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

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

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POSSIBILITIES OF MAL-OBSERVATION In Relation to Evidence for the Phenomena of Spiritualism.

A Paper read at a Meeting of the Society for Psychical Research, on Monday, July 5, 1886, by C. C. Massey.

(Light London, Kng.)

In his opening address at the first general meeting of this society, the President, Professor Sidgwick, while expressly evading "the difficulties of determining in the abstract what constitutes adequate evidence" of the phenomena called Spiritualistic (as well as of thought-reading and clairvoyance), never-theless concluded with the following general statement of the sort of proof at which we

"We must drive the objector," he said, "into the position of being forced either to admit the phenomena as inexplicable, at least to him, or to accase the investigators either of lying or cheating, or of a blindness or for-getfulness incompatible with any intellectu-al condition except absolute idiocy."*

As I am about to maintain that much of the existing evidence for the phenomena in question already places objectors in the dilemma thus succinctly indicated by Professor Sidgwick, I must ask leave to point out, with some approach to particularity how, and under what circumstances, I conceive the dilemma to arise. This is the more necessary, because it will have at once occurred to all of us that the dilemma does not arise in the case of conjuring tricks, to which the phenomena we are considering are usually referred by the incredulous. No one thinks the worse of his own or another's intelligence for not discovering a conjurer's trick; but most of us would feel ashamed of mistaking a conjurer's trick for a genuine manifestation of an unknown force. Nor is there, so far as I am aware, any mediumistic phenomenon on record which absolutely defies simulation under all circumstances and all conditions of observation. The whole evidence is a question of these circumstances and conditions, and to demonstrate that a conjurer can baffie observation under inferior conditions of these phenomena is quite beside the mark. We have to judge the evidence, or to answer an argument, at its best. The success of the conjurer with even the most intelligent spectators depends on their overlooking the true conditions of the performance, and this again depends on their attention not being directed to the particular operation which decides, or is the condition of the result. Any spectator who knew exactly what to observe would have already discovered the trick, and a very little practice in observation would enable him to detect the actual tour de force by which it was accomplished. This remark, of course, does not apply to the secrets of machinery, or elaborate, scientific apparatus; and it is perhaps true that pseudomediums and thaumaturgists have availed themselves of such mechanical means. But none of the phenomena relied upon by Spiritualists and the maintainers of a psychic, or nerve, force are at all explicable by contrivances which could basse the well-informed observation of even an addant 12 the could be the well-informed observation of even an addant 12 the could be the well-informed observation of even an addant 12 the could be the well-informed observation of even an addant 12 the could be the well-informed observation of even an addant 12 the could be the could observation of even an adept. If the medium is a conjurer, he may, of course, have some simple preparations, but to bring them into play he must succeed, as other conjurers do, by the ignorance of the witnesses of the particular thing to be done, on which all depends. By this particular thing I mean, as will appear when we come to consider the opportunities of a conjurer at a mediumistic scance, one definite act or operation which, under the etrousstances of the experiment, has become the indispensable condition of the conjurer's enessess. In an ordinary con-

jurer's performance this never is known, and | MEASURE OF SUPPOSABLE MAL-OBSERVATION. observation, therefore, wavers and is distracttainty does not and cannot exist; and (2) that even inferior powers of observation, equipped with knowledge of the exact thing to be observed, and associated with average intelligence, are competent to baffle any conjurer in the world, provided only that the condi-tions of observation are physically easy. There must be sufficient intelligence to know that a conjurer's sole chance in that case lies in that possibility of withdrawing your attention from the single perception required of you. Very little will is required to be se cure against this, because a dominant idea even if for a moment in abeyance, is immediately re-excited by any foreign action possibly designed to lay it completely asleep. This especially applies, as I know by my own experience in the slate-writing sittings, to offers of conversation, changes of hand induced by fatigue, and so forth; jealous vigilance is aroused by the smallest modification in the conditions.

RTS & SCIENCES, LITERATURE

THE LATEST ISSUE.

In the June number of our journal, only issued a few days ago, Mrs. Sidgwick takes up a position apparently opposed to the reception of general testimony to these phenomena, so far as they occur in the presence of professional mediums, and must be established by observation of any degree of continuity. This is a plain issue, and one on which it behooves us to have a clear opinion. For, if Mrs. Sidgwick's view is adopted in this society, we may at once renounce that part of our original programme which referred to the objective phenomena of Spiritualism, it being extremely unlikely that suffi-cient material for judgment will be offered to us from experience in private life, or from evidence independent of the senses and minds But I delieve that you will not adopt that view, and I hope you will show you do not adopt it, by instructing a committee to collect and report upon the available

A BROAD DISTINCTION.

Now there is one broad distinction between the medium and the conjurer which makes it possible to get evidence with the one which he performances of the other can never af-On the hypothesis of mediumship we should expect to be able to reverse one essential relation of conjurer to spectator, so that the latter shall be no longer a mere observer or looker-on, but shall be himself a principal actor in all the preparations, while the physical activity of the medium is reduced to the minimum. The conjurer can only mask his essential performance by his incidental and apparent performance. By this activity he obtains two indispensable advantages. For, first, he imposes on the spectator a multitude and succession of observations in uncertainty of the precise essential point to which attention should be directed to prevent or detect trickery. And, secondly, he is enabled to distract attention, or to impose inferior or impossible conditions of observation with regard to the particular operations which have to be concealed. We may, therefore, be ruite sure that in order to baffle a conjurer it is only necessary to undertake all preliminary manipulations ourselves, and so to make our arrangements that mere observation has only to be directed to a single fact of sense perception, or at most to two or three such facts well within an average capacity of simultaneous or successive attention; and, further, that the conditions of this observation should be the easiest possible. If, moreover, we can reinforce the confidence which everyone must feel in his own senses up to a certain point by adequate contrivances to dispense with actual observation of any important particulars, we shall reduce problem to the most extreme simplicity that human experience admits of. For testimony to phenomena obtained under such conditions to be of the highest evidential value, it is only necessary that the witness should in some way assure us that the observation, thus simplified and directly designated by the preparations, was in fact made, or that when this assurance is not explicitly given. it is only because failure of the observation, under the circumstances, would have been inconsistent with a sane and waking condition. If there is any possibility left for observation to guard against, we must be satisfied that it was either such as could not have escaped attention, or one to which attention was actually directed. In that case he only can question whether observation has really performed its office who doubts the capacity of the human mind and senses to take in the most elementary facts of perception.

ADVERSE PRESUMPTIONS.

Now I submit that testimony of the highest value exists, and exists even in abundance. But it will be perfectly idle to adduce cases in illustration of this proposition, if every case in which the evidence is apparently free from defect is assumed to be incorrectly described. That is the assumption which Mrs. Sidgwick is prepared to make, because in her view observation is defective, not only in what it omite, but in what it erts. I shall presently endeavor to show that this can only be true of general statements which fall to discriminate the elements which tall to discriminate the ele-ments of observation, and which under the name of observation give us only a mental result instead of testifying to individual and individual ends of proportion.

And as to important elements which are ed by this uncertainty. The most important thing is, perhaps, just what never would occur to the mind as important at all. I shall endeavor to show (1) that at mediumistic sittings, under the best conditions, this uncertainty does not end cannot experience. the appeal must be an universal experience of the degree to which the senses can and cannot be stimulated by external occurrences without arousing attention sufficient for lively perception with notice by a waking man. I am aware it may be said that mental preoccupation is protanto sleep in regard to everything upon which the mind is not actually engaged, and that this preoccupation it is which we may suppose the conjurer to have induced. But it is always the nature of the particular act in each case to be performed unobserved by the conjurer, which must determine the degree of preoccupation in the witness necessary for the accomplishment of the former's purpose. Now, as regards this, if the positive observations of the witness respecting the physical conditions are generally trustworthy, we get thereby a measure of the conjurer's indispensable physical interference, and thus of the degree of stimulation of the witness's senses by such interference. In proportion to that stimula-tion must be the degree of preoccupation for observation to fail. So that it will not do to urge the abstract truth or experience of the liability of the mind to momentary preoccupation during a prolonged observation: we must in each case compare the degree of preoccupation supposable with the degree that is then and there requisite for the conjurer's purpose. And here the appeal must again be to common experience.

SAMPLES OF EVIDENCE.

Having regard to the limits of our time, I am obviously unable to do more on the pres-ent occasion than offer a few samples from the bulk, and even as to some of these I must content myself with a brief reference to the essential character of the evidence as iliustrating the points I have in view.

Now I will first take two or three of the exselecting the briefest suitable accounts that I can find. The following will be found at p. 39 of the translation entitled Transcendental Physics. Zöllner says:

"I took a book-slate, bought by myself: that is, two slates connected at one side by crosshinges, like a book, for folding up. In the absence of Slade, I lined both slates within, on the sides applied to one another, with half sheet of my letter paper, which, immediately before the sitting, was evenly spread with lamp-black soot. This slate I closed and Slade consented to my laying it (which I had never let out of my hands after I had spread the soot) on my lap during the sitting, so that I could continually observe it to the middle. We might have sat at the table in the brightly lighted room for about five minutes, our hands linked with those of Slade in the usual manner above the table, when I suddenly felt on two occasions, the one short ly after the other, the slate pressed down upon my lap, without my having perceived any-thing in the least visible. Three raps on the table announced that all was completed, and when I opened the slate there was within it on the one side, the impression of a right

foot, on the other side that of a left foot." And this was just what Zöllner had him self desired with a view to obviate possible objections to a similar phenomenon obtained previously under inferior conditions.

Now I submit that this experiment reduces the supposition of mal-observation to the extreme of absurdity. It would appear from the account that the experiment was proposed to Siade only immediately before it was tried, so that there was no time for the preparation by Slade of a slate to be substituted for Zöllner's. But as we are now on the point of observation I will suppose for a moment that possibility. It will then be seen that Zöllner's statement expressly excludes the possibility of a substitution before he placed the slate on his lap, so that Slade would have to effect it with his feet afterwards, and that though the slate was all the time partly in Zöllner's view, and when the least sensation would have instantly drawn his eyes to the spot.

I pass to another case from the same source The experiment, says Zöllner, was as fol-

lows:-"I took two bands cut out of soft leather forty-four centimetres long (about fifteen inches) and from five to ten millimetres broad (1-5 to 25 inch), and fastened the ends of each together, and sealed them with my own seal. The two leather bands were laid separately on the card table at which we sat; the seals were placed opposite to one another, and I held my hands over the bands (as shown in the plate). Slade sat at my left side, and placed his right hand gently over mine. I being able to feel the leather underneath all the time. Presently, while Slade's hands were not touching mine, but were removed from them about two or three decimetres (from 8 to 12 inches). I felt a movement of the leather bands under my hands. Then came three raps on the table, and on removing my hands the two leather bands were knotted together. The twisting of the leather is distinctly seen in the plate, copied from a photograph. The time that the bands were under my hands was at most three minutes. The experiment was in a well-lighted room."

Here the arrangements had reduced the of-fice of observation to the simple points (1) whether the bands lying before his eyes on the table were in fact connected at the mo-

ment Zöllner covered them with his hands; (2) whether Slade could and did touch them when they were thus covered: (3) whether Slade could or did either knot them at the moment Zöllner removed his hands, or then substitute others for them. If any one thinks that either of these things could have happened unobserved, I can only say that I am sure he will not get any honest conjurer in the world to agree with him.

