDS.

There is another thing, Mr. Editor, largely akin to what I have been speaking of practiced among some Spiritualists at least, and so, if I would ever speak of it, now is the time. I mean the running of cards as a revealer of the unknown future, or as an aid to such supposed revelation. Perhaps this is too small to mention; perhaps those that deal and those that sit around do it only for pastime. But I have eften seem what seemed more than this, as if it was thought falle, only 7.130 are of American parentage. by buysician was sent for in aiarm and haste. On his arrival he langhed immoderately, and is 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 acld 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 belie was restored to her membership with the white race. Young ladies who are assistions of snowy complexions should remember this, and be careful what powders and cosmetics they use—if they use any at all.'

HYPNOTISM AS A HEALING AGENT.

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

IBy M. L. Holbrook, M. D., Editor of the Herald of

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 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 masatisfactory one. Literally, it means sleepism, and nothing more; and yet the phenomena which are 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 Chairdon, Rapyliaga, Greeks and Romans, the priests often effected cures and threw people into a deep sleep in the shades of the temples, and produced affects 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 occurred to them.

PERSONS WITH THE GIFT OF HEALING.

PRESONS 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 Valentino 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 distinguismed 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 mortalized as well as the same over the nervous systems of his patients. He firmly believed his gift was a divine one, and united it with religion.

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

MESMER, BRAID AND ESDAILE.

Mesmer was in 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 of electrical, and used to stroke his patients with a magnet to effect a cure. Later on in life he came across Gosner, the Romish priest, and-observed that he did not use magnets, but his hand to manipulate his patients, and he also discarded them, believing, instead, that the power lay in him-eff. Removing to Paris he excited profound interest, and though stigmatized as a charlatan by his medical profession, crowds ficeked to see him. He had his consulting rooms dimity lighted and hung with mirrers in order to produce a profound effect on the imagination. Soft musical strains now and then oroke the silence, and fragrant odors, were watted 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 selzed with pulpitation, and the effect, on the whole, can hardly have been anything but injurious. The Academy of Sciences pronounced Mesmer's theories faise, and his system fell into disrepute. Passing now by many disciples of Mesmer, who kept his name from oblivion, we come to Braid, Escalle and Elilotson.

Braid was a surgeon of England, and in 1841—a complete skeptic to the phenomena—undertook to investigate-and prove its faisity. 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-hypotism, or nerve stept, but for brevity's sake the prefix was dropp-d. Braid was, no doubt, the first to study the subject scientifica

ing the slightest discomfort. This was about 1846 or 7. Well do I remember hearing it talked about by my elders as marvelons, 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. Amsthetics were discovered at this time; they produced a condition in which begrations could be performed without pain. They were simple and more effective, and so hypototism fell into disuse by medical men. There was great rejoicing at this among the more conservative physicians. "Hurab, rejoice," wrote one physician in 'the North British Review, "mesmerism and its professors have ment with a heavy blow and great discouragement."

But as a stream of water on its way to the

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 hypnosism, under all sories of names, has, since 1850, rejected by the learned protections, it as a precarious axistence under many curious nome deplume, such as spirit healing, mind cure, prayer cure, magnetic treatment, stee, among unitatored, unscientific people,

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

Curative hypnotism claims two great powers: one, that of anesthetizing not so rapidly as ether, but more safely; the other of vitalings 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 hypno-

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 dangeronsly 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 whe 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 polson 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 agregate are very considerable. Nervous headaches and those caused by exhaustion we know yield most readily. The pains from sprains, burns, rheumatism and lembage may also often be cured or relieved. Noural-gia, chorea, hysteria, some forms of paralysis, perhaps epilepsy and chronic nervous exhaustion, with its long train of distressing and perplexing symptoms, will, I firmly believe, find a valuable remedy in hypnotism its ness 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 conditi

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 bypnotism 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 Fortinghtly 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, Duflagne hypnotized a man who was an inebriste, but soher at the time, and impressed upon his mind very strongly the idea that he coulk not use alcohol; that it was poisonous and very dangerous. After coming out of this state, the idea continued for many months, and he was a total abstainer, although exposed to temptations. Dr. Leib vanit tried the same experiment on many cases with success. He found that men under the influence of spirits could not be hypnotized, and that in some cases the impression made on the mind was very transient, in others it lasted a long time. He supposed that if the hypnotic impression of repulsion against alcohol could be repeated often it could be made permanent, and in this way made practical in very many cases. Prof. Beamis reperted 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, 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 contented the affairs of every day life."

"No doubt certain sensitive organizations under the liffuence of hypnotism, may be profoundly

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 hypnoticer threw her into the hypnotic cleep, 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.

physician, who had lain down to rest.

PROPER PERSONS TO HYPNOTIZE.

An important question new 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 cate can produce the healing effects. Why this is, we do not at present know. The firm, decided, but gentle character, whose nervous system is sound, seems to me to be best adapted to this work, though I have no doubt the power may be cultivated to a very considerable extent. The great difficulty at present is in obtaining reliable operators, who can act most favorably on the nervous system of the subject, and produce the most lasting effects.

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

Cleveland Secular Union.

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

GENERAL GRANT,

matters:

GENERAL GRANT,
in a message to congress uses this language:
"I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property of the United States which paid no tax, municipal or state, amounted to about \$53,000,000. 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 wast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here aliuded to, without tous timout and property 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,

tions 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

property of any church organization, to that extent you impose a tax upon the whole community."

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

WHAT HAS FAITH DONE to unfaith? Poisoned Socrates, the most

WHAT HAS FAITH DONE

haps still better informed upon these matters.

WHAT HAS FAITH DONE
to unfaith? Poisoned Socrates, the most eminent of philosophers; crucified Christ, the father of your faith; scraped the living flesh from the bones of the gifted Hypatia because Gyril, the bishop of Alexandria, held her to be an inidel; made war upon Mohammedanism for a thousand years because Mohammedanism denied the doctrine of the trinity. To believe, in only one God was infidelity. Faith said that Copernicus' Book. On the Revolutions of the Heavenly Bodies' was that faise Pythagorean doctrine utterly contrary to the holy scriptures. Gailleo said the world goes round the sun. On his knees, before the infulsition of Rome, he purged himself of his infidelity. In 1600 Glordono Bruno was burnt at the stake by order of the Roman inquisition. He was accused of infidelity. The special charge against him was that he had "taught the plurality of worlds, a doctrine repugnant to the whole tenor of the scriptures, and inimical savevaled religion, especially as regards the plan of salvation." Faith burned John Huss' and would have burned Martin Luther if its emissaries could have laid hands on him. In their times they were both great infidels in the opinion of those who claimed the patent on the God idea in government. John Calvin, imagining he has the patent, burns Michael Servetus. Calvin would have no infidels about him. Faith, in the person of Charles VI. of Spain, condemns three millions of 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 ildrary. The books were infidels in the eyes of the gr Cortes and Pizarro, when they destroyed respectively the happy nations of Mexico and Peru was San Jago—the cry of the faithful when charging sword in hand the infidel. Henry the Eighth claimed a patent on faith when he ordered fagots for Smithfield. Annie Askew was burnt for an infidel, because she said the bread of the ancrament was a symbol and not real flesh. Faith thought Annie ought to die for not having more sense, and she died. Noble woman! Grand Infidel. To-day she would be an Annie Besant. Faith drove the Puritans to Plymouth Rock and their faith buried old women alive for witches, and made it a sin for a man to kiss his wife on Sundays. Modern faith violates the constitution of the United States in taxing men to support churches, hurts the feelings of freethinkers in all public assemblies by compelling them to listen to the 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 publishes him accordingly to the great injury of his business and social standing. Verily, liberty has not yet fully come, nor windom.

pair. 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 heil have not been able to prevail against advancing thought—the doctrine of heil fire can hardly find an advecate 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 ohly 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 resisted and ordered to go on enduring. The scourge will be applied, but those who apply it will wish that they had taken a second thought before doing so. Some will be hurt, but the memory of the fathers will be vindicated, and those sanctimonions 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

MISCELLANEOUS JOTTINGS.

BY GEO. F. A. ILLIDGE.

RY 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 lota of mediumship, but his consummate cheek together with some knowledge of legerdemain, derived from J. W. Truesdell, and a dexterous use of the same enable him with the assistance of his wife to successfully dups 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 scon 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 lik cater. A letter of his written at 491 Sixth ave., New York City, under date of April 16th, 1834, and addressed to an avowed opponent of Spiritualism fell into my hands, under circumstances unnecessary to mention, and from it I made the following excerpts which I feel warranted in making public. I give them verbatim et literatim:

**** DEAR — Suppose you are waking plenty of money out of your Book well I hope you are they speak of you very Highly here there follows an obscene sentence] Spiritualists Hate you nevertheless the Book is slowly Doing its Deadly work one by one I see them fall never to rise again. I saw Mr. Wyburn here he says he Just left Syracuse, and you and Cheesebrough are waiting for me to come and take the \$500 sorry to say the ODDS are to great against me (will see you later)****

I think something about agoing to Lake pleasant this Summer But if you are agoing also I will go the other way ***** I think something about agoing to Lake pleasant this Summer But if you are agoing also I will go the ot

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 conservative Spiritualists.