The following fact, from my own experience with the same medium, Slade, may be

fitly adduced here.

It was in New York, on the evening of the 14th October, 1875, and was publicly recorded by me shortly afterwards, from notes taken immediately on my return to my hotel after the sitting. And my recollection of it is still perfectly distinct. It was at Slade's own toom brightly lighted with gas. The floor room, brightly lighted with gas. The floor was carpeted. We sat at a table in the centre of the room, three of us, Slade opposite to me, my friend Colonel Olcott at the end of my left and on Slade's right. There was no one else present. Slate-writing experiments were proceeding between Olcott and Slade, when a chair on my right-at the end of the table opposite Olcott—was thrown down by some undetected force. I got up, felt round the chair for any attachments, and then producing a tape measure I carried with me for the purpose of my investigation, I took the shortest distance between the medium and the chair, as the latter lay upon the floor. It was just five feet, and on resuming my seat I could see a good clear space between the table and the prostrate chair. Meanwhile, Slade had not moved from his seat, and I requested him not to stir, and asked that the chair, which lay on my right, and which I could watch as nothing intervened between me and it, might be picked up and be placed by me. There was an interval of perhaps two minutes, during which time the medium, still engaged with Colonel Olcott, remained seated in the same position, as I know, because my range of vision from where sat took in the whole general situation. though, as the prostrate chair and the free periments devised and instituted by the late space of floor between it and the table were Professor Zöliner with the medium Slade, the main things to be observed, I kept my the main things to be observed, I kept my eyes steadily in that direction, and never lost sight of chair and floor for a moment. Suddenly I saw the chair move along the ground a few inches towards me, and in a direction slightly oblique to the table, and then, as watched it and the open space between it and the table, medium, and everything else, it was jumped upon its legs and deposited at my right side, just as if some one had picked it up in order to take a seat beside me. No mediumistic phenomenon that I have witnessed has made stronger or more lasting

impression upon me than this one. On another occasion I was sitting alone with Slade in bright daylight, when his chair was drawn suddenly and considerably back, with him sitting upon it. I at once pushed back my own chair from the table so as to command a full view of Slade's whole person. I then asked that my chair, with me upon it, might be drawn back. This was done almost immediately, to the extent of two or three inches. There would be no question either of Slade's agency in this, or of any unconscious action of my own, as I could, and did, see Slade from head to foot, and there was no time for gradual tension of the muscles of my own legs and feet against the floor in analogy with the process which no doubt often occurs in table-turning or tilting with contact of hands. I could multiply instances from my own experience in which observation has been similarly sim-plified and facilitated. When this is the case—and it will be found to be the case in a very large number of records—I contend that it is perfectly indifferent whether we are experimenting with a professional or with a private medium, and that the largest margin we can rationally allow for unknown possibilities of conjuring cannot prevent the issue being reduced, as is desired, to one simply of the veracity of the witness.

EVIDENCE IS EXPERIMENTAL IN THE TRUE SENSE.

I must, therefore, take exception to the statement of Mrs. Sidgwick, in the paper read at our last meeting, that the evidence is "so seldom experimental; that is, that the observer so seldom knows beforehand what will be the precise phenomena and conditions. The precise phenomenon in the case of the slate-writing mediums, for instance, is al-ways known beforehand, unless we confuse the term "phenomena" and "conditions," i. e., conditions of observation. The only variation is in the possibility of imposing tests supplementary to ocular observation and these usually originate with the observer himself. I may instance a case recorded only the other day ("Light," May 22d), in which the observer, Major le Taylor, went three times to Mr. Eglinton, each time obtaining the writing under a new test premeditated by himself. He did this on the very principle recommended by Mrs. Sidgwick, of allowing a very large margin for conjuring and for defects of observation. As to the conditions of observation, they are known beforehand in all those cases—and very numerous they are—in which the phe-nomena is obtained under conditions of ob-servation prescribed by the observer himself. In Zöllner's above cited cases (and others could be adduced from his book) phenomenon, test, and conditions of observation, were all prescribed by himself. In both my cases of the chairs (especially the first mentioned) the phenomenon was prescribed by myself, and, equally in both, the conditions of observation were the best conceivable, because

the very simplest. Mr. Eglinton's mediumship is especially remarkable for successes obtained under tests and conditions imposed by observers. In addition to Major le Taylor's case, may be mentioned, as illustrations, several others with this medium.

A GOOD TEST CASE IN PSYCHOGRAPHY.

Thus, on January 5th of last year, Mr. D. H. Wilson, M. A., goes with his wife and sister to Mr. Eglinton—these four being the only persons present. Mr. Wilson suggests obtaining by psychography an extract from a closed book.

"Accordingly (he says) Mrs. Kimber (his sister) wrote on a slate the number of page; Mrs. Wilson the number of a line, and it remained for me to choose the book from which Mrs. Wilson's line of Mrs. Kimber's page was to be written by psychography on the slate. For this purpose, with closed eyes, I took a book from the medium's shelves, which contained about 200 volumes. A crumb of pencil was placed upon the slate, on which Mrs. Kimber and Mrs. Wilson had written the number of the page and line respectively. A second slate of exactly the same size and form was placed over this one, and the book was put by myself on the top of the two slates. Mr. Eglinton and Mrs. Kimber rested their hands on the book.

"It should be noted that:-

"1. Precaution had been taken that no one besides Mrs. Kimber knew what number she had written on the slate to express the page to be recited, the same being true of the number Mrs. Wilson had written to express

the line of that page.

"2. The slates and book were all on the top of the table immediately before the eyes of all

present. (The sitting was by daylight.)
"3. The medium did not touch the book until the moment when he and Mrs. Kimber rested their hands thereon. It had been handled by myself alone.

"After the lapse of a few seconds the sound of writing was heard within the slates. Upon the usual signal of three taps (also seemingwithin the slates) to indicate the end of the experiment, I examined the slates, and found the following sentence, written on the under one, with the pencil resting on the full stop at the end. (I may mention that all the writings throughout the entire scance were conscientiously punctuated, and that every t was crossed and every i dotted.)

"Page 199 line 14, is a table, the last word

"Mrs. Kimber had written 199 and Mrs. Wilson had written 14. "I then opened the book (Glose's Indian Chiefs, Rajah's, etc., Part II.) and turned to p. 199, which commences thus: 'Table A. Estates belonging to the Hon. Maharaja Jotun-

dra Mohun Tagore Behadur,' etc. "The fourteenth line is as follows:

"'Shikharbate, 24 Pargannas, 210 0 0.'" Now, though the form of Mr. Wilson's statement that the book had been handled by himself alone, before he put it on the slates as they lay upon the table before the eyes of all present, does not expressly or necessarily import that it had never been out of his hands from the moment he removed it from the shelf. I do not think anyone can seriously suggest that Mr. Eglinton had the several opportunities unobserved:

1. Of reading page and line on the slate, although we are told that precaution (very easy to take) was taken against this very

2. Of getting possession of the book, opening it, and finding page and line.
3. Of writing those twelve words and figures with their six t's and i's all crossed and

dotted on the slate. Were that possible, my own conclusion would be that human observation, under the simplest and easiest conditions, and with attention directed to the self-devised tests to be guaranteed by the observation, is absolutely worthless for any purpose and under any circumstances whatever. And I would here refer to the sensible remarks of Mr. G. A. Smith upon a similar experience of his own

with Mr. Eglinton, which will be found at p. 301 of the Journal. OTHER CASES.

Other investigators with Mr. Eglinton have obtained tests similar to the above, with variations devised by themselves, making the operations to be performed unobserved by the medium still more complicated. I will only here refer to the experiment recorded by J. S. Farmer and Mr. J. G. Keulemans in *Light* of October 17th, 1885. It is too long to quote, but should be referred to as showing what elaborate and ingenious arrangements observers can sometimes make for their satisfaction with results entirely successful. Other cases will be found in the June number of the Journal. The following instance, recorded by Mr. Alfred Russel Wallace in the Spectator of October 7th, 1877, is another illustration of the security an investigator can command by taking all the arrangements into his own hands. The medium was Dr. Monck. Mr. Wallace says:

"The sitting was at a private house at Richmond, on the 21st of last month. Two ladies and three gentlemen were present, besides myself and Dr. Monck. A shaded candle was in the room, giving light sufficient to see every object on the table round which we sat. Four small and common slates were on the table. Of these I chose two, and after carefully cleaning and placing a small fragment of pencil between them, I tied them together with a strong cord, passed around them both lengthways and crossways, so so effectually to prevent the slates from moving an each common as migrat Page. ery object on the table round which we sat.

PRESENTIMENTS OF DEATH.

A Woman's Premonition of Poverty and Misery—Soldiers who Foresaw their Own Fate.

A lady whom I would not care to annoy by giving her name, the wife of a merchant do-ing a considerable business in a country town between Cleveland and Toledo, from being a lively and vivacious companion among her lady friends became all at once very much of a recluse, and whenever she chanced to meet an acquaintance she wore so solemn a countenance as to attract no inconsiderable attention, and at last her old friends began to indulge in remarks about the wonderful change that had come over her. She one day visited a friend who had known her all her days, and this friend insisted on knowing what great calamity had wrought such a change in her deportment. After a slight pause the lady answered by saying that she really did not know. It was not a dream, nor was it a vision. It came to her partly in the form of the one and partly in the form of the other; not when she was sleeping, nor yet when she was broad awake, but whenever she was in a sort of doze. It was as vivid as any dream, and impressed itself upon her brain as firmly as if she had beheld it with her own eyes when broad awake. It had come to her not once or twice, but many times, and always the same—the same in the beginning and the same in its end. By it she had become fully impressed with the idea that her husband was in some way to be nearly but not quite killed, and that in this condition he was to remain on and on, neither fully living, nor yet entirely dead, his property constantly wasting, his temper becoming morose and ugly, until at last, as age came upon her and she required repose, his support and her own would devolve entirely upon her own feeble efforts. This, in short, was her story, the cause of all her woe. Her friend tried to persuade her that it was all an illusion, and urged her to banish the thought from her mind and cheer up. But it was all in vain. Time passed on—only a short time—when one day a clerk rushed to the house with the fearful but not unexpected announcement that the merchant was dying, and that some men were bringing him home. He had been stricken with paralysis, and from his hips to his toes was not materially different from a dead man. And thus he remained. His property, somewhat incumbered, was not long in being wasted, and step by step the poor woman saw only the inevitable and prepared for it as best she could by tak ing in work from her neighbors, many of whom a few years before were but too happy to perform a similar service for the merchant's wife.

Col. Webster, on the morning of his death upon the battle-field, rose much earlier than usual, bathed, changed all his clothing, putting on his best and cleanest, remarking the while that he would to the extent of his ability honor his father and his name by dying in as respectable condition as possible. Though he made no definite announcement of a premonition of the time and place of his death, his brother officers regarded his conduct as sufficiently significant of what was bearing most heavily upon his mind, and which actually occurred a few hours later.