THE SCORPIONS OF SPIRITUALISM

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

"Not in lonely cells.

"Not in localy cells.

"Not in localy cells.

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

desire to INVESTIGATE ITS PHENOMENA

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

vincing proofs of intercommunication between the two worlds.

A great many investigators of the orthodox and materialistic type, however, refuse to attitute the manifestations to the source from whence they emanate, realizing, no doubt, that should they do so the erroneous creeds and ideas to which their faith is pinned would be ruthlessly relegated to the realm of glomy. 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 ecrebration, "hypnolism," "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 offers:

"We met a lady here (Detroit) a few weeks

vestigating Spiritualism as opposition fers:

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

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 heil have not been able to prevail against advancing thought—the doctrine of heil fire can hardly find an advecate 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 ohly 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 resisted and ordered to go on enduring. The scourage will be applied, but those who apply it will wish that they had taken a second thought before doing so. Some will be hurt, but the memory of the fathers will be vindicated, and those sanctimonions 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 impundence.

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 peripient 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 BELDING.

by W. A. Hovey, and post up on the subject. Many a long winter's evening could be profitably passed with parior experiments, and from mind-reading the subject of Spiritualism could be taken up and advantageously pursued. In the language of the late Dr. Bosh I can say:—"I know that the conception of my own mind has been reproduced in ajother 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 MIND-READING OR THOUGHT-TRANSFERRENCE

cidence 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 fity-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 codfined 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 suddedly and
expired from heart disease. They were burried on the following Sunday from their respective homes between the hours of one and
two. Here is something rather remarkable
and somewhat out of the course of the ordinary incidents of life. Three great and warm
friends, each fifty five years of age, two dying on
the same day, the other the morning following and all buried on the same day. The
most remarkable feature of the case is their
expiring within a few hours of each other.
Can it be that the spirit of Manley, who was
the first to pass over, willed the transition
of the others who were unconscious perciplents? Here is a metaphysical nut for some
one to crack.

New Haven, Ct. TRANSITION OF THREE WARM FRIENDS

The Social Position as It Is.

NO. 3.

BY CHARLES DAWBARN.

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 landiord 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, slarge 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 ayear. 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 percent upon his savings, whilst the seage-work-inpon his.

These figures represent facts, not of the savage's "push and pull" force that means use a avaration is wear.

ing toiler pays over seventy three per cent. upon his.

These figures represent facts, not of the savage's "pash 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 tenyears large enough to upture 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 tonditions, outwrought by the mighty unseen force we call "human nature."

We can well understand the manhood that resists lyranny 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 beatstaf freemat, and never a true son of liberty. But when that rebel has freedom of

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

We have had lamentable proof that as a nation we are in danger; that a force potent enough to destroy liberty is to day hurrying us to a destruction of our loved republic; but the tead 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 striat 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 unguessed a couple of hundred years agone. Grain and coal: the glistening mineral; and vast forcets 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 head them in her hand for the Aztec, the Tatice 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 downtrodden, and the ambitious heard and answered the call, till the inflow of home-seekers has become a westward guil 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 freedom from debt that he

Woman and the Mousehold.

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

Oh! heaven is nearer than mortals think
When they look with a trembling dread
At the mist 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 biles;
The welcome will sound in the heavenly world,
Ere the farewell is hushed in this.

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

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

Then very near eeem 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 sliver cord is loosed,
When the veil is rent away,
Not long and durk shall the passage be
To the realms of endless day.
—Anon.

To the realms of endless day. —Anon.

The tricycle has become a favorite pastime among women in some portions of the country. At a recent contest in Boston, there were a number of competitors from this side of the house. A spectator stated that "there is at wast 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 purposes by for an annex to the machine that his parents ride."

rents 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-fire women own and direct farms, eighteen manage stock farms, five own green houses, glately manage market gardens, thirteen serve as county school superintendenis, thirty-seven manage intermediate institutions of learning, one hundred and twenty-five are physicians, forty-nine are registered pharmacists, dive attorneys-at-lew, ten ministers, three dentists, one hundred and ten professional nurses, and one civil engineer.

The Philadelphis Record, taking up the sub-

elonal 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 marchant. She was pointed out as a great-example. There was also one woman preacher, and one woman physician, who had been instructed privately, and who for years practised without a diploma. There are now nearly or quite three thousand woman physicians in this country. 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 elimbed into the pulpit, and about half as many are supposed to be versed in the intricactee of the law.

about haif as many are supposed to be versed to the law.

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

lines they have fairly and honorably earned their straps.

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

The ceremonial presentation and acceptance of Anne Whitney's statue of Harriet Martineau to Wellesley College, which lately took place, has revived historical interest in this work of art. It was originally made by Miss Whitney at the order of Mrs. Maria Weston Chapman, the blographer of the noble English woman, assisted by a few of Mrs. Chapman's friends. The latter person was famous as an auti-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 consulting with friends of both parties, concluded to offer the work to Welleshy 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

SOME WOMEN'S LIVES.

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

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

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.

cleties. Commonly, too, in going to church, the men ride and carry the children, while the women walk.

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

Truiv, half the world knows not how the

the wished for game; a necessary looked upon."
Truly, ball the world knows not how the other half live.
Another article,

in the editor's study, deals with this subject. It is well known that this great German master was totally and continually unscruptions where women were converned. In a book of lectures delivered at the Concard 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 a man's '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 filly 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 mapy monsters of passion, of self-indulgence, of heartlessness, whom we still more or less openly adore for their 'genius,' and shall account no man worshipful whom we do not know to be good...Alike at/once good and great will no longer strike us as something so anomalous that we shall be tempted to question either its goodness or its greatness."

The Sabbath Question.

The Sabbath Question.

The clergy in our city are zealous, honest men, who have devoted the major part of their lives to studying theology and confirming themselves in the tenets of their faith. In their boyhood they were not confined to a close shop six days in the week and know nothing of the sweat and toil incident thereto. They walk and ride on secular days in the open air and look upon the beautiful things God has provided in nature without let or hindrance. . . . We favor the running of steamboats and cars on the Sabbath because the people want them. We do not use them often, but when we do it is no one's business but ours. We must pardon much for the spirit of liberty in this blessed land, and guard with jealousy any attempt to abridge it. The people were never so much attached to true religion as now. There, is more tender regard for each other's rights in one hour to-day than in the 305 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 deeprived of all such blessings through church influence. We advise our clerical friends to let other people's comfort alone. We attend church every Sabbath, and wish our readers would do the, same. It is a great benefit to them to hear things new and old out of God's holy word; but pure air, and the smell of trees, flowers, and grass, are as essential to comfort as mental food.—Portland (Me.) Express.

An Ohlo Fire Eater.

An Ohio Fire-Eater.

Frank Moore, a blacksmith of Barnesville, O., is the owner of an English buil terrier dog that is really a wonder. The pup is now ten months old, and from early puppyhood has been reared by the side of the forge. When six months old he tread on a hot piece of iron in the shop and burned his foot. This so angered the pup that he at once seized the piece of iron in his mouth and began to chew it viciously. This was the beginning of his salamander antice, 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.

' Camp Meeting . Association.

Thirteenth Annual Convocation

At Lake Pleasant, Montague, Mass.

In the Hoosac Tunnel Route midway between Boston and Tro July 31st to September 1st. Inclusive.

		Spea	kers.	
Sunday,	AUGUST 18	4	HON, A. H. DAILET,	Brooklyn, N.Y.
************			MRS. SARA" A BYRNES,	Boston, Mass
Tuesday,	. " Bd.	*	MIL. WALTER MOWELL,	Philadelphia Pa
Wednesday,	" 4th		MRS. SARAH A. BYRNES,	Boston, Mass.
Thursday,			ME WALTER HOWELL,	Philadelphia, Pa
Friday	" 6th		MRS. FANNIE DAVIS SMITH.	A Brauden, St.
Saturday			PROP. J. R. BUCHANAN.	Bostop Mass.
Sunday			DE DEAN CLARKE.	Cimeton, Mans
	" 8th,		MRS FANNIE DAVIS SMITH	Hrandon, Vt.
Tuesday,	" 10th,		DR. DRAN CLARKE	Clinton, Mass.
Wednesday,			"RS. N. J. T. BRIGHAM,	Elm Grove, Mass.
Thursday	" Tyth		MRS JULIETTE YEAV.	Leominster, Mass.
Friday	18th.		HON. A. H. DAILET.	Brooklyn, N. Y.
Saturday	" 14th,		MISS AM. BESCHER.	Newtouville, Mass.
Sunday	" 15th;		ME. CHARLES DAWNERN.	New York, N. Y.
			MR.J. CLAGG WRIGHT.	Philisdelpuia, Pa.
Tuesday	17th,	**************	MR. CHARLES DAWBARN.	New York, N. Y.
Wednesday	" 18th	*****************	Mas. EMMAS PAUL	Morrisville, Vr.
Thursday	" 19th,	*************	MRS. ENMA S. PAUL.	Philisdelphia, Pa
Friday	" 20th,		MRS. EMMA S. PAUL.	Morrisvine, Vt.
Saturday	- 21st,		wa J. J Monsk.	England.
Sanday			MRS. AMANDA A. SPENCE.	New York, N. Y.
		*************	Ma. J. J. Monse,	England,
Tuesday	" 24th.	· · · · · · · · · · · · · · · · · · ·	Mrs, AMANDA A. SPENCE,	New York, N. Y.
Wednesday	. 25th.	*************	MR. ALBERT E. TISDALE.	Norwich, Conn
Thursday	" 26th,		MR. J. PRANE BALTER,	Chelses, Mass.
Friday	- 27th,		MR. LTHAN C. Howz.	Fredonia, N. Y.
Saturday	28th,		MR. ALMENT E. CISDALE.	Norwich, Conn.
Sunday	" 29th,		MB. LYMAN C. HOWE,	Fredonta, N. Y.
*		*************	MB J. FRANK BAXTER,	Cheises, Mass.
The second second second	TOTTE	T TO ME	TO ACTOMINATE OF	