I remember reading, when a boy, a news paper account of the death of a bridge tender upon the Merrimac river, near Newburyport, Mass., which at the time struck me quite forcibly, and which more than fifty years has then upon navigable water were arranged differently from what they are at the present time. Instead of swinging laterally away from the channel two sections of the bridge were arranged to open perpendicularly, leaving an ample way for vessels to pass. One man could manage one of these old-style bridges. When building bridges over navigable water the duty of constructing a "draw" was of the first importance, as in the early days when railways were unknown schooners and sloops and packets were the most efficient vehicles in the carrying trade between seaboard towns. Thus it was upon the Merrimac. Several towns upon that river situated above the Newburyport bridge derived their principal importance from this traffic, and the bridge tender had little leisure on the incoming and outgoing of the tide, which alone rendered navigation possible One day as the bridge tender sat chatting with a number of his neighbors he expressed the conviction that his end was near at hand that on the flood tide to-day he was to be called to open the bridge for the schooner Cordelia to pass up; that she would remain up stream over one tide, and that when she passed the bridge on her way to the sea he would fall and die at his post of duty. "The schooner Cordelia?" says one of his hearers; "there is no such schooner on the river." "Very true," says the bridge tender, "but I see by the Boston papers that the schooner Cordelia, Capt. Trefethern, is plying between Boston and the Piscataqua, up as far as Dover. She may drift this way, and if she does I shall take it for granted that she will not make the sea before I am gone to my long home." A few hours at most would tell what reliance to put in the bridge tender's conviction. The wind was blowing fresh from the sea, and many sail were already bowling landward inside of Plum Island Bar. Presently the white sails of a schooner standing out in midehannel as though bound up the river came plainly into view. On and on she came straight for the bridge. She was not a vessel that any of the little group with whom the bridge tender had been talking had any recollection of having previously seen. She blows her horn, as a signal to the bridge tender to open the bridge, and the whole crowd pass down upon the bridge to see who the stranger is and where she is bound. As she came near the bridge she was hailed to this effect, when the answer came back: "Schooner Cordelia, Capt. Trefethern, bound to Haverhill." The coincidence was startling to all except the bridge tender, who seemed to regard it as a matter of course. The schooner passed on with a still refreshing breeze; the bridge was closed, and the group returned to the shady retreat they had left on her approach. Again seated, the bridge tender was urged to tell the story of his dream. "It was not a dream," said he, "and yet I could not say I was broad awake. I certainly was not asleep. But the jucident of seeing the schooner Cordelia precisely as we saw her just now was as vividly impressed upon me then as the fact that I have seen her is now fixed in my mind. Beyond this I know nothing. I shall see the Cordelia again, and then you will know if my conviction or prediction comes true." The next day the same group, with one or two skaptical additions, met at the gate tender's. The tide was at its height, and if the Cordella was to fulfill the predic-tion she would soon be seen rounding the point, a few miles up the river. The wind had changed and was blowing seaward, a good eight-mile breeze. Presently the bridge tender exclaimed, "There she comes! Her topsail is just visible above the hill." The

group watched her as she became more and more visible until her whole outline came plainly into view. She was speedily at the point to demand an open way, and as before the whole group accompanied the bridge tender on his round of duty. The bridge was opened, and the schooner passed. As her rigging cleared the railing the bridge tender closed the bridge, and walking a few steps seemed to stumble and fall. His companions thought him feigning in order to frighten

them, but on going to him he was dead.

The first day's fight at Gettysburg had been finished, and, after a night's repose such as a tired soldier alone can appreciate, the preliminaries to another day of toil and peril had been completed in the hasty disposal of a dipper of coffee with its usual accompaniment of hardtack and cold beef, when Lieut. Edgar, of the Fourth Ohio Infantry, a very energetic and fearless young officer, approached a brother officer and said to him, "When to-day's fight is over I want you to take my watch and sword, for which I shall then have no further use, and send them to my parents in Ohlo, and be sure to tell them that to the last I endeavored to do my whole duty, and that I am now all right and at rest." The day's fight closed. Lieut. Edgar was among the slain, and his sorrowing companion of the morning before could do no less, nor could he do more, than comply with his request to forward his watch and sword to his afflicted parents.
Col. Stevens, of the Excelsior regiment

New York, was visited on the day preceding his death by a delegation of friends from his native valley in the western part of old Essex county, who, at his very urgent solicitation, remained with him through the night All knew very well that a battle was impending. Preparations for a march were going on all along the line. Rations for three days had been stored in the haversacks and extra ammunition in the belts. Amid all the preparations for an advance the Colonel remained as cheerful as ever, talking of old friends at home, of familiar scenes, of duties past and of duties to come. In the course of the night-for at such a time and amid all the surrounding circumstances there could be little rest for any one, however weary—the Colonel expressed his most solemn conviction that he would be found dead upon the field in the next battle. When called upon to explain his reason for such a belief, and whether he had been dreaming, he replied that he could not call it a dream nor yet vision, but an indefinable something, in his half-sleeping, half-waking moments, very vivid, very pleasant, and very enduring. It had come to him over and over again, always the same in beginning, the same in ending. The scene was old, familiar, delightful as ever eye rested upon. The birds, the bobolinks, the robins, the sparrows, the gold-finches, all the feathered songsters he had loved to look upon and listen to when a boy, were still trilling and whistling their melodious lays around him. He looked off over the winding and widening valley of the Mer-rimac, from a hill where reposed the dead of the village for at least six generations, many of whom, old and middle-aged and young, while living were known to him personally and they were all there in the familiar forms and faces in which he had known them living and seen them dead. His own brother, the bright, the beautiful boy who had laid down his life for his country, was one of the most conspicuous figures among them. But they were all silent-silent as the tomb in the living. But only the silent were there. The living were afar off. He fain would have gone here or gone there to meet a fa-miliar form or face, but there was an en-chantment around him and controlling him that rendered his present position more agreeable and pleasant. Presently the whole group melted from his view, and he awoke to realize that his duty was not yet fully done, but approaching the end. In an hour the order to march was received. Col. Stevens, still as cheerful as ever, shook each of his companions cordially by the hand, bidding each a cheerful good-bye, and mounting his horse, he turned facing them and said: 'Well, my friends, I am all right here," putting his hand upon his curly locks, "and all right here, too," placing his hand upon his heart, "and I shall do my whole duty to the rapidly approaching and not distant end. But we will never meet again this side the dark waters, and I now bid you all farewell," and wheeling his horse to face the regiment his voice rang out, "Attention, battalion! Forward. March!" and soon disappeared in the dust which was rising in a dense cloud from the marching column. The next day, sure enough, as he had predicted, Col. Stevens was among the killed.—Cleveland (Ohio) Leader.

Buddhistic Evidence of the Non-Existence of the Mahatmas.

BY WM. EMMETTE COLEMAN.

ro the Editor of the Rollglo-Philosophical Journa

Theosophists, and so called esoleric Buddhists, allege the existence in the Himalayan mountains of Thibet of a brotherhood of adepts in occultic lore and power, possessed of the most marvelous control of nature's hidden forces, and gifted with an almost Deific wisdom. These brothers are called Mahatmas, a Sanscrit term signifying "great souls,"—from maha, great, and atma, soul. Sensible people have ever believed that these mahatmas were myths, invented by Madame Blavatsky, in furtherance of her theosophic schemes; and the report of the special agent of the London Society for Psychical Research, who went to India and made a masterly, searching and exhaustive examination of the whole matter, demonstrates conclusively that these mysterious magi, Koot Hoomi and the rest,

letters purporting to be written by them are the handiwork of Blavatsky and her confederate Damodar.

Mr. Edwin Arnold, the author of the well-known poem, "The Light of Asia," has just published a work called "India Re-visited" (Boston, 1886), in which he narrates a conversation held by him with one of the leading Buddhistic functionaries of Ceylon, the Indian Buddhistic stronghold,—Sri Weligama,

exist only in the imagination of those credu

lous enough to believe in them, and that the

the chief priest at Panadure. That portion of the conversation which referred to the mahatmas is given below:—

Mr. Arnold says: "I asked Sri Weligama whether to his knowledge there existed anywhere Mahatmas, men greatly advanced in esoteric wisdom, and elevated above humanity by abstinence and purity, who possessed larger powers and more profound insight than any living philosophers? He answered emphatically. 'No! such do not exist! You would seek them valuly in this island, or in Thibet, or in Siam, or in China. It is true, 0 my friend! that if we had better interpretations of the Lord Buddha's teaching, we might reach to heights and depths of power

and goodness now impossible, but we have fallen from the old wisdom, and none of us to-day are so advanced. The reason that we wish to honor you is because you have helped to make Buddhists know how much they ought to do, and to be, to rise to the level of their own religion. But do not look for Mahatmas! you will not find them!" (page 273.) As the Mahatmas are alleged to be Buddhists, surely if any persons should know of their existence it ought to be the leader of the Buddhist fraternities. If any such persons were now living in Thibet, Sri Weligama would assuredly have known it; therefore his position and emphatic denial of their existence is proof substantial of their mythical character.

Presidio of San Francisco, Cal.

For the Religio-Philosophical Journal.
Personality versus Omnipresence of Deity.

Is there a distinction between soul and spirit? and, it so, what is the distinction? Many of those who publicly discuss the question of Spiritualism, or as some people prefer to term it, "The Harmonial Philosophy," are so careless in the use of terms to express their thoughts as often to seemingly contradict themselves. Some affirm man is a trinity, composed of body, spirit and soul; others say he is a physical, intellectual and moral being. Some claim he is a duality composed of two self-hoods, one animal and finite, the other divine and immortal; but experience is that they often seem to lose sight of their assumed premises in their argument, and use the terms spirit and soul, and animal and divine, as synonymous. They tell us of the human soul and of the divine soul; of the mortal spirit and of the immortal spirit, and they speak of these often as one and the same conscious identity, while they almost in the same breath insist that our ignorance and errors result mainly from our omission and neglect to consult "the God within us," which they claim is divine. It is time that our public teachers should agree on and define the sense in which they use the terms matter, spirit, soul, natural life, divine life, God within us, continued existence, and immortality; for, to the thinking mind, it is absurd to allege the human spirit is ignorant and sensual, and the divine soul or God within us is free from error and impurity, and then assume and assert that the human spirit and the divine soul is one and the same conscious identity; and yet carefully analyze their teachings, and this absurdity is often prominent therein. Some allege that spirit is coexistent with, and distinct in essence from. matter, and then accept and assert that if God is a spirit he must be material. As this confusion in the use of terms leads to doubts and difficulties which greatly retard our progress in comprehending correctly our own origin, nature and destiny; and to rescue many prominent Spiritualists from the materialism which still partially enslaves them. it is important to agitate the question. What, If any, is the distinction, both in origin and in essence, between matter and spirit, and between spirit and soul; between natural and divine life, and especially between "continued existence" and "immortality;" for if man is a finite animal and also divine, it is difficult to rationally realize why the bird or the brute are not alike so; and if man, a finite animal, has continued existence, it is alike difficult to imagine why animals have not also. If the continued existence of man so he is immortal, we should seek to learn and define the distinction between human and divine, that we may apply this as a test to the lower forms of animal life; and if we say man is a finite spirit in whom dwells a divine soul, we should try to define the distinction between spirit and soul that we may apply it also to animals.

It is not enough to arbitrarily assume and assert that man and man alone is immortal, because he and he alone has continued existence: or to claim that because he is the highest form of animal life, therefore he is divine. The thinking, reasoning mind asks for the why and wherefore, and public teachers must endeavor to rationally meet the question. There are some, if not many, who are still tinctured with materialistic views from which they have been but partially emancipated by their conversion to Spiritualism, and I hope some of them will examine and review the solution of the origin and nature of material atoms or atomic matter suggested in my previous articles, for to intelligently grasp a knowledge of spirit essence or substance we should seek to comprehend the distinction, if any, between spirit and matter. As I do not affirm the Finite can grasp the Infinite, nor disregard the teaching, "Who by searching can find ont God?" my effort has been to show that it is more rational to hold to the belief that God is a spirit than it is to accept the new dogma that Deity is "a principle" coextensive with matter and everywhere present in endless space; and as this necessarily involves the question of Omnipresence, I feel our effort should be to learn both "what and where" is God as taught by nature, science and reason. and I have given some of my interpretations of their answer to this momentous question If any of my readers will specify and allege any error therein I will gladly receive in struction, for my desire is to avoid error in my search for truth, but when considering a question of such intricacy and magnitude, it is important to find some standard stand-point to reason from and appeal to in our inquiries. As I understand the teachings of nature and science as interpreted by reason they are that matter is self-existent, but that neither recognize the self-existence of suns or earths. They claim that these had their origin through the combination of material atoms previously existing in uncombined relations, and that the logical conclusion, therefore, is that this was the condition and relations of material atoms before any combination of them occurred; hence "the original inal atoms" were the immediate germ-source of the existing physical universe, and therefore the first change in their original relations was an effect resulting from an acting cause, and constituted the beginning of creation.

Thus far I believe the materialist who holds matter is God, and the Spiritualist who affirms Deity is a principle, and the Spiritualist who affirms Deity is a principle, and the Spiritualist who accepts God as a spirit, can and do agree in their interpretation of nature and science, but at this point they separate because their conflicting theories will not allow the same solution of the question, "What was the acting cause?" and "Why did the atoms, originally free or uncombined, thus begin to unite in new relations?" It is for the materialist who ignores the existence of spirit in contradistinction to matter to offer his own solution of this question, but it is our privilege to test its rationale and its consistency with his theory; and it is for the advocates of the "principle" theory to explain for themselves "the why and wherefore" of this

and goodness now impossible, but we have fallen from the old wisdom, and none of us to-day are so advanced. The reason that we wish to honor you is because you have helped to make Buddhists know how much they ought to do, and to be, to rise to the level of their own religion. But do not look for Mahamas! you will not find them?" (page 273.)

It is an open question whether the germ-

atoms were self-existing primary elements. or were compound results or creations; and the conclusions on this point are involved in the solution of the question—Why did they originally begin to combine? and I may add, Why have they since continued to exhibit a perpetual tendency to change? If the advocate of either materialism or the principle theory can rationally solve this, he will dispose of my opinion that God is a spirit; but if, in despite of all his ingenuity, he fails to plausibly solve it, then I shall feel free to claim his solution is not true, and on my showing the inconsistency with either the effect to be explained, or with the premises for explaining it, then I shall feel free to claim a verdict against him. If "facts are the basis of philosophy, and philosophy is the harmony of facts seen in the right relation," then if we accept as fact that the "original or germ-atoms" were free before they first combined; and the additional fact that since their first union they have been the subject of continued change, our lesson is to discover the harmony of these two facts, for only thus can we progress in our knowledge of God and nature, and I submit this open question should in its detail be fairly met and thus each theory be tested for itself, for truth will not suffer thereby though theories may.

Philadelphia, Pa.

The Social Position as It Is.

NO. 4.

BY CHABLES DAWBARN.

Ambition to be a man of mark among his fellows, is only the individual expression of the proud desire to stand first, which marks the destiny of this great Republic among the nations of the earth. Well directed ambition is not merely one of the greatest blessings to man on earth, but it is the mother of all progress, save that which nature outworks by the death of those least fitted to live.

The socialist, like every other man, would struggle to the front, but finding himself distanced grows sick of eager competition. Many an instance is known to the race course where a high spirited animal, feeling himself losing ground, has fiercely attacked the coming victor; and this is the real foundation of the socialist movement. No man who is going to the front ever enrolls himself a member. It is simply a battle cry of the defeated. "To the lamp-post with the millionaire" is the attack of the high spirited animal who is being passed in the race of life. To-day the immediate thought is that we

To-day the immediate thought is that we have a vast amount of unmerited suffering on the one hand, and on the other an aggregated wealth beyond all possibility of use to supply any need of its owner. On one side is a brooding sense of injustice ripening into murder; and on the other side we find the dole of a magnified charity used as a cloak to grasping selfishness.

most conspicuous figures among them. But they were stall silent—silent as the tomb in they were stall silent—silent as the tomb in the continued existence of other forms of reposing. He moved among them, recognized them, and then looked around him for the living. But only the silent were there. The living were afar off. He fain would have gone here or gone there to meet a familiar form or face, but there was an enhancement around him and controlling him that rendered his present position more agreeable and pleasant. Presently the whole group melted from his view, and he awoke to prove that he is immortal, why should not the continued existence of other forms of animal life be alike so? When we claim man is both human and divine, and because so he is immortal, we should seek to learn and define the distinction between human that rendered his present position more agreeable and pleasant. Presently the whole group melted from his view, and he awoke to the ower forms of animals.

The living were afar off. He fain would have gone here or gone there to meet a familiar form or face, but there was an end define the distinction between human and divine, that we may apply it is as a test to the lower forms of animal life; and it we may prove that every eighteen men in the country. Our national savings prove that every eighteen men in the country. Our national savings prove that every eighteen men in the country have each year a surplus of, eighteen loaves to prove that the principles will epread rapidly in the futtent the principles will epread rapidly in the futtent the onitinued existence of other forms of animal life be alike so? When we claim man is both human and define the distinction between human and define the distinction between human and divine, that we may apply it is as a test to the lower forms of animal life; it seems likely that the principles will epread rapidly in the futtent human instinct goes straight to its necessity when it is a question of food. Here are five luman instinct goes straight to its ne

I would ask the reader if national education can furnish any remedy for this kind of wrong? Felix Adler, who prides himself on being practical, proposes to cheapen rent and purify the home. Is that anything more than giving a shroud to those perishing of hunger? Nature rewards toil every year throughout the country with a surplus that we call wealth. Sufficient for the comfortable maintenance of every man, woman and child; and all our trouble is simply the inequitable distribution of this wealth.

Brute force is useless as a solvent of the problem. We must strike deeper if we would save our homes from the coming flood. Most of my readers know that what country children call the "May-Apple" is an excrescence thrown out by nature to cover a wound in the bark, made by an insect. Our millionaires are may-apples upon the surface of society, whose hidden cause it is for science and philosophy to discover, if we would cure the disease.

We are beginning to get our subject into shape, for we can now state clearly the position as it is to-day.

1. Wealth is the surplus of labor, and in this grand country there is produced an abundance for all.
2. This is inequitably distributed; hence

very much of the existing misery.

3. Brute force whether of murder or of confiscation will simply leave human nature where it is to-day, and is therefore useless. Facts show us that whilst the struggle is the same that has convulsed society in the past, and overturned governments the world over, it must now be fought out with very differ-

ent weapons. Science is rapidly reaching the point where brute force shall mean destruction to all alike.

4. Manhood is marked by inequality, mental, moral and physical. Success means usually the right man in the right place; whereas failure may only mean the right man in the wrong place.

5. The facts before us all point to the morbid ambition of some to overtop others, as the immediate cause of our troubles, and equally prove that to crush out personal ambition would be to destroy the very ladder by which our nation has climbed to its height of to-day.

6. We see that there is no safety but in pure, simple justice to all alike. We must, however, remember that does not mean confiscation of wealth, but the devising of such equitable measures as shall hold human nature in check, whilst leaving to it its energy, its ambition, and above all its individuality.

its ambition, and above all its individuality.

If my readers agree with me so far, I will ask them to join with me in an endeavor to discover possible and practical measures to attain our end, by a discussion of "the situation as it might be."

Five years ago Lida Garrison, of Denison, Texas, fell from a tree and hurt herself so that she has not since been able to use her arms. She has succeeded in learning to paint, holding the brush with the toes of her left fact. THE THEOSOPHISTS.

Annual Convention of the Board of Control.

The annual convention of the American board of control of the Theosophical society, which was opened in this city Saturday, will be continued for a few days this week. Pursuant to a resolution of the board last year it convened this year at the residence of Mrs. Josephine W. Cables, 40 Ambrose street, who is so well known as the leading Theosophist of Rochester. All the members of the board are represented at the meeting either in person or by duly authorized proxies. Among the prominent scientists and investigators called together by this meeting are: President of the board, Professor Coues of the Smithsonian institute, Washington, D. C., treasurer; Professor J. D. Buck, Cincinnati, secretary; Elliott B. Page, St. Louis; William Q. Judge, editor of the Path, New York; Dr. W. P. Phelon, Chicago, Ill.; Hollis B. Page and Messrs. Charles and Arthur Kendall, Boston, Mass.; Mordecai Evans, Philadelphia, Pa.; General Abner Doubleday, New Jersey; Thomas H. Parsons of the New York Tribune. and Thomas M. Johnson of Osceola, Miss., editor of the *Platonist*, a journal devoted to Platonic philosophy.

Mrs. Josephine Cables is the founder of the

Mrs. Josephine Cables is the founder of the Rochester branch of the Theosophical society. This branch is now the strongest and oldest branch in America. Elliott B. Page is the founder of the St. Louis branch. Dr. J. D. Buck is dean of Pulte college and a successful physician of Cincinnati. The society was first formed by Mme. Blavatsky, a Russian lady, and Colonel Olcott, formerly of New York. Mme. Blavatsky is now in Germany, engaged in writing a new work entitled. "The Secret Doctrines." The society has continued to grow since its organization and is now strong in India, Australia, Germany, France, England and in several cities in this country.

At the convention of the American board

now being held in this city, business of great importance connected with the work of the society in America has been transacted. Telegrams have been received from branches in Europe and Asia, extending greetings to the society and wishes for the success of the movement in this country. Private instructions, the nature of which can in no way be divulged to the general public, have also been received from the headquarters of the society in India. Acting upon these instructions and the powers therein delegated to the board, that body proceeded to map out a course and devise plans and methods for extending the principles, in this country, of this most extraordinary movement. Those officers of the board who served last year were unanimously re-elected for the ensuing year. There was one resignation from the board, that of M. D. Evans, of Philadelphia. Three additions were made as follows: Richard C. Dean, United States navy, medical director; Hon. Charles Aldrich, Aldrich, Alabama; Mrs.