MR. J. PRANK BAXTER ... Who has created great interest in that city it and MR. JOHN SLATER, of Brooking, N. V. who has created great interest in that city it and MR. JOHN SLATER, of Brooking, N. V. who has created great interest in that city it and the city of the city

Music. Camp Meetings mean to austrin their reputation for furnishing the best o sensing for the 18th time the Frichburg Military Band of 24 pieces and 74 pieces and 18 the 18th time the Frichburg Military Band of 24 pieces and 18th time the Fridher.

at the Partillon.

That the Managers of the Lake Pleasan music it is only necessary to say that they is the Rossell Orchestra of 16 men. Concerts to 7:30. The orchestra will gist for the dea Good singers will be secured for the lect Frank thatter will also assist in the vocal on

The Hotel rement of H. L. Barnard of Gr

Under the management of H. L. Rarmard of Greenfeld, will be open for guests July 186.

Chean Excursion Rates from the West to Lake Pleasant Camp Meeting.

Artangement have been made with the Geotral Traifs Association for greatly reduced rates to parties west of Buffalo, as will be seen by the following letter from the Geotral Traifs Association for greatly reduced rates to parties west of Buffalo, as will be seen by the following letter from the Geotral Traifs Association on the State of Geotral Traifs Association on the Geotral Traifs Association on the Geotral Traifs Association on the State of Geotral Traifs Association on the State of the Chicago & Alton R. R. between Unicago and St. Louis, on the east by Turonto, Buffalo, Salamance Pillarga, Wheeling and Parterbourgh, and on the south by the Ohle Ever, but including the cities of Louisvicie and Leriague to the Chicago & Alton R. R. between Unicago and St. Louis, on the east by Turonto, Buffalo, Salamance Pillarga, Wheeling and Parterbourgh, and on the south by the Ohle Ever, but including the Chicago & Alton R. B. between Unicago and St. Louis, on the east by Turonto, Buffalo, Salamance Pillarga, Wheeling and Parterbourgh, and on the south by the Ohle Ever, but including the Chicago & Alton R. B. between Unicago and St. Louis, on the east by Turonto, Buffalo, Salamance Pillarga, and the Chicago and the Chicago & Alton R. B. Buffalo, and the Chicago & Alton R. Buffalo, and the Chicago & Alton R. B. Buffalo, and the Chicago & Alton R. Buffalo, and the Chicago & Alton R. B. Buffalo, and the Chicago

July Magazines Received Late.

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

THE SOUTHERM PROGRESS. (Leesburg, Fia.)
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., Pire Ins. Do, 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 it they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

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C. A. Arnold, Arnold, Meghad scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

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al, containing matter for special attention, the 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 evapgelical clergy 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 convincing power. The liberal denominations do not grow because they lack earnest convictions, and fail to affirm this and other vital truths; with a positive power which can only come from deep and heart-felt faith. They must affirm the ideas of Delty and immortality with triumphant and victorious strength, and verify their affirmations by such reasonable evidence as our age demands, and by such appeal to the "spirit in a man which 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 spir-itual 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 on 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 be-tween 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 varms and purifies yet does not con which only come when great truths of the spirit are spoken.

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

frym which we extract as follows:

"Bull does life uiterly periab? The child-life of the
world—lis lifest? Who knows the mystery of that infinite life that is above and around this life, and in
the midst of whose indinite expanse this life, which
we call so firm and real, is but an influtitesimal point.
Who can tell its ecope? Who knows the vast import
of that infinite life which is probably nourished by
the perpetual destruction and perishing of the lifethat now is? the perishing, the cessation of life here
which we think so strong and sturdy, so firmly classed 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 tarryline a brist hour longer; but mybels, the fifteet.

mystery of death, and the man of a hundred years also fades away with the same mystery, after tarrying a brief hour longer; but which is the fitnest to survive? What modal shall decide what is fittest to survive? What modal shall decide what is fittest to survive? What modal shall decide what is fittest to survive? What modal shall decide what is fittest to survive? What modal shall decide what is fittest to survive? What modal shall decide what is fittest to survive? What modal is supported in the property of all its income to the sabele of half a contury is not life frail? We cannot lodge. But we can hope and believe largely for all its income to the control of the survive shall be thought by 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 condition is best which sees life enlarged to its which exceeds the intensified and smale full and commanding, and death reduced to the least finits, 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 explained. Nothing is so cresible as life. If needs no advocate. Its own sayriad forms are ever proclaiming its reason for being, while the closed lips of death ratuse to pair with their secret, and to all the lying bey are the most ingredible—needing to be explained. Death the sphint whose riddle, needs to be guessed.

"But while we wait the breaking of this mystery in whatever sphere it may be solved, we take note

be guess.
But while
terer sp

of life till this latest day—the living God who is as

infinite life, which is probably nour ished by the perpetual perishing and destruc-tion of the life that now is," and "the closed lips of death," which "refuse to part with their elegant" is what the preacher had to say their secret," is what this preacher had to say and he has only the suggestion that "can hope and believe largely "-a hop ing against hope amidst the misty chill of his other words. Contrast this halting and doubting hope of the liberal preacher wi the words of Victor Hugo, the Spiritualist: with

"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 the soft breath of the south wind in May, with the white bloom of spring prophetic of sum mer 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 who have some share of that courag of conviction and expression which is fortu nately gaining ground in our day, and the discussions have sometimes been of markey breadth and value, with a tinge of mutual admiration, as witnessed by some 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 experience 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 became fully convinced of the re of spirit intercourse by facts develope through the mediumship of Baron Gulden stubbe, a highly cultivated and sincere man I. H. Fichte left a pamphlet full of earnest ness as well as of marked ability, in which he holds Spiritualism as the ratification of the bolief in immortality by the proofs of c experience. He exclaims : psyc should keep stience," and anticipates the 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 o these ascended sages concerning an immor-tal self, it would be eminently fit and fair to consider the views and experiences of a goodly company of men and women, proficien in courtesy, large in thought, clear in judg ment and tipe in spiritual culture, who are still on earth, and could meet at Concor 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 inauition.

. A Strange Bellef.

nati, that a party of thirty or forty people of them prominent and above the aver age 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 worstlip them both. Mrs. Martin has exerted some influence that has put them completely in her power, and they are fanatics on the subject. One of the wom an'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 reported with saw him he said: "I have seen God face to face in the last half hour." A young man mamed Cook, orks 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 seclide 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 mor ey. All they need is spiritual 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

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

to their senses.

A Carl 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 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 conscious-ness, and told those around her that she would tie for an hour exactly, and at the expiration of that time to chafe 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 ap-parent, the pulse failing to beat and her body was cold. Her physicians during the hour applied all available remedies to restore her and at sixty-two minutes exactly from the time she swooned away she astonishe opening her eyes and jumping nimbly from

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 dled during the hour the girl was apparently dead, and no one had had any communica-tion from that family.

At appointed times, evening , she has con-tinued her exhortations, telling beforehand at what hour God would be with her. Minis-ters from all over the country are flocking to see her, and her discourses move her audi-euces 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 Bi-ble teachings strikes her hearers with wonder. She is unusually small for her age weighing but forty-one pounds. She has al-ways been of a reticent disposition, but with-in 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.

A terrific indictment of the American Socie ty for Psychical Research appears on this page. The Journal's columns are at the service of the Seciety to answer the charges. We are glad to bear testimony to the frank and cordial attitude of some members of the Society's committee on phenomena, and to est and persistent efforts in the task assigned them; a task beset by peculiar diffi-culties both in its prosecution and in presentation of reports to the body to whom the com mittee is responsible. The Society unfortu-nately, 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 seensible 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 adjeu to its mortal form used 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 gentle speech will ever be fresh in the minds of these friends. May the unspeakable agonies of a crushed heart and all the physiof her remembrance, to the end that she may 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, ig-norance and hereditary idiosyncrasics, which have beset the path of the reformer ever since walked th

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

Andrews, the Georgian who last year walked from Atlanta to Bo ston, 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 milier is obliged to pay thirty-two separate taxes on his wheat in getting it from the field to the market.

GENERAL ITEMS.

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

Judge E. S. Holbrook has started eastward -going first to Washington, D. C., then to Roston 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. Jen kin 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

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 wat ery grave, and now reaches this office bear ing 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 philo sophical 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 aus-pices 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 Sun-day school is gaining in numbers and inter-

The Medium and Daybreak, of London says: "A vast amount of unreliable and ex aggerated talk is too frequently the product of self-advertised 'inspiration.' A new clique of adventurers, called 'metaphysicians,' ha sprung up in Boston, and other places in merica; 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 have been considerably psychologized by this sort of thing, as he has been by the Pap sts 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 flake lecture engagements for the coming fall and winter, and may be addressed at his home Newfield, New Jersey. In a letter to the ed-itor, dated the 15th, Mr. Wright says: "Your speech before the New York Conference did me speech before the New York Conference did me good. I have been thinking for some time seriously, of withdrawing from the Cause as a public worker. But as you are in for help-ing to improve the status of Spiritualism, I am with you with all my heart."

The Springfield, Mass., Union says: "The Lower House of the Legislature unanimously lecides that if a man buys a piece of proper ty 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 disbellef in God instead of lying

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 man-hood, 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 cer-tainly seem in the full whirl of the commercial era. May the Lord basten the spiritual millennium!—J. B. Soutter.

The editor of The Intelligences of Scranton. Pa., on being requested to "Stop your fooling with evil spirits," replies as foll We desire to say that we have been investigating this phenomenon for several years, and we have conversed with hundreds of spir-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 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 atoned for on the other side. When I have heard the question saked 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.'" when you come over here.'

Women are employed as guards at the cro ings of Prussian State rall ways. They are pa twelve to nineteen cents per day.

For the Religio-Phile 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 loye of truth is for its own sake, and we are no respectors 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 knowl-

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

gation. 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 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. Bpt 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 moites 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 your selves much wiser than others are, while we observe in your operations in trace of that humility which is the touchstone of wisdom. We question that your learned body, as an organization, either expects or decires 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 learned to doy, gentlemen, had but a sperk of the divine fire been kindled in your souls, you had not then published those purilities of yours which are beyond the possibility of pojoration.

tion.

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 oxiensible 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 opon 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 odd other public upon the following several specific counts against your learned and honorable body, as an organization and without reference to individuals except as hereinafter named.

Preferring the general charge that you are

named.

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

1. That you know nothing of psychic sci-

ence.

2. That you do not know how to conduct psychic research.

3. That you do not know what it is that you are in search of.

4. That you would not know a psychic result to be such if you reached it.

5. That you do not know how to judge the evidence upon which psychic phenomena reat.

That you do not know of anything real-

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 Paychical Research." We say to you, gentlemen, that being what you are, your very name is an insult to psychic science, and would be, were it known, a just cause of offense to hundreds of thou-ands 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

of public opinion, and your first real lesson in psychic science will have been learned when psychic research into your own souls shows you what it is to be made a laughing-stock.

We doubt that you are of such heroic stuff, that you court martyrdom as the price of any spiritual enlightenment you might acquire by personal experiences of the above description. We mistake the scientific temper entirely if it would not decline with thanks the spiritual wisdom of Jesus or of Gantauma, 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 rid ulous which can only be experienced by those who make themselves objects of ridicule.

That you know nothing of psychic science

selves objects of ridicale.

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 psychiats, more or less prominently identified with Spiritualism, and well versed in its phenomena. But it is that these gentlemen are almost necessarily silent in your midst

*Bee Proceedings A. S. P. R., No. 1, pp. 13, 18, 15-

They are not your recognized leaders. You do not look to them for advice and counsed and instruction. You are not where you ought the wisdom you so not look to the yoke of instruction from even the state of the your own number. When, in the possible future, you shall have painfully tolled through the alphabet of psychic science, and become able to spell its early words, the means of whom we speak will converse with you in the terms of psychic science, but not the your own the property 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 psychiats from your solidity for psychical research. With the exceptions above noted you have jealously excluded psychiats from your solidity for psychical research. With the exceptions above noted you have your? When you meet, is there one of your number who has even seen even a ghost? Or if there be one who has held intercourse with a disembodied spirit, is ho one who is ready and willing to so state to you? Will he write a paragraph for your Proceedings describing a 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-rapping and table-turnings? Is there one who has witnessed leviation? Has any phenomenon of dematerialization ever come under your observation? Have you ever practiced memerical and intercourse with your your bely our ever practiced memerical and intercourse with your your bely our ever practice discussion. The process of the satral double of a living person? Have you ever hear a spirit voice? Have you dever been subjected to crumate of a subject of your experimentations in psychics' How many aprilaulistic scances have you attended in the aggregate, do you think? Can you ever precise to discuss the your prevention of the presence of the astral double of a living person? Have you ever hear a sp

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 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—yee, your most respected selves, dear sirs, who have been caught napping, and have not ridiculous figure of hopeless anachronism.

The ulmost that you can hope to do, gentlemen, is to catch up with the times. Until you do so, we pray you spare us the spectacle of your antique psychic furniture. Do not parade it in-public. Keep it in the privacy of your own homes. Keep it for your own uses. It suits you, apparently; and certainly no more harmless diversion than a pack of cards and a dice-thrower combined with a suite of the suite of the suite of the member of the family, but his how more and also one of the Morse's controls known as the Strolling Player, making some of his happies to many of our less we Sullivan, Eager W. Sullivan, Eager W. Sullivan, Edgar W. Sulliva

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.

or of the Religio-Philosophical Jo

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 Egeston brought good delegations to the grove; also the Mideboro band, twenty-six pieces, Carter, leader. At 9. A. M. the full camp was astir. As the band began the morning concern, all seemed to catch the inspiration, and tursed their feet toward the auditorium, there is enjoy an hour of its sweet harmonies.

OPENING SESSION.

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 'tie of thee, Sweet land of liberty, Of thee I sing.

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

and under control announced to be: "Temples for God, and Homes for Man."

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

AFTERNOON SESSION.

particular.

AFTERNOON SESSION.

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

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

Miss Hagan took as the subject of her remarks:

marks:
"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 audiene.

their own Doomers" and "Homward Bound."
Both subjects were beautifully poemized, and were heartily applauded by the audiene.
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.

At the close of the afternoon exercises, President Crockett requested all interested in the Children's Lyceum work, to report to the Temple, as the Lyceum would meet at 4 P. M. The spaclous rogm was soon filled to repletion, and Canductor. 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, Rectations, Singing and Readings by the children. Special remarks were made by J. J. Morse, and a poem was given by Miss Jennie B. Hagan. The Lyceum closed with the Target March.

The above is, in brief, the main features of the first day's work at Onset Camp-meeting for the season of 1886.

Tuesday, J. J. Morse was the regular speaker at 10:30 o'clock A. M., taking for his subject, "Shall we live for this world or the next?" I did not have the pleasure of listening to his remarks, but I am told that it was a noble effort, and gave the very best of satisfaction. The conference meetings are always fully attended and a general interchange and full expression of thought is included 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 gabat 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. Callia French, St. Louis. Mo.

EHRIPDAY GREETING.

The friends of Mrs. W. W. Currier, or as

Mrs. John Lumsden, and Mrs. Callia French, St. Louis, Mo. BRITHDAY 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 thair 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 mention 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. Sullyan, Edger W. Emerson. Mrs. Carrie E. Twing, and also one of Mr. Morse's controls known as the Strolling Player, making some of his Aponlesi polity to many of

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 pro-nounced for endurance by those who can escape it. Every day the JOURNAL office is visby 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 the lakes and dells of Wisconsin and Northern Michigan, or for Lake Minnetonka and the many attractive points in Minnesota and Dakota. "To what place shall we go?" "Which is the better route? How is the hunting and fishing?" " What do you know of the medical virtues of this or that spring?" These and several thousand more questions such as every traveler can ask, are thrown at the Journal's floor-walker. In addition to this draft upon the capi-tal of the Journal's representative detailed for such work, many letters of inquiry of a imilar nature are received.