M. E. Bates, Philadelphia. President Coues last evening said to a Herald reporter: "During the last year the subject of Theosophy has received more and more attention from the general public. A large number of opinions are in circulation regarding the principles of the society. These opinions are not all of them correct. On account of the widespread interest now being manifested in this country in this strange manner of viewing human life, it seems likely that The numerical force of the Theosophists at the present day would be no insignificant force in determining an election. At the same time the members of the society wish it distinctly understood that they disclaim all political affiliations and party prejudices. The objects of the society are: First, the formation of a nucleus of universal brotherhood, irrespective of race, creed, caste or re-ligion, Buddhists, Brahmins, Mohammedans, Christians and Jews are members of the or-ganization. In the second place we make a point to extend the study of Aryan literature and philosophy, as being the fountain-head whence all modern religious have alike sprung forth. From these studies we draw directly the inspiration and eternal truths, which under various guises have always prevalled among the secret doctrines, which have never died out. Translations of the Sanscrit and valuable contributions to literature have been made by the society.
"The third object of the society," said the

president, "is the investigation and development of the hidden forces and psychical powers of nature. It is well known to the Theosophist that these powers may be used either for good or for evil. Heat, steam and electricity are weak and clumsy forces compared with the forces which the Theosophist is able to set in motion. The fourth object is the cultivation in man to the highest extent, of the spiritual power of human beings. Man possesses many agencies capable of cultivation and wonderful results. Theosophy is the philosophy of moral self-culture and development. It is the union of science, religion and philosophy. Most Theosophists admit the claims of Spiritualists, but those who claim to see and do things pertaining to what is called supernatural are called 'psychists' instead of mediums. The occultist is conscious of anything done when in communication with the unknown world.

"This board has authoritative control over

"This board has authoritative control over all the American branches. There is every reason to suppose that as the result of this convention the movement in this country will increase. The numerical force of the theosophists in America has more than quadrupled during the last year, and in the same time the number of branches has been increased over 100 per cent."—Rochester Herald.

According to the London World the harmony of the royal family is seriously threatened by the curious complications of fetes and functions. His Royal Highness deeply deplores his mother's appearance at the Egham celebration; and her Majesty views with equal displeasure the Sunday soirées and her son's patronage of Mrs. Mackay.

London Truth says: "General Boulanger served under the Duc d'Aumale in Algeria. The Duke in one of his reports appended the following note: 'Boulanger is a good, intelligent officer, but ill-bred.' Now that Boulanger commands the army it would be interesting to know his opinion of the Duc d'Au-

Robert Smith, of Lexington, Ind., lost his nice black hair as the result of typhoid fever. Now his head is covered with hair three inches long, very kinky, like a negroe's, but as white as anow.

Horsford's Acid Phosphate,

BWAR OF IMITATIONS.
Imitations and counterfeits have again appeared. Be sure that the word "Horsrond's' is on the wrapper. None are genuine with

Woman and the Mousehold.

BY HESTER M. POOLE. 1106 West 29th Street, New York.]

SEALED ORDERS.

Out she swung from her moorings, And over the harbor bar, As the moon was slowly raising She faded from sight afar— And we traced her gleaming canvas By the twinkling evening star.

None knew the port she sailed for, Nor whither her cruise would be; Her future course was shrouded In silence and mystery; She was sailing beneath "sealed orders"— To be opened out at sea.

Some souls, cut off from moorings. Go drifting into the night.

Darkness before and round them. With scarce a glimmer of light; They are acting beneath "scaled orders? And sailing by faith, not sight.

Keeping the line of duty
Through good and evil report,
They shall ride the storms out safely, Be the veyage long or short; For the ship that carries God's orders Shall anchor at last in port. Helen Chauncey.

In several papers, I have in a desultory way, considered what might be done to relieve the cities of their surplus and much suffering working women. Pauperism, prostitution and crime are increasing at an alarming rate, and charity only puts off still farthor a day of reckoning.

The subject is so intimately connected with

Labor and Capital, that it can not be probed to its depths. We are now in a revolution in which these factors are struggling not for mastery, but for equilibrium. It can only end when the principle of Justice is recognized as the basic law of life.

But there are certain things that must be brought about. Among them are the relief of the overworked, among whom are many of the housekeepers of our country. A short time ago, Dr. Talmage of Brooklyn, a most sensational speaker, but one who sometimes tells homely truths, preached a sermon upon woman's work. Among absurd and grotesque things, he gave these sentences on

HOUSEWORK. "Let me tell you that a wife and mother has to conduct at the same time a university, a clothing establishment, a restaurant, a laundry, a library, and has to be health officer, police and president of the whole realm. She has to do a thousand things, and to do them well, in order to make things go smoothly, and that is what puts the awful tax on a woman's nerves and a woman's brain. I' know there are exceptions to the rule. Sometimes you will find a woman who can sit in the arm chair of the library all day without any anxiety, or tarry on the belated pillow, and all the cares of the household are thrown upon servants who have large wages and great experience; but that is the exception. I speak of the great mass of housekeepers to whom life is a struggle, and who at thirty years of age look as though they were forty, and who at forty look as though they were fifty, and who at fifty look as though they were sixty. The fallen at Challons and Austerlitz and Cattroburg and Wetseley are a small num. Gettysburg and Waterloo, are a small number in comparison with those who have gone down under the Armageddon of the kitchen. Go out to the cometery and look over the epitaphs on the tombstones; they are all beautiful and poetic; but if the tombstones could tell the truth, thousands of them would say: Here lies a woman who was killed by too much mending and sewing and baking and scouring and scrubbing, and the weapon with which she was killed was a broom or a suswered through mediums, this is not a novelty, but notwithstanding that for the last forty years sewing machine or a ladle. The housewife rises in the morning half rested. At an irrevocable hour she must have the morning repast ready. What if the fire will not burn? What if the clock stops? What if the marketing has not been sent in? No matter that: it must be ready at the irrevocable hour.
Then the children must be got ready for school. But what if the garments be torn? What if they do not know their lessons? What if the hat or sash is lost? They must be ready. Then you have the diet of a day or perhaps several days to plan out. But what if the butcher sends meat unmasticable? What if the grocer furnishes you articles of food adulterated? What if the piece of silver be lost, or a favorite chalice be broken, or the roof leak,or the plumbing fail, or any one of a thousand things occurs? No matter. Everything must be ready. The Spring is coming and there must be revolution in the family wardrobe, or the Autumn is at hand and you must shut out the northern blast. It is not only the toil of housekeeping but it is that

shattered." The picture is not overdrawn as many readers will testify. But the reverend preacher did not say any thing against the complex civilization of the present, which is daily growing more varied and onerous. There are so many things to keep in order, so many kinds of food to prepare, so much to take care of within the circle of one week, that a housekeeper stands appalled at the life that stretches before her. She wants to have things as nice as her neighbors, and to bring up her children well. The money needed drives her husband into all sorts of practices to keep up appearances.

the sickness and sorrow go along. It is a simple fact that one-half the women of the land

are invalids. This work of the home has of-

ten to be undertaken when the nerves are

Dr. Talmage continues: "I also see the trial of severe economy. Nine hundred and ninety-nine households out of a thousand are subjected to it either under greater or less stress of circumstances. It is especially so when a man smokes expensive cigars and dines at costly restaurants. He will be very apt to enjoin severe economy at home. That is what kills thousands of women—the at-tempt to make five dollars do the work of seven dollars. It is amazing how some men dole out money to the household. If you have not got the money, say so. If you have, be cheerful in the expenditure. Your wife will be reasonable. How long does the honey moon last?" said a young woman about to enter the married state, to her mother. 'The honey moon lasts until you ask your husband for money? 'How much do you want?' 'A dollar.' 'A dollar! Can't you get along with fifty cents? You are always wanting a dollar!" This thirty years' war against high prices, this everlasting attempt to bring the outgo within the income, has exhausted mul-

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

Arrangements have been made with the Central Traffic Association for greatly reduced rates to parties west of Buffalo, as will be seen by the following letter from Mr. Geo. H. Danlets, Assistant Commissioner.

Offices of the Assistant Commissioner. Chicago, June 17th, 1886.

John C. Bundy, Member Transportation Committee, N. E. Spiritualist Camp Meeting Association;

Dear Sir:—The Central Traffic Association covering the territory bounded on the west by Chicago and St. Louis, and the line of the Chicago & Alton B. B. between Chicago and St. Louis, on the seat by Toronto, Buffalo, Salamanca Pittaburgh, Wheeling and Parkersburgh, and on the south by the Chic River, but including the cities of Louisville and Lexington and the line of the Louisville and Chicago and Mashville and the Cincinnal, New Orleans & Texas Pacific Ballroads between Louisville and Lexington titudes of housekeepers." Now there is a natural antidote to this wear and tear on the part of the housekeeper. It must come from simpler lives and from woman's help out of the overcrowded cities.

One great trouble is the tendency of peo-ple to go into showy and superficial, rather than into useful work. Farm life and the kitchen—these are despised. But any thing superficial and ornamental finds a multitude of followers. And yet the former are necessary and should be respected. They should be made more attractive, and men and women engaging in them should be better paid, as they will be in the good time coming when things are valued according to their real

INDUSTRIAL EDUCATION,

is to be one great means to helping the poor. Schools now organized train the young at just that susceptible age when they can easily become expert in any mechanism or art. A late exhibition in this city called out admiration and surprise, for the beautiful work done in these schools by children under sixteen years of age. This comprised the handi-

work of girls as well as boys.

Among a few societies of this kind is one organized thirty years ago, under the name of the New York School and House of Industry. Its object was first, to teach the poor and ignorant how to help themselves; secoudly, to rescue girls and teach them how to sew. It was incorporated, non-sectarian, and has a permanent fund, and now owns a handsome building in West Sixteenth street. There is always sale for first class handiwork. and these street Arabs are taught to do the very finest needlework. These, with coarse work also, are sold in the store in one of the front rooms, and the price, less ten per cent. paid to the maker of the garment. The work done by many of these children would not do discredit to the most accomplished seam-stress. At the anniversary of the society, when it is the custom to exhibit these clothes and distribute prizes to the children, a bunting dress made by an unfortunate little invalid, one of the proteges of the society, rivalled in perfection the most costly convent work. In addition to this training in handiwork, moral and religious instruction is given, and a library provides them with reading.

These little toilers should be helped to get

into country villages, as they grow up, where they can branch out from their especial line into housemaids and workers in so many homes that need their trained fingers. No woman can be happy and healthy who spends all her time in sewing, any more than she who is all the while with bent back and weary feet about the house. Industrial training is a noble means of getting the poor in the way of self-support; then their work is wanted, West and East, North and South.

BOOK REVIEWS.

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

LEAFLETS OF TRUTH, or Light from the Shadow

-Land. Price \$1. By M. Karl. Chicago, 1886. The above is a unique title of a book, even in these The above is a unique title of a book, even in these days of progress and evolution from old ideas, and the breaking away from old dogmas. What every earnest soul is seeking for, is "light." Goethe, the German seer and mystic, cried out in the deep anquish of his soul for "light, more light!" So it has ever been, and so it will ever be through all eternity. This little volume consists of answers to a series of questions covaring a wide senge of thought touch. questions covering a wide range of thought, touch-ing upon "Mediumship," "The Law of Control," of "God," "Evolution," "Human and Divine Will," In the spirit life where is the home of the soul," etc. The author announces in his introductory chapter that he is an honest churchman, and goes on to give a history of the manuscripts. He has a friend who is an Agnostic, and who has looked upon all spiritual phenomena as vagaries or imposture, but who while residing temporarily in a western city, makes the acquaintance of a gentleman and his wife. The advent of a fire medium, who gives public exhibitions there, which they witness, causes them to discuss the subject of Spiritualism, and it is made known to him that the lady hears direct "spirit voices," and the "voice" answers the questions of the agnostic in a clear and forcible manner. While not wholly convincing to him, it has caused him to write out this series of questions and their answers, which he sends to his friend.