Then there is the large number of western people who want to visit New England and sea shore, and a very few Chicago folks who seek to get away from business or are looking for the fresh inspiration of alterna tion 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 informa-tion. 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 Peak, the blood-curding trip over Marshall Pass, the sheel suggesting deserts of Arize-na in the west, or the wild forests of Northern Wisconein and Michigan, where the accommodating bear, the gentle deer, the graceful grayling, the brilliant trout, the gamey bass and the sweet flavored partridge plead in concert to be preyed upon. Indeed, when in good form he is equally entertaining in his description of Minnetonka with her two hundred miles of indented shore line, hundreds of sailing craft and splendid hotels; of the many curious, strange, interesting and health giving resorts in Dakota, even away into the Black Hills and Yellowstone Park,

and the far Northwest. Unfortunately for the Journal, this man is on a strike. He declines longer to talk or write on these matters. Hence the JOURNAL invites its readers and correspondents to ap-ply to the railroad people for the missionary tracts which so eloquently, feelingly and con-vincingly 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 dis-tant 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 Sum-mer-Land," issued by Mr. R. S. Hair, of Chicago, General Passenger Agent of that gigantic system, known as the Chicago and North-western Railway. This pamphlet has beau-ticulty colored and entirely accurate maps, and is illustrated with numerous engrav ings of fine workmans minated with colored cover is illu Best of all, the letter-press, gives full infor-mation 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," int 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 en-gravings 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. enger Agen 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

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebted ness and remit for a year in advance. Readers having friends whom they would

like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this off 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. Sign Headache.—Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilia has completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilia is worth its weight in gold." Reader, if you are a sufferer with sick headache, give Hood's Sarsaparilia a trial. It will do you positive good. Made by C. I. Hood & Co., Lowell, Mass. Sold by all druggists, 109 Doses One Dollar.

one bonar.

"The Popular Science Monthly" for August will open with a richly illustrated article of great economic value entitled "Woods and their Destructive Pungl." The author, Mr. P. H. Dudler, 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 levestigations put quite a different aspect from the generally accepted one on the process of decay, and promise to be of vast industrial importance in their practical application.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. For Wasting Diseases of Children,

Where the digestive powers are feeble.and the ordi-nary 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. T ke,no other.

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

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

The Religio-Philosophical Journal

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

gewinealers in San Francisco, Cal.: Cooper, 746 Market Street, and 3 Eddy St. 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 Wash-ington Streets. Carll, 6 Hayes Street. And at the Spiritual Meetings.

At Washington D. C., by S. M. Baidwin, 207 41/2 St., near corner Pa. Ave.

Electricity is now applied to the bleaching of cot-on and fabrics.

olenn's Sulphur Soup heals and beautifies, 250 GermanCors Remover killsCors, Bonions, 250 Hill's Hair and Whicker Dye-Riack & Brown, 250 Pike's Touthache Drope cure in 1 Minute, 250.

Business Motices.

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

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 Farette Streets, Syracuse, New York.

ENGLISH AGENCIES

Religio-Philosophical Journal.

in S. Farmer, office of Light 16 Craven St., Charing Cross, adon, W. C., Eog. Subscriptions received. Specimen copies a sed at three pence. All American Spiritual books sup

B. A. Kerner, Progressive Literature Agency, established State of the Company of the Company of the Company of the OURNAL during the absence of J. 10 Philipsophilical House and supence per year, post free; single copies, two search slid penny rach, or post free three pence, such

An immigrant who arrived in Los Angeles, Cal, the other day, made the trip from Kansas in a wagon, accompanied by his wife and fire 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 nay, with the money.

California farmers are raising forces for their peits. The mean depth of Lake Michigan is 690 feet.

Spiritual Meetings in New York.

The Ladits Aid Society meets every Wednesday afterno at three b'clock at 128 West 48rd Street, New York. The People's Spiritus! Meeting of New York City, has re-noved to Spencer Hall, 114 W. 14th St. Services every Sun-ay at 2:86 and 7:45 r. M. No vacation for hot weather. FRANK W. JONES, Condition.

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

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

During the remainder of July and August we shall offer Plush Closks 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. while much called in New England. Less than a from the world-renowned Frodie or Great Stone fore points of interest in this locality than in any cition of New Hampahre. Send for circular TAFF & GREENLEAF, Proprietors.

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Cape May, N. J. Beautifully located, within 50 feet of the ocean. Strictly first-class in all its appointments. Fire es-cape and perfect drainage Files ed cistern water for drink-ing purposes. Beduced terms for May June, September. F. H. HILDERTH, Proprietor.

THE "OAKWOOD," GREEN LAKE WIS, OPENS FOR Summer greaththe 15th of Maj, with ritedsive Emperor meets. Apply for dirulars, with prices, to DAVID GREEN WAY, proprietor Dattord, Wis.

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MISS PEEBLES' and MISS THOMPSON'S ENGLISH, FRENCH AND GERMAN BOARDING AND DAY SCHOOL FOR GIRLS

BOARDING AND DAY SCHOOL FOR GIELDS
WILL FORD MORTAY, COLDER A 1886.
BY STORY OF STREET STREET, SEW YORK
BY STREET, SEW STREET,

Cayuga Lake Military Academy.

Mal W. A. FLINT, Prin BRYN MAWR COLLEGE, BRYN MAWR, PA

LAKE PLEASANT VISITORS AND

CAMPERS ATTENTION! best Way to Reach Lake Fleasant from Buffalo and the West, and from Punits between Buffalo and Albany, is by the

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THE WEST SHORE RAILWAY IS THE ONLY ROAD RUN NING THROUGH CARS FROM PUFFALO TO LAKE PLEASANT CAMP.

cursion Rates from all Points on this Line Refer seal Agent or Lake Pleasant O-mp-Meeting Oir . See Camp Advertisement in another Column of

Train Schedule.

n learing licitians of Acts an , reaches Lake Pichang, 50 p m; Train leaving licitians 4, 445 p m., reaches Pichang, 50 p m; Train leaving licitians 4, 450 p m., reaches Pichanna t Acts 6, 2 m., Train leaving Buffalo at 9:10 p.m., reaches Lake Pichang at 12 mom.

• "West Richers Housie "Inn a manager object to be any in the world, and does not propose fromeio-passed by any in the world, and does not propose fromeio-passed by any in the world, and does not propose to make the minerary in the world. The does not propose to the contract of the passed by the p

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The PARAGON HAIR PIN HER POSITIVELY NON-SLIPPING.

1886.

THE Spiritualists

WESTERN NEW YORK. NORTHERN MENNSYLVANIA, AND EASTERN OHIO,

- WILL BOLD THEIR

SEVENTH ANNUAL CAMP MEETING

Camp Grounds

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

Speakers' List. July 81—G. H. Brooks, of Wis., Q. P. Kellogg les Jennie B. Hagat, Mass ugust 1—G. H. Brooks, Q. P. Kellogg and Jennie

one, many 2.—Conference.
May August 2.—Conference.
May August 3.—J. Frank Briter of Mass.
One-day August 4.—enols B. Hagan.
Dreday August 5.—J. Frank Baster.
Angust 5.—J. Frank Baster.
Angust 7.—J. Frank Baster and Mrs. H. S. Lake,

day, August 8—J. Frânk Baxter, and Mrs. H. S. Lake. day August 11—Conference. day, August 10—Walter Howell, of England. Tuesday, August 16—Water Howell, of England. Wednesday, August 11—Mrs. H. S. Lake. Thurnday, August 12—Water Howell. Friday, August 18—Mrs. H. S. Lake. Saturday, August 14—J. J. Morse, of London, Englater Howell.

r Howell.
day, August 15-J. J. Morse, and Lyman C. Howe of
95 N V.
visy, August 16-Conference.

ost 16—Conference. mar 17—J.J. Morse. naturat 18—Mrs. Neilie J. T. Brigham. gust 19—Mrs. Neilie J. T. Brigham. st 20—48. S. McCormics, of Franklin, Pa. gust 21—Lyman C. Hose, and Mrs. Clara

A. B. French, of Clyde, Ohio, and Mr. Conference

A. B. French.

Mrs. S. E. Ble

A. B. French.

A. B. French.

Fr. S. E. Histop.

A. B. French and Mrs. R. S. Lillie.

Mirs. R. S. Lillie, and A. B. French.

Home Sweet Home.

Home Sweet Home.

Home Sweet Home.

People's Camp Meeting CASSADAGA LAKE.

Union COLLEGE OF LAW

A VALUABLE BOOK.

A PHYSICIAN'S SERMON TO YOUNG MEN.

ed a valuable work. Price, pumphlet form For sale, wholesale and retail, by the Extrato-Paracourst-cal Prediction Hotes, Chicago,

CHRISTIANITY AND MATERIALISM.

by R. P. EDGS

This year plate of forty-three p-heavy flates paper—calcoding in presented to the lectures. The represented by the GM self-part office tooks, south severe part is differ greetly from our blacked section preferables, we believe hi-lated to do much good, Me a worthy of and will regar a capit

PRICE 15 CENTS

Toices from the Zeople.

INFORMATION ON VARIOUS SUBJECTS.

A Vision.

samed a dream. After long bours of pain parting I had died, and lived again; , floating somewhere far beyond the skies, found the guarded gates of Paradise, ere, to the Angel of the flaming sword, owed my pass signed "Servant of the Lord."