To the reader who is familiar with mediumship, and

answered through mediums, this is not a novelty, but notwithstanding that for the last forty years "voices" have been heard in thousands of homes under circumstances evincing intelligence and sincerity, the majority of humanity still doubt and sneer. Certainly the questions in this little vol-ume are of vast importance to the human soul, and any glimmer of light, no matter how faint or dim, will be gladly welcomed by the seeker for truth if he or she be honest, no matter if it leads into new and strange realms of thought, or destroys the prejudices and bigotry of a life time. As the public exhibition of the "Fire Medium" brought out the questions, that is necessarily the first question in the book. Question. — How are what are termed Fire Medi-ums able to handle fire without being burned?

AUGUST 1St,

Sunday,

Tuesday..... Wednesday,....

Thursday,.... Friday

Sunday,....

Tuesday, Wednesday, Thursday, Friday Saturday,

Thursday. Friday, Saturday,

huraday,.... Friday,......

Saturday

Apener.—It is the correlation of forces. Spirit is a force; matter is a force. Both are expressions of life. Now if enough will power or force be con-centrated upon any part of a medium, it can overcome the native action of matter, for it is a superior or ruling force. Fire is one natural action of the force, matter, and to be burned, or changed in

form by fire, is corresponding action of matter. The intelligence proceeds to explain at length quite clearly and lucidly how intelligent force or spirit can overcome or nullify the lesser force, and sums up as follows:

"The intelligence or will which promotes and per-mits all the actions of the forces of matter, accord-ing to law, is a diffused force, just sufficient to keep the matter forces in motion, or matter has delegated for its use just sufficient power to fulfill its own laws. Hence a concentration of sufficient will power at any given point may break through this round of material action. It is thus that God may upon occasions act without, or seemingly contrary to the very laws of his material universe, yet in accordance with another superior law, which he has ordained. And his more advanced children, as they learn of this superior law, are permitted to use the same according to their own possibilities, which is according to their knowledge. No restrictions are put upon intelligences save law. As knowledge of law is acquired, will force may act according to law."

It will be perceived by the reader that the "voice"

or spirit who gave answers to the questions, was a believer in a creative power and intelligence who overrules and guides all things and who has been reverenced and worshiped in all ages as Jehovah,

Question.—What is evolution?

Answer.—It is spirit conception thrown off from the mind of God working upward, as the seed planted in the soil works out its possibilities toward re-producing the prototype of the plant from whence it came....No human mind loses anything by the ra-

Question .-- What is the will? Answer.—What is God? He is the will of the universe, as he is the light of the world. That which

diations that it throws off. The thoughts that it

evolves out of itself only increase its own power to

can create. Proceeding to develop this thought the voice says: "That which is devoid of life may be caused to act, but has no power to act within itself. Thus there are two great primal forces, the cosmic force, which are two great primal forces, the cosmic force, which is the force of undeveloped unintelligent matter; it is a force which is caused by action of the Odic force; it is a force that is delegated, that could not exist without a cause. The Odic Force is the force that can cause, hence it is a force of intelligent will, of reason, a force of conscious spirit action. The action of the Odic force is all we know of God."

"The tree losse pathing by the said which nature

"The tree loses nothing by the seeds which naturally fall. They are merely excesses of its own vitality. So we may suppose the great I AM loses nothing of force or possibilities or power, by endowing us, his spiritual children, continually being born into the world with this will-force, or by constantly perpetuating the Cosmos Force, which he has caus ed. So far as we know, we differ in the possibilities of our spirit nature from God most in this. Not one of us can create a germ of life-can create one

atom of the odic force which is behind all force. Many other questions, equally important, are considered with the same reverent spirit, and not in the spirit of a "Thus saith the Lord," as in former ages, but more in accordance with the intelligence of our age and condition of spiritual development. Such books and answers to these ever-recurring questions, which arise in the souls of all sentient beings, are helpers to "The way, the truth and the life," No wonder that the agnostic who listened to life." No wonder that the agnostic who listened to the voice of the spirit was startled from his agnos-ticism, and brought face to face with the fact that "God is;" that the spirit of man is indestructible and the revealments from the Spirit-world are prov ing this to millions. We commend this book as being very suggestive, though the answers to some of the questions conflict with the teachings of science, and we advise you to send one dollar to the pub-lisher of the JOURNAL for it.

GEOLOGICAL STUDIES; or Elements of Geology, for High Schools, Colleges, Normal and other Schools, with 307 illustrations in the text. By Alexander Winchell, LL.D., Professor of Geology and Palæontology in the University of Michigan; formerly Director of the Geological Survey of Michigan; Author of "Geological Excursions" for Elementary Schools; also of "Sketches of Creation," "World Life," etc., etc. Chicago: S. C. Griggs & Co. Price, \$3.00.

The present work approaches the elementary facts and conceptions of geology from the inductive side.

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coras and shells common in the drift, showing the student how to manipulate, prepare and determine them, and ending with a tabular synopses.

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BREAD PILL: A STUDY OF MIND-CURE. What It is and How to Do It. By C. M. Barrows. Boston: Mutual News Company, Agents. Price 35 cents.

This is a clear, critical and comprehensive view of a subject—the Mind-Cure—that is now generally ensubject—the Mind-Cure—that is now generally engrossing the attention of the people. It is treated under the following heads: "Inappropriate Means of Cure;" "Different Kinds of Mind-Cure;" "Some Remarkable Mind-Curers;" "The Art of Attention and Exclusion;" "Restraining Sympathy;" "Controlling Fear;" "Using Imagination: "Will-Pewer: "A Good Temper;" "What They Believe;" "How They Cure;" "The True Secret of Psychical Healing;" "How Any One May Learn to Cure;" "Ideas of Good." "How Any One May Learn to Cure;" "Ideas of God;"
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Power of Thought."

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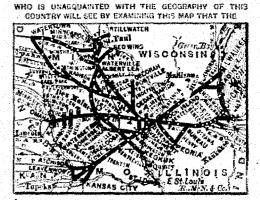
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CHICAGO, ILL., Saturday, July 31, 1886.

which he desires to call notice.

The English P. R. S.

The differences which have been slowly gathering force in the English Psychical Research Society for two years past have at last become sharply defined, as well as public. That the Spiritualist members of that organization have so long held the conflict in abeyance, speaks well for their forbearance and patience. It is devoutly to be hoped that now when the issue is on, they will, while stoutly maintaining their ground, never be driven to hot blood, nor to judgments colored by partisan feeling. The matters at issue there, are of equally vital importance on this side of the Atlantic; hence we this week republish from Light the very lengthy paper by Mr. C. C. Massey. No one having the slightest interest in psychical research can afford to neglect'a study of Mr. Massey's of their burdens. The spectacle at times is able consideration of the "possibilities of mal-observation."

charter member of the Society, said all present would no doubt feel deeply indebted to his friend Mr. C. C. Massey for the very able, temperate, and most closely reasoned paper they had heard. Spiritualists especially would feel grateful to him for having contributed to their literature one of the best reasoned arguments in defence of their faith he had ever heard. Some had thought the Society for Psychical Research had been wrong in not concerning itself with Mr. Eglinton. That reproach would lie in the path no longer after the publication of the June issue of the Psychical Society's Journal, but it would lie in the mouths of Spiritualists to say that when the Society did concern itself with him it did so in a manner that was unfair and unjust. He, for one, thought it had been the worst step the Society had yet taken in approaching the question so unfairly and unjustly. Some Spiritualists might go further and ask themselves whether they could be of use in such a society, and whether it was not their duty to carry on their own work in their own way, unless indeed the action of Mrs. Sidgwick was disayowed; for assuredly Spiritualists at large would consider that her article had committed the Society to methods which they could not approve. Speaking for himself he regretted the publication of that article very much, and he had been delighted to learn since entering that meeting that it was not intended to be more than the expression of an independent opinion, and was not to be regarded as committing the Society to its lines. He had felt it his duty to make a protest, and he hoped the disavowal of which he had spoken would be confirmed from the chair.

Dr. Wyld followed the remarks made by Stainton-Moses. What struck him in reading the article in the Society's June Journal was the extraordinary amount of credulity on the part of Mrs. Sidgwick which it indicated. She had given some twenty or thirty cases of | the public pulse and respond to its wants by slate-writing from men and women of the highest position as to intelligence and integrity—and many of the cases were excellent —the whole of which she dismissed in about | this growing tendency toward fair discussion, a single sentence by saying that to her mind the whole of those things might have been produced by sleight of hand. He thought care and control, yet not strictly sectarian. that indicated an extraordinary amount of After its commencement exercises in June. credulity on the part of Mrs. Sidgwick, for a week was occupied in daily meetings to she must be well aware that for eight or ten discuss topics of religion and practical reyears past there had been published almost form, with addresses by leading clergymen weekly, in the pages of the Light and other and others, and a "symposium," or discuspapers, testimony from various conjurers, sion, each afternoon. The Adrian Times stating that however these phenomena might have been produced they were not produced by sleight of hand or any machinery known to them, and that they were altogether beyond the reach of the art of conjuring. It seemed extraordinary that Mrs. Sidgwick, who was not a conjurer, should say that they were.

Light for the 10th inst., referring to Mrs. Sidewick's reports and the discussion says:

Sidgwick's reports and the discussion says:

Our own comments on Mrs. Sidgwick's strictures and conclusions we are forced, through the exigencies of space, to reserve till next week, but in the meantime we simply desire to point out that unless an official disavowal of Mrs. Sidgwick's article, as being representative of the views of the Society, is forthwith made, the duty of all Spiritualists, who are members of the Society for Psychical Research, will be obvious. Mr. Myers, on Monday last, said something in this connection, but in our opinion that gentleman's guarded disavowal can hardly be looked upon as satisfactory. Indeed, it appears to us that in the matter of its responsibility for the statements of its members, the Society has adopted an attitude akin to that of the lad, who having been detected throwing stones and being charged with the fact, promptly pleads: "Please, sir, it wasn't me; it was promptly pleads: "Please, sir, it wasn't me; it was the boy who has run away." In this as in many other instances, the position of the Society is, as we hope to show, utterly indefensible.

Religion Gone Wild!

Under the above heading a correspondent of the St. Louis Republican, writing from Flinn's Grove, Ind., states that that place has been the scene of thrilling spectacles, stirring incidents, and considerable excitement. The occasion of this is a series of revival meetings, conducted by Mrs. Mary Mershon, of Pendleton, Ind. Mrs. Mershon is a disciple and convert of Mrs. Woodworth, the noted trance evangelist, whose peculiar methods have for the last two years been the theme of wide-spread interest and speculation. The lady who is conducting the meetings at Flinn's Grove was converted two years ago. and was at once called to be an evangelist. Although an invalid she obeyed "the call," and to-day is a strong, vigorous, and energetic woman. She is about sixty years old, has a broad forehead, black hair and eyes, and is of medium height. The meetings were commenced Saturday, June 5, but for a time they dragged. The evangelist says she never conducted a meeting where she contended with greater difficulties at the start, or where the indications gave as little promise. It was next to impossible to secure a tent. The attendance was light and the interest seemingly dead.