Enter? the Angel cried, " and have no fear, rends of your friend are always welcome here, bowed; the doors flew wide; I heard the sing as which he blest through golden ether winging a thick as, when an earthly sunbeam floats cross a room, within it dance the motes.

e was the Banker who, from fraud-got store left a deodand to endow the poor; grim Inquisitor whose plous zeal red hereits the fiames he'd have them feel! gallows-houseled Felon's scarce-won wraith r what are Hope and Charity to Falth? of all those who taught mankind to rise this sortid world of wose and lies, ones by whom Man's progress was begun ove and Wisdom, I beheld—not one

Love and wissom, I beneat—and one
y spirit sank. "Ah, sir!" in grief I cried,
Have you no souls of nobler sort inside?
dare not seek to live with such as these;
here are Aurellus, Zeno, Socrates?
plnoza, Galileo, Darwin, where?'
he Angel answered, poluing downward, "There,"
turned, and fluthered that way in affright
nd reached, at length, a scene of softer light,
here those I sought and more, with sober mien,
fere gathered taiking, active, but serene,
oliaire advanced; and, pointing to the door,
id "Welcome, friend, to Sheo!"—Hell no more,
nees souls you see, the Triends of all their kind,
o make the worst of evil had no mind.

To make the works to truth 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 Acades

ne source of the heaptor Philosophean Journals seem to have to fight for my convictions all my . Every truth has been in its induction and adopt a allow process. I often wonder how the great se of burrying, driving people about me feel ut such momentous matter, as religious faith, yes, the future.

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 25th sets me to thinking about many things that have happened all through my life. Was it only "Aappening"! I wonder. As a child I was thoughtfuly, and anxious to de right. I can remember believing that some body or something, unseen, was with me when I fancied myself alone. Whatever it was I talked to it, and trusted it, and felt accure 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 wasted the weather, to be fair on the morrow. Of course, that was childist 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 lead this books, but noce so far departed from his custom as to lead 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 fevrently, — 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 a friend. It was winter, and alush 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 pry usual place and prayed for help. Then I rose, went a distance of baif a mile on the

be streets. I was, was very poor, and I i not speak of IL was, was very poor, and I i not speak of IL went to py usual place and prayed for help. I roce, went a distance of haif a mile on the I had just come, stopped at a certain spot, ged my hand in the mud and snuw, and brought is silver haif dollar! could go on and multiply these facts in tittle gs. Many and many a time have I received rers so direct to prayer, that it has startled men if have needed certain things and knew not what source help was coming, it has come at ity the right time, and from a source I never cted. This is a common experience, with me, so I now accept it as an established fact that if I n a-strait, help will come, and it always does! d works by many means, by his angels or ia, no doubt, and yet I fought Spiritualism for a, but was fairly obliged to lay down my weap-

w I should like to hear of other providential ngs I Every earnest life, every life devoted to service of God and the world, could furnish y instances that might almost be called miracul-Can we not hear from some of these in the

Externals.

To the Editor of the Religio-Philosophical Journals.

Pixternals 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 ceremonice 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 dialgoed to suggest. Thus when we are introduced to a stranger we respectfully upcover our heads and bow down, as though in effect we said, "Sir (or madam), I acknowledge my interiority"; 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 hint to themselves to carry that in their hearts which they have so finely illustrated is the visible. But it is bard to fix the attention of those who are with the simultilage of the world upon that small voice petich specific 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 contempt.

Before we can be introduced to the light of wis-

same, so be trampted in the mire of the world's contempt.

Before we can be introduced to the light of wisdom, we shall have to be deprived of those metallic and earthly substances in which we trusted and defighted. The hoodwish of isolation may shut out from our view the external world, and we must let unshered into truth with our characters laid bars and naked before us; ret, as we journey on, if our sensibilities are awakened, we may ever and anno hear the solumn but friendly voice of our invisible guide uttering the injunction. "Bend donce nery loss, my brother," and we, must obey before we shall find the treasure we leak and be enabled to exclaim, "That which was lost, is found!"

J. Harding.

Letter from New York.

To the Editor of the Resigio-Philosophical Journal
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 by thave a meeting both afternoon and
evening, except the first month, when we advertised
only an evening session. This has been done without organization, and the interest is good as ever,
and no signs of flagging.

We cannot lay aside our work even for the
heated essenon, and now it appears as though we
are to be for the next two months left alone, for ali
our noted companions have gone or are going to the
camps, the mountains, and their various summer
recorts. As there are a large number of believers in
the spiritual philosophy in this city and vicinity,
who cannot get away for vacalions, it seems somewhat necessary, that some place should be kept open
to those who wish to take coursel together during

the spiritual philosophy in this city and widnity, who cannot get away for vacallona, it seems somewhat 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 8t, is the best we have had since we were force to leave Froblaber Hall, on account of the death of Mr. Froblesher and the changing hands of the property.

of Mr. Frobisher and the changing hands of the property. We think our assembling together every Sunday afternoon and evening, and Thursday afternoon, 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 letturers have favored us with addresses, the most prominent being. Chas. Dawbarn, H. J. Randall, Hoo. Warren Chase, Thaddrus B. Wakeman of The Manhattun Liberal Club, Sam'l. P. Putnam (of same), Wm. C. Bowen, Mrs. N. J. T. Brigham, and J. J. Morse of Eog. Mr. Dawbarn made his debut as a lecturer in our meeting while we held our sessions in Probleber Hall three years ago text fail and winter, and who proves himself to be a bold and fearless champion of the rational Spiritualism.

A large number of mediums have taken interest in

self to be a bold and fearless champion of the rational spiritualism.

A large number of mediums have taken interest in 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 trailable, bulences prophetic and paychometric medium, is aimost constantly at our sessions, often giving words of inspirational wisdom, spirit descriptions, and messages of toportance. Mrs. L. Higgies-came out as a medium during our first year, and is doing valuable service in the ranks, she having come directly from We church to us. Mrs. A. C. thenderson, Mr. S. A. F. Goodspeed, Mr. Barton 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 afterneous are devoted mainly to the exercise of the "spiritual gifts." Sunday veenings werry to bring "spiritual philosophy and ethics " to the front. A. H. Dalley, Esq., of Brook-lyú, has promised to be with us on the evenings of the 18th, and T. R. Kinget, Seo., M. D., the 25th. Dr. K. is a materialist and a member of the Manhatan Chub of this city.

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-tifose more highly favored, who can eajoy the beautiful and bracing country air and scenery by a passing thought and "good-speed" wish, and if any see fit to seed 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. Jorks. Conductor.

165 W, 26th st., New York, July 10th, 1886.

Starving Laborers.

The superintendent of the Pitteburg Bethel, an astitution which furnishes cheap meals to working-nen, tells some pitiful stories to a *Dispatch* reporter.

The superintendent of the Pittaburg Bethel, an institution which furnishes cheap meals to workingmen, tells some pittiful 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 Fenn hospital, and he was disheartened and discouraged because he could not make explugh to keep them there till they were well. I told him to try the home. He is now with me steadily, and as regularly as Saturday night comes, his money goes to his wife.

"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 Doquesce 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, it, an' tix two wakes Oi've been ath' hothin, but foive-cent, males, an' Oi've no strength left.'

"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 habits are me own in Cleveland, an' life sail I can do to kape them from stargation, sor. If I should lake anything batter, than I'de, sure, an' the faces of every one of them would be lookin' up at me frout its very plate I was atin' from.'

"The drummer bought two week's supply of tickets for the man, and 10-cent meals at that. The story was a true one, and the man is working in the five stores, and the man is working in the five stores, and the man is working in the five stores, and the man is working in the five stores, and the man is working in the five stores, and the man is working in the five stores, and the man is working in the five stores, and the man is working in the five stores, and the man is working in the five stores, and the man is working in the five stores, and from two balf a d

from one for twen the extension whereas most of twen the section of the first section of the

The Paychle 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 esoteric, as it would seek a new waits or an original dinner-card. It is as fatt to be a Buthist, at least. We bear of a Chela served up for lunches, as if he were the last new poet, or a humming-bird on the half-wainut shell. A live Theoopphist is a Godsend in a dead drawing-room. A brother from the resources of Indian-occulium carries us in chalas. We nrge him to throw a rope into the sky, climb up and take it with him; it is a disappointment if the Axminster carpsi does not serve as hopeful a basis for this purpose as his native jungle. Koot Koom is as familiar a name in polite circles as John the Baptist, and one discusses Madame Blavatsty as one does the Pan-Electric scandal.

and one discusses Madams Blavatsky as one does the Pan-Electric scandal.

What is dubbed the Mind-cure runs riot even among people who have minds to be cured. One is may laid 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 bronchilds, or the sich-headache inherited from your grandfather. It is not to the purpose of this paper to assert or to deny the curee reported to be wrought by this form of mysticism, but only to commente the form in its place among the others as significant of the present state of things. In some parts of our country it has had a significance truly enormous and almost incredible.

Telenathy, the new word for the old thing, gives

piace among the others as significant of the present state of things. In some parts of our country it has had a significance truly enormous and almost incredible.

Telepathy, the new word for the old thing, gives a pienty of occupation. We seek to establish the telephonic connections of the unaided human mind, as eagerly as Frofessor Beil 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 symputhetic coincidences are brought out and trotted down the psychical race-course. Our family ghosts are beckoned from their attics and frietd anadomely for tile first time in their lifes. If we are the happy possessors of a genuine life-apparition, we try the theories of brain-wafes upon it, as a costumer drapes a dummy; and, if the symment fats, so much the botter for the dummy.