She was not discouraged. Her faith appeared to be of that quality which will remove mountains. The plain, unpretentious, and eloquent preaching had its effect. The attendance increased. Her enthusiasm took hold of her hearers. The fame and report of the wild scenes enacted spread among the people, and the attendance and interest were further magnified and multiplied. The young converts are most enthusiastic and demonstrative. They crowd the space set apart for seekers after divine favor, and, with singing, shouting, shricking, and praying, gradually work themselves into a wild frenzy. Their hands are uplifted and their faces turned upward. Some shout and yell in the exuberance of their ecstasy: others plead, implore, and cry for the rolling away wild, weird, and unearthly. The most nervous and excitable soon succumb and go "unbecome rigid, and their wide-open, staring eyes have a death-like and unearthly expression, as though gazing upon scenes not presented to the eyes of mortals.

The correspondent says that one Sunday night lately there were witnessed the wildest and most extravagant scenes yet enacted. Such shouting, such jumping, such hallelujahs, such delightful, promiscuous, and abandoned hugging of brothers and sisters in the Lord presented a scene the like of which has never before been witnessed in this country. It was a wild, unrestrained saturnalia of unbridled passion and emotion. The converts who were stricken down, as it was claimed, by the hand of God prior to their conversion relate wonderful tales of being suspended by a hair over the pit of hell, of being fanned by the sulphurous breezes from the infernal regions, of looking into boiling caldrons, of being nibbled at by the flery serpents and grinning devils, of being saved by the outstretched hand of a pitying Providence.

Such revival meetings lead to insanity. and sometimes are productive of as much evil as a liquor saloon.

Spiritualism Di-cussed in a College.

A good usage is gaining ground,—the fair statement, frank and free, yet not for the sake of controversy, of various opinions on important subjects. A few years ago the English Church Congress at Newcastle-on-Tyne discussed Spiritualism, and our pamphlet report of the discussion had large circulation. The North American Review has gained largely in circulation, as well as in value and interest, by giving articles prepared for its pages by persons of widely different views, as, for instance, the orthodox theological statements of Judge Black and the free-thinking opinions of Robert Ingersoll. Our sagacious daily newspapers feel reporting sermons, orthodox and heterodox,

for their readers. A late incident at Adrian, Michigan, shows and shows, too, the steady gain of Spiritualism. The Adrian college is under Methodist and Expositor of June 25th gave notice of one of the afternoon sessions as follows:

The "symposium" to-morrow afternoon, at 2:30, will consider the subject, "What is the relation of modern Spiritualism to Biblical demonology and science?" Prof. I W. McKeever has been appointed to open the discussion. It is expected that citles B. Stebbins, of Detroit, a prominent Spiritualist and well-known author, will also take part in the debate, representing the views of the Spiritualists.

Prof. McKeever not being present, Mr. Stebbins was invited to speak in his place, and held the close attention of the audience for a half hour, when brief addresses were given by others. No other speaker accepted Spiritualism, yet most of them said it was a matter in which there might be something of value, and some striking facts were given as coming up in their investigations of it. Some were decided in opposition, and not well informed on the matter, but it was treated with an aim for fairness and freedom, and to treat any subject in that way is a gain for truth as well as for mutual respect and charity.

Beecher in England.

New York Sun: There is probably not another American preacher who could attract as much attention and win as much admiration in Eugland as Beecher is now securing. Yet the man who is drawing all this applause from English and American Christians is the same man who, not many years ago, was writing under the lash of his guilty conscience, and enduring the torments of the damned because at last his sin had found him out! And even now the woman whose downfall he accomplished must continue to atone in obscurity and dishonor for the misdoing into which he led her. She is outcast; he is crowned with glory as a man of God and a disciple and a preacher of Christ. Applause greets him, while repreach is her portion.

English and American Christians, therefore, seem to be ready to teach young men and young women that licentiousness is a light offense, quite pardonable in the case of a minister of the Gospel. They are not unwilling to let it be known to all the sacre profession that they are prepared to overlook profi-gacy on the part of any minister whose talents they

admire and whose oratorical gifts exercise a charm.

Apparently that is what they are willing to do.

They did not even ask, as the Gospel demands, confession, repentance, and restitution; for Beecher has made neither. They simply say, by their conduct and course with reference to him, that if the minister has the hardihood to cheek it out against the proofs of guilt they will stand by him as if there were no such proofs. They will help him in his effrontery, and their admiration for him will be increased because

All this is wonderful. Who could have believed it possible? It is astounding that Beecher pursues his way as a Christian hero in the two great Englishspeaking countries, and yet no word of protest, no cry of indignation comes from a religious source. The people who honor him seem to have sholished the Christian law of truth and purity, so that adult ery and perjury have become trivial offences in their sight. They no longer follow the Gospel in requir-ing confession and repentance, but rather applaud defiance of the law of Christ.

The career of Henry Ward Beecher seems to justify the infidel boast that the Christian religion is really osing its hold on the consciences and convictions of those who profess to be guided by its injunctions

The Journal clips the above from the Chicago Tribune, where it appeared on the editorial page. That the Tribune should copy such an article from the Sun might seem to indicate some degree of virtue in the former. But the query will arise: was not Beecher's conduct in becoming a mugwump, and thereby helping to defeat the Tribune's Presbyterian father-in-law's pet Presidential candidate, thus smashing the slate of both fatherin-law and son-in-law, was not this a greater offense to the Medillian code than the crime so broadly hinted at in the Sun's comments? Should Mr. Beecher, or any other man, desire to make an assignation, the advertising coladvertising the wants of those seeking the gratification of their passions—see any Sunday issue of the Tribune for confirmation of this. Adultery and perjury are "trivial offenses" compared with the offense of mugwumpism-in the eyes of a partisan political

When men professedly Christian prostitute newspapers which they control, they strike a blow at public morals beside which the crime of one adulterer, however pious or prominent, is but the touch of a feather.

We are in receipt of several letters of late in favor of the mediumship of Mrs. Carrie M Sawyer. According to all accounts she is doubtless a legitimate medium, but that is no reason she should go from place to place get financial credit on account of her medi umship, and then leave her creditors in the lurch. This procedure is no part of Spiritualism and its moral teachings, and the sooner such mediums are set aside-or until they do as they wish to be done by-the better i will be for the cause so dear to all chonest Spiritualists. It is high time this sort of thing ceased.—Banner of Light.

Mrs. Sawyer may be a medium, but the fact is doubted by a very large body of intelligent Spiritualists. That she is a dead-beat and a swindler, is not questioned by any reputable person having knowledge of her ca-

J. N. Blanchard of Delphos, Kansas, writes Our Spiritualist camp meeting will be held at Delphos, Ottawa County, Kansas, commencing September 3rd and holding ten days, and probably another week, making seventeen days. The Solomon Valley Society has united with the Delphos Society, thus making a strong organization, with the oldest legal charter of Spiritualists in the State. We own one sere of land in the little city of Delphos, on which we hope to build a hall. We have rented our camp grounds and they can be bought for a reasonable price. We have a bright future before us, provided our friends rally to the work. Our next meeting will be of great importance to our cause. We shall have good speakers and singers. J. M. Waterman and wife will sing the inspirational songs of the former, which are truly the best we have ever heard. The words and music are given by the angels, through the inspired brain of Bro. Waterman, also many grand lectures. We would urge our friends who think of moving west to attend this meeting, see our country, get acquainted with our people and prospects. All reasonable questions will be answered. Let us hear from all interested."

Mr. Joshee, the learned Brahman now visiting in this country, lectured before the Unity Club at Hartford, Ct., on evolution as it is believed by learned Hindus.

GENERAL ITEMS. .

Mr. S. J. Dickson, the healer, is treating patients at Jamestown, N. Y.

Mrs. L. M. Spencer has closed her lectures in Milwaukee until September. She will attend the camp meeting at Clinton, Iowa.

Walter Howell has arranged to sail for England on the steamer Alaska, on Tuesday, August 31st. She leaves New York at 5 P. M.

Hon. and Mrs. J. G. Waite of Sturgis, Mich., spent a day in Chicago last week on their way home from Dakota. Mr. Waite reports a delightful trip, and though seventy-six years old, looks ten years younger than when we saw him last, some three years since.

Number Seven of Volume thirty-three of Hall's Journal of Health comes to hand very much improved. It exhibits the painstaking care of its editor, Mr. E. W. Capron, who is a prominent Spiritualist. It is published at 75 and 77 Barclay street, New York.

Mrs. E. L. Watson, under date of July 14th, writes: "I would like my friends in the East to know I am recovering my health, and that I hold them in loving remembrance, but find it absolutely necessary to postpone letter writing until I have time to thoroughly recuperate."

Mr. J. H. Cottrell of Marysville, Kansas, reported at the Journal office last week en route for Onset and Lake Pleasant. Mr. Cottrell is an old-time Spiritualist and one of the early healers. He formerly lived in Boston and will no doubt be remembered by the older Spiritualists of that city.

We shall follow Mr. C. C. Massey's able artiele, which appears in this number of the Journal, with a communication next week from George Herschell, M. D., who critically examines the statements of Mrs. Eleanor Mildred. Sidgwick, which find a conspicuous place in the London Journal for Psychical Research for June.

The entertaining address entitled "American Citizenship," which was delivered by Dr. Herrick Johnson of Chicago, at the dedication of Albert Lea College, has been handsomely printed in pamphlet form, and is sold at the low price of ten cents to aid in furnishing the college. Address orders to Mrs. Laura G. Fixen, Albert Lea, Minn.

Mr. Milner Stephen, sometimes called the 'Australian healer," is still in the city. His office is at the Commercial Hotel, corner of Lake and Dearborn Streets. Nearly every day we hear the testimony of those who claim to have been greatly helped by his treatment. After a few months longer stay in America, Mr. Stephen will cross the Atlantie to England, where he says many are auxionsly awaiting his coming.

In a letter inclosing her subscription to the Journal, Mrs. E. L. Watson says: "I was at Santa Cruz over Sunday, a guest of umns of the Tribune are for sale for that | Mrs. Kerby, the sister-friend of Mrs. Farn-In the discussion which followed the read- der the power." They are stretched out in purpose. The Tribune's father-in-law and ham. I found her rich in sentiment, rare in ing of the paper, Mr. W. Stainton-Moses, a every corner and in every attitude. They son-in-law are no doubt anatomically chaste, culture, sympathetic and spiritual. We rode all around that lovely little city by the sea and up to the big trees. I lectured in the morning and answered questions in the evening to fine audiences."

Mr. John M. Kennedy, an old subscriber and contributor to the JOURNAL'S columns. in a business letter speaks of his aged wife's long illness which has taken his time and strength to bring her through and back to health, and says: "Our marriage dates from October 1st, 1830. For nearly fifty-six years my wife and I have lived happily. I want her to stay and wait for me to go with her." Mr. Kennedy is eighty years old.