The spiritualistic scance has risen from the bottom to the top. It foats upon the smooth surface of society easily. Mediums have their fashions, 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 violina. Circles strange to the occupation tip-tables with the gas down, and shudder when the medium shrieks, or the finger-touches of the invisible stroke the paling clieck.

Beneath these popular amassements 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 de-throwers and tally-keepers to prove or to disprove the existence of the transference of thought wit

A Haunted House.

A Haunted House.

To the Editor of the Religio-Philosophical Journal.

The belief in spirit return seems to have permeated all times and all peoples, however much some may try to ignore it. The orthodox church of today sneers celentatiously at all phases of Spiritualism, yet no one over 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 Oblo city, and numbered among my friends two good Methodists, wno told me a strange story shout a haunted house which they then cocupied. I visited at the bouse 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 clitzens 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 bouse on the street in question, in order to be centrally located. The landlord was closely pressed with loquiries, 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 begement bouse, with dining-room and kitchen in the biseement. I may here state that the mother was very strongly mediumistic, aithough she would not contest to any belief in Spiritualism.

The manifestations began the first night they coupled the house. Volcos were heard at intervals half the night, speaking in , whispers, and they plainly distinguished the words "Oh, don't 'don't 'don't 'distinguished the words" "Oh, don't hon't 'don't '

FORTUNE-TELLING.

ow Mile, de Normand Predicted the Pate of Napoleon & and Joachim Murat.

How Mile. de Normand Predicted the
Fate of Napoleon L and Jonchim
Murat.

At the end of the first decade of the present centintry 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 1510, 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 spectaclés—normally he was pale, darkhaired, and clean-shaven—and went in a backneycoach to the house of a famous professional sibylcalled Mile. de Normand to have his fortune tidd.
The wise woman scanned the flore of the palm of his
hand, and said—so the story goes—'You will-end
where Vealce 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-bearted exile—
that Napoleon the Great who had been Emperor
and King and arbiter of Europe. He was the man
diguised 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 postilion to an innespect in the
South of France, and who rose to be Grand Duke of
Berg and King of Napies. To neither of the imperial
and royal kinsmen did Mille, 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
himself. He went, no ti. disguise, but in undress
uniform, and attended by an aide-de-camp. Mile, de
Normand received him with her usual coolesse and
aplomb. "I know who was here yesterday," she is
reported to have said. "He care in disguise, 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

shot to death in Calabda by sentence of court-maridal 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 prome to place credence in the ounces of white witches. With Napoleon the case is different. He was a cold-blooded, cynical, unaccupulous 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 sail but professed belief in the doctrines of Mohammedanism when he was in Egypt, it may almost be assumed that he believed nothing at all beyond hinself 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 enemies were never tired of proclaiming that, although he had, through motive of poiley, restored the celebration of Roman Catholic worship in France, he was, to all intents and purposes, an athest. Yet this freethinker, this cynic, this stony-hearted tyrant and destroyer of makind was from first to last a supersitious man. Mere curiosity may have prompted him to assume a disguiss 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 place when he was at the hight of his power and glory; appeared to him finally, at Fontainebleau the cright before his abdication, when he tried to poison himself. And the prediction of the Little Red Man never failed to coincide with that of Mile, de Normand. Napoleon the Great, Emperor and King, was to die at St. Helein. As for the white witch of Paris, who amassed a large fortune by the conditions reposed in the bright before he abdication, when he tried to poison himself. And the prediction of the Little Red Man never failed to coincide with that of Mile, de Normand. Napoleon the Great, Emperor and King,

Physical Manitestations.

Namy of our best writers are freely ventilating the recent spiritual phenomenalexposures 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 promisent mediums there are but common mountebanks and charlatans, and many of the oldest and wisest adherents of Spiritualism but mere dupes in the hands of these unprincipled people, using their means to propagate their nearlous 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 subject, and also bringing open disgrace and discredit to many who have steadily favored all genuine mediumablp. The people of the West have passed through much of the same annogance, but with the aid of the RELIGIO-PHILOSOPHICAL JOURNAL, have recovered from it, and now take tut 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 spirilife, and although dim, there are genuine mediums, through whom we get gleams of spirilife, 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 are growing in spirit, which is the outcome of spiritial 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 bodding circles twice a week; at times we had visitors. On the evening in question, and cid

in proof of which I offer the following incuseus as rived 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 asked to be admitted; and the wished to levestigate honesity. They ame late. The circle was formed; the children were being used in various ways, but in a special manar by and through the planchette. Several sentences had been written and handed blin to read. He became very much interested, and said: Friend C. I do not think you or the children are in any way decident of the children are in any

to recruit his broken health, but died at home very soon. The younger, serving as First Lieutenant in a beavy artillery regiment, was made prisoner. After being kept in prison fire 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 atterward learned that at that hour his rejutil left the form at Charleston, S. C., Nov. 20th, 1864.

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:
Brothren of the Unitarian body; Ministers and Laymen; Sisters and Brothers: We meet to celebrate 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 Sevretus, who was borned alive about 383 years ago for entertaining and professing the faith you love and cherish. Three hundred and twenty years ago, nearly at this bour, as one who loved and thought of the church of God went out.

The coincidence is interesting, but it is far more interesting to note that the bitternees of that controversy is also dead and its flames extinct. The Coincidence is interesting, but it is far more interesting to note that the bitternees of that controversy is also dead and its flames extinct. The of the errors of a more of God, whose acute intellect and stern and uncompromising faith and zeal left a deep impression on the religious word, and on no race or country more deep and lasting than on our own country, our people and ourselves. On the anniversary we believe that Serveius hat cach has forgotten the errors and recognized the virtue of the other. And so we commemorate them both with honor and admiration. And since our Congregations is the supposed the errors and desinguished see Orthodox or that cavin knows and loves servetus; that each has 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 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 chris-ened Gladstone.

The government loses \$1,000,000 a year in the snuggling 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 1889, 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-falling antidote in cases of hydrophobia.

in cases of hydrophobia.

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

The piles of oid 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 Fortland, Ore., and, taking possession of a local express office, held it against all concers for several hours.

A Nova Scotlan has out the branches from the tail.

ers for several hours.

A Nova Scotian has cut the branches from the tallest spruce tree on his place and naffed the American flag to the top. He tells his neighborn 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 pears old, and his lilliteracy is due to negligence.

As an experiment a company of Japanese solders

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 pounds.

pounds.

A young wo man of Woodstock, Canada, crossing a field beard 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 just grazed her corret.

The squeaking noise of shoes, can be stopped, according to the Boot and Shoe Recorder, by sprinking powdered pumies between the soles during the process of manufacture, or by driving a dozen of shoe pege into the soles when the shoes are first to be used.

be used.

Boston has eighty-three miles of streets, and pays \$450,000 a year to keep them clean. New York has 350 miles of thoroughters, and pays \$4,50,000 a year for cleaning them. Philadelphia chaims to have 800 miles of streets, and yet only allows \$250,000 a year for cleaning them.

for cleaning them.

A courch in Morella, Mexico, has been agliated by a visit from the devil. Nobody saw the gentleman in person, but in a single instant every movable article in the church, excopt the reliquary and states of the Virgin, fell to the floor. It was plain that only the devil could have caused the diseaser. 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 superior quality. Specimens have been sent to the principal hardware dealers of the East, and such replies as have been received are of the most encouraging character.

A small New England negro named Johnson ran

ing character.

A small New Eogland negro named Johnson ran away several years ago, siept 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 \$1,700.

AND VIEW OF THE PARTY OF THE PA

Weighing Materialized Spirits.

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 loss pound after pound, even while standing motionless for a few ecconds upon the platform of the machine, and white the act of adjusting the blance 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 repelition. The machine used was of the American platform kind, of Fairbank's make (a first-class manufacturer), and graduated to weight to know ounces. The figures on the beam being small, band-lamp was found necessary, so that the beam might be illuminated sufficiently to allow of the given 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 surrounding 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 189 fts. to as second trial the weight registered was 22lbs. 14oz. A third weighing gave 68 ftbs. From the first to the third weighing gave 68 ftbs. From the first to the third weighing gave 68 ftbs. From the first to the third weighing gave 68 ftbs. From the first to the third weighing gave 68 ftbs. From the first to the third weighing gave 68 ftbs. From the first to the third weighing gave 68 ftbs. From the first to the third weighing gave ftbs. From the first to the third weighing gave ftbs. From the first to the third weighing gave the second trial, the weight of the child to do so at 79ths, so that he would have been somewhat lighter than this. On a second trial, so that

"By the Looks."

"By the Looks."

To the Editor of the Religio-Philosophical Journal:
Several years ago I was riding in a car. A lady and geotleman 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 bearing 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 that." I Informed her that I was a full bellever, 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 Smail 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 tralu 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 cide and asked. "Mister, are all these folks Spiritualist?" For a joke the man answered, "Yes." The woman took another look at the followers of Moody and Sanky, Jones and Sanki, and thinking they work all Spiritualists, remarked, "Weil, I declare, more'n half of 'em look as it the follower of Moody and Sanky, Jones and Sanki, and thinking they more'n half of 'em look as it the they didn't know nothin!"

John's The new bridge is getting along finely and ampers are coming in every day.

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

Stranger than Fiction
are the records of some of the curse of consumption
effected by that most wooderful remedy—Dr. Pierce's
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from the very jaws of death, can testify that consumption, in its early stages, is no longer incumble.
The Discovery has no equal as a pectoral and alterative, and the most obtainsts affections of the throat
and lungs yield to its power. All druggists.

Lord Byron.

John Bussell 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, and Mr. Young to an interviewer, I remember faced by a greatly man of the stranger o

"What we learn with pleasure we never forget."

Alfred Mercier. The following is a case in point.
"I paid out hundreds of dollars without receiving any benefit," says Mrs. Emily Bhoads, of McBrides, Mich. "I had female complaints especially 'dragging-down,' for over six years. Dr. R. V. Pieros, "Favorite Prescription' did me more good than any medicine I ever took. I advise every sick lady to take it." And so do we. It never disappoints its patrona. Druggists sell it.

The jealous rivals of Omaha, inturiated at its pros-perity, have taken to calling its inhabitants Omahogs.

Cholera Intantum.

Chelera Infantum.

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The latest word for the man who does not too anana or orange peel off the sidewalk, when it is provenient, is bananarchist.

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always leave the bowels in a natural condition.—Philip Caldwell, Beverly, Mass.

After sixteen hours of intense suffering with Billous Colle, I took Ayer's
Cathartic Pills. In half an hour the pain in my stomach and bowels subsided, and
"I quickly recovered.—It, S. Heathfield, 63 Chestnut st., Providence, R. I.

For nearly five veraf I was a confirmed dyspeptic. During the last three months
of this time, my life was a burden to me. I had no appetite, became pale and
emaclated, and was unable 0 work. I tried various genedies, but found no relief
until I began taking Ayer's Pills. A few boxes of this medicine greatly improved
my appetite, restored my liver and stomach to a healthy condition, and my food
new digests perfectly.—Ernest Lewis M3 Main st., Lewiston, N. Y. Aver's Pills have cured a case of Chronic Dyspepsia, here, which resisted other remedies, and had become a very serious affliction. The cure is remarkable, and has created a sensation in this locality.—S. K. Jones, M. D., Brighton, Mich.

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In relative to the fraction to the property of the property of the fraction of the fraction of the fraction of the fraction of the purpose, but he needed and to the individual;
To inhelitute knowledge for ignerance, right for wrong, truth to the coefficient of the fraction for discret, character for creed, cathodiction freedom for discret, character for creed, cathodiction fraction of the fraction of the fraction of the fraction in additional though?

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D. D. HOME.

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

LETTERS FROM LADY CAITHNESS (DUCHESSE DE POMAR,) AND MRS. HOME, ALSO A COMMUNICA-TION FROM GILES B. STEBBINS CONCERNING A SPIRIT MESSAGE.

TON FROM GILES B. STEBBINS CONCERNING
A SPIRIT MESSAGE.

To the Editor of the Religio-Philosophical Journal.

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

I saw Mr. Home several times during the last sad days, and was with him on the day previous to his departure. He knew me perfectly, and seemed glad to see me, calling me by an endearing tham. 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 seances 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 pulse and the difficult breathing, that our dear friend was sluking 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 knows what it was to sleep in a bed, to-remove her clothes of enjoy a night's rest. Indeed, she told me she had no bed in the cottage where they then were, and pointed to the arm-chair beside her husband's pillow, when I asked her where she sleept.

If ever there was a saint on earth, our dear friend Dan has had that saint for his wife

ehe slept.

If. ever there was a saint on earth, our dear friend Dan has had that saint for his wife for the last fourteen, years, during all of which time I have seen her untiring devotion to him without ever having one thought for herself or even a care for her health, which was not of the strongest. During the latter part of his long illness Mrs. Home tells me she was wonderfully,—nay, perhaps miraculously, sustained, for though she has not known what it is to sleep in a bed, or enjoy anight's repose, and she could not eat, and only sustained hepself with a little soup or a cup of tea at long intervals, yet she felt well and able to go through the great fatigue. Poor woman, now that she has lost him, she seems broken-hearted, and yet she alone has made all the arrangements for the funeral, and when I went to see her a few hours after receiving her sad telegram; I saw how active she had been, for I found the rooms already hung with crimson draperies and transformed into a chapelle ardenie; 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-well and dress! The eyes were open, and the doctor who was there told me they had found it impossible to close them, which a Sister-of Charity who was also present, and who had helped to attend him, assured me sometimes happened; but strange to say this did not give him a painful appearance, on the contrary, it was more life-like, only very said, 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 Ju trary, it was more life-like, only very said, for the syste has as abut sweet expression, and communication, and sporeoutly not intended when I say that we all agreed he reminded the say that we have the say that the say that we have the say that the say that

the choking sobs I occasionally heard from her as I knelt by her side, each with a light

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

A magnificent fresco adorned the whole side of the wall opposite where we knelt, représenting the broad dark sea, with one solitary fishing boat tossing on its broad bosom, toward which the brightly illuminated fighre 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 accompaniemt; but each voice-from the highest trable 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 dead, which is much employed in France for the purpose of conveying the remains of the four official on and esteem to the departed, takes her seat in the coupé 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 official priests still clothed in their rich white and gold vestments. They have a two hours—fourney before them at th

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 Auteuli in the evening to see Mrs. Home after her return from Saint Germain, and she described to me how she had herself arranged the flowers over the casket in its last resting place, in which also repose the remains of her only child, a baby girl born in the first years of their marriage.

This sweet, highly intellectual and refined lady is the second wife of Mr. Home, and like her predecessor, by whom he leaves one son, is of a highly distinguished and noble Russian family. She had a handsome fortune in her own right, sufficient at all events to enable them to live with every comfort and even luxury, for otherwise it is well known that the celebrated medium had no means, never having made a profession of his truly remarkable supermundane gifts, or ever received a fee. The few handsome presents consisting in rings, studs and pins, which he has reclived from Kings and Emperors, he happiness he has been able to confer on those, who though rich in this world's goods, and occupying the highest stations this world has to offer, have yet yearned to know soulething 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 plano with the Regulgio-PHLO SOPHICAL JOURNAL open before him, and "croon" (as he called_t)—the versee that pleased him to accompaniments of his own composition. I have the honor to be dear sit an old subscriber to your journal.

Lany Calthrass,

Duchesse de Pomar.

Paris, France, June 25, 1886.

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

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 Tyroi; and from there 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 hin; and last November, when we again returned to Paris, he seemed to have almost regalined health. This happy improvement lasted two months; but when the severe colds of the winter set in, he fell ill again. To withdraw him from the noise of the city, I installed him in a small villa occupied by ourselves alone, in Montmorency Park at Auteuli. 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 forstold 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 dual agony was commencing, he retained perfect clearness of mind until he drew his last sigh. Consciousness never forsook him during his most crucle sufferings; and he bore them with cheerful submission to the will of God. glorifying Him; and in the midst of his angulsh smilling on me and consoling me for his approaching departure—seeing, too, beside him the spirit of his child and those dear to finim who are in the other work. It was a sublime death, caim and joylou—the true death of a marty. Even in suffering, the only expressi

at my command a will be a supported by the state of the s

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 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 who has no instruction in the use of the unstrument, but last night's performance, by turns powerful and delicately soft and clear, showed if 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. Steebins.

Detroit, Mich., July 14, 1880.

The Lakewood School of the New The-

To the Editor of the Religio-Philosophical Journal:

There will be held at Lakewood, on Chautauqua Lake, N.Y., from July 24th to August 3th, an assembly called the Lakewood School of the New Theology. At this School lectures and sermons will be delivered daily by prominent, men representing the progressive movement in religion. Among the lecturers are A. P. Peabody, D. D., LL. D., of Boston; Ex. Prest Thomas Hill, D. D., LL. D., of Havrad; G. W. Cutter, D. D., of Buffalo; Rev. Rush R. Shippen, of Washington, D. C.; E. L. Rexford, D. D., of Detroit; Rev. J. T. Sunderland, of Chicago; Prest 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., Prest of Buchtel Collego, Ohio; Prest 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 imanagement will furnish tents and meals to those who desire such accommodations. Those who sympathize with progressive theology could not spend a more pleasant and profitable week or two than at this assembly, on the cool shore of beautiful Chautauqua.

Circulars giving full information, with prices of rooms, board, etc., may be obtained

sembly, on the constant and the constant

Jamestown, N. Y., July 15.

The Harbinger of Light, of Melbourne, Ausrails, says: "Mrs. Ballon has continued her clairvoyant descriptions of spirits connected with Ber 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 clairvoyrnce, and giving the monetary proceeds to some charitable purpose."

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