Horatio Stebbins, D. D., of San Francisco. gave the charge to his son Roderick Stebbins. who was ordained associate pastor of the Unitarian church at Milton. Mass. Among many good things he said: "In Theology use your pure heart and your common sense freely and courageously. There are some things concerning which to be positive is a sure evidence of a sterile mind. Never claim an acquaintance with Jesus of Nazareth that don't exist, for the reputation of it; let your relation with him be square, upright, sincere and simple."

It is said that a great sensation has been created at Hillsboro, Ill., by the report that a house in the southern part of the city is haunted. Horrible groans and mysterious rappings are said to be heard in the house nightly, and the occupants are unable to account for them. The house has been vacant for some weeks, but a short time ago a family moved in and were almost at once disturbed by these strange noises and they are going to leave as soon as they can.

Pastor Scott of Evanston will leave his church. The great question of whether or not a preacher can properly 'ride a bicycle and smoke a cigar has thus been settled in the negative for one locality. What other congregations may think of these hideons sins must necessarily depend on circumstances. It is believed by some that men who smoke and who even ride a bicycle can squeeze into heaven .- Tribune.

The Banner of Light in its editorial allusion to the decease of Mary Fenn Davis, says: "We have always held Mrs. D. in great eseem as an amiable, high-minded, intellectual woman. She died broken-hearted; but her empensation is sure in the spiritual world

of which she is now an inhabitant.' The great law of Compensation is one of the grandest things within the comprehension of mortal mind. It is the consolation of the broken-hearted and the oppressed; it adds zest to the acts of the benevolent and philanthropic: lastly, it is the law through which the weakly wicked and the wickedly weak may hope for growth and final redemption in the next world.

(Continued from Eighth Page.) THREE GENERAL OBJECTIONS. - 1. DETECTED TRICKERY.

To deal at length with general objections to the genuineness of these phenomena is not within the limits of my present subject. Yet I may be allowed to advert to two or three which have been lately brought before us by Mrs. Sidgwick. There is the detected trickery -real and reported-of mediums. As Eduard von Hartmann has pointed out, occasional trickery is antecedently to be expected from the exigencies of professional mediumship, having regard to the uncertainty with which the true force is developed. And the whole theory of mediumship points to influences and conditions which must result sometimes in actual deception, and sometimes in the mere appearance of it. It is a mistake to suppose that we can 'make this branch of psychical research quite independent of psychology. And there are features in this trickerv which should make us look a little deeper than the conjuring and fraud theory for its explanation. Slade, for instance, now often cheats with an almost infantile andacity and naiveté, while at the same or the next scance with the same investigators phenomena occur which the most consummate conjurer might

2. FAILURE OF TESTS DISPENSING WITH OBSERVATION.

Then it is made an objection that tests designed to dispense altogether with observation in the presence of the medium have not been obtained, although they could not be conceived to present greater physical difficulties to a genuine occult agency thanthings actually done. There is in this a quiet assumption that we have not here to do with independent wills and intelligences, or with laws other than physical, which is quite illegitimate at the outset of our researches. But without having recourse to such suggestions, I need only point out that if human observation under the easiest conditions is at all to be relied upon, the evidence can become perfect without these tests, and can only be illogically prejudiced by the absence of them.

3. FAILURE OF MEDIUMS WITH SOME INVEST-IGATORS.

A third objection which weighs with many is the failure of mediums with some investigators, who, of course, on that account are credited, if they do not credit themselves, with too much astuteness, and with too great powers of observation for the medium to venture on his tricks with them. It is a remarkable illustration of this theory that Mrs. Sidgwick, who tells us that personal experience has made her form a very low estimate of her own powers of continuous observation, and who failed to detect the opportunities of an amateur expert in slatewriting, although she knew (as I infer from her account) that a trick was to be performed. is one of those with whom that accomplished conjurer, Mr. Eglinton, has been uniformly compelled to exercise his "privilege of failure." It is another commentary on It is another commentary on this view that I myself, and others, upon whom Mr. Eglinton has found it very easy to impose have had with him as many failures as successes, under precisely the same apparent conditions in both cases. The causes of failure as of success are at present too obscure for such arguments to be other than prejudicial and opposed to the scientific character at which we aim. No doubt it is a disappointment—and perhaps no one has felt that more severely than myself—that some of the most distinguished members of this Society have failed to obtain evidence through Mr. Eg-

AT THE OUTSET.

But we must remember the idea with which we started, and which was so well expressed by Professor Sidgwick in his first address to us. It was never supposed that these phenomena had the scientific character of being reproducible with certainty for any and every one who took the trouble to sit for them a few times. We were to accumulate testimony. to overcome opposition by the gradual access sion of witnesses of good intelligence and character. There was no necessity for that if we could say to all the world—go to this or that medium, and we guarantee to you personal evidence. The physicist does not rely upon testimony or ask others to rely upon it. But we pre-suppose that the phenomena with which we deal are not accessible to all. If, then, they are not accessible to some of ourselves, is our position in relation to them altered? No; we are estopped from making that demand of personal experience, and from making that objection of personal failure we are "hoist with our own petard !" Seeing that innumerable observations, by new witnesses of undoubted character and intelligence, have accumulated since Professor lidgwick first addressed us four years ago, it will be asked, it has been asked, whether there was indeed a mental implication in his words, so that the new evidence which was to subdue the world must be that of himself and a few special friends. We know that that is disclaimed, but is it disclaimed in favor of a criticism which discovers all other evidence to be faulty? By further and further depreciating the powers of human observation, by more and more magnifying the resources of conjurers, it is nearly always possible to suggest a chink or cranny for escape in this case, and another and different chink or cranny in that case. But the very object of accumulating evidence is to make such suppositions increasingly violent the larger the area of experience which they have to cover, until the hypothesis of mal-observation becomes the last resort of those who will not or cannot credit testimony until their own senses have had cognizance of the facts. I believe that distrust of human observation, to the extent to which that distrust is now carried, is not justified by experience, which would be almost impossible for the simplest acts of attentive perception if it were justified.

INADEQUACY OF FRAUD TO EXPLAIN THE VITAL-ITY OF SPIRITUALISM.

Surely there is a larger view, a deeper ineight into this already long chapter, swelling to a prodigious volume, of buman evidence, than is afforded by this miserable theory of conjuring, and cheating, and imbecility. Are we not shocked by its inadequacy, by its disproportion to the total effect? That effect is dwarfed in popular imagination for a time. because the dominant culture has refused to recognize it, and has encountered the facts with the very narrowest conceptions in the armory of its intelligence. But the effect is already one of the appreciable influences on human life and thought. Many a delusion has been that, but not delusions of observation which depend for their vitality upon an ever-springing supply of recurrent fraud. Again and again has phenomenal Spiritualism been "exposed" and "explained;" every such incident, every such attempt, has been a new instruction to investigators, a new difficulty to the supposed conjurer. Yet fresh

observers, with full knowledge of all that

has happened and of all that is suggested, go to mediums and come away with the certainty that the phenomena are genuine.

BAFFLED CONJURERS. Even the first of living German conjurers. Hermann of Berlin, who had considered the subject of this slate-writing very carefully, went the other day to Slade, and after wit-nessing the phenomenon under very ordinary conditions, professed his present inability to explain it.* He adds, I am glad to say, that he is to have a series of sittings with Mr Eglinton in a few months, and he is not at all apprehensive that Mr. Eglinton will evade the engagement, the results of which will be published. Dr. Herschell, a well-known amateur, has recently written to Mr. Eglinton in the following terms:-

For some time after my first sitting with you, I candidly confess that I worked very hard. both myself and in consulation with wellknown public performers, to find out a method of imitating psychography, and I do not think that there is a way that I have not tried practically. I have come to the conclusion that it is possible to produce a few words on a slate if the minds of the audience can be diverted at the proper time (a thing perfectly impossible under the eyes of conjurers, who know every possible way of producing the result by trickery, without instant detection). Beyond this, conjuring cannot imitate psychography. It can do nothing with locked slates, and slates fastened to gether. It cannot write appears to creations. gether. It cannot write answers to questions which have not been seen by the performer, as you are constantly doing. At the best it only produces a mild parody of the very simplest phenomena under an entire absence of all the conditions under which these habitually occur at your scances.

"Allow me also to take the present opportu-nity of thanking you most sincerely for the opportunities which you have given me of satisfying myself of the genuineness of psychography by discussing openly with me, as you have done, the various possible ways of imitating the phenomena, and of letting me convince myself, in detail, that you will not avail yourself of them.

I hope that you have had a successful visit to Russia, and that your health is now quite re-established. — With kind regards, yours sincerely, George Herschell, M.D. "W. Eglinton, Esq."

THE CONJURER MASKELYNE, A BELIEVER IN THE NEW FORCE.

Our English conjurer, John Nevil Maskelyne, has publicly testified, from his own experience, to the existence of an unrecognized force productive of physical effects. But with the acknowledgment of such a force in the human organism must disappear the pre-sumption against those more developed manifestations which depend on his relations to intelligence and will.

THE FALSE METHODS OF THE SOCIETY.

The ascertainment of those relations is among the highest functions of a society for psychical research, and I am not alone in believing that we should have found our scientific reward in beginning with a provisional faith in the material of our inquiries. In this region the laws and conditions are still almost wholly obscure, but of one thing in it we may be generally sure—that there can be no greater mistake than to investigate phenomena of psychical origin with a total disregard of psychical conditions. We are false to our hypothesis if we assume that adequate precaution against fraud is the prime condition of success, and that beyond this it is only necessary to bring an unprejudiced mind to the investigation. These are indeed indispensable conditions, but there may well be other and more positive ones not thesis of mediumship at all—and why else are we investigating?—it must mean for us something more than that in the mere presence of certain persons certain phenomena may occur.

CONDITIONS NECESSITATED BY THE VERY HY-POTHESIS ON WHICH INVESTIGATION STARTS.

A medium is not like a bar magnet which can and must exhibit its special characteristics under certain exclusively physical conditions. It is antecedently probable that some-thing more is required of the investigator than the attributes of a fair-minded judge— a co-operation, namely, which will be best if it include some contribution of that unknown force on which the phenemena primarily depend, but which shall at any rate favor, and not repress, the development of that force in the medium. This sort of co-operation is a mental disposition perfectly consistent with the most scientific vigilance, and which in my own case I have found even promotive of it, because I was well resolved not to be conducive to my own deception.

RELATION OF TELEPATHY TO THESE CON-DITIONS.

It would be strange if in this Society we were to ignore the probable application of telepathy to the phenomena now in question. For telepathy in its principle must be far more than a mere emotional or ideal transfer upon special occasion. The interaction of our psychical natures must be more intimate and influential than superficial consciousness

AN "IDEAL CIRCLE."

I once heard it remarked, jestingly or seriously—I hardly know which—that the composition of an ideal circle for the investigation of these phenomena, would be a man of physical science, a professional conjurer, a detective policeman, and an Old Bailey barrister. That suggestion represents the spirit which brings failure, and must bring failure. to every investigation of this character. And if you as a Society wish for useful original research by your own agents; you must not choose your agents upon that principle.

THE RIGHT CIRCLE.

They must be persons thoroughly impressed with the great importance of exact observa-tion and exact statement, but who combine with these pre-requisities some positive ex-perience and some reasonable regard to the hypothesis on which you are investigating

A COMMITTEE TO COLLECT AND REPORT ON EVIDENCE.

But there is another course open to you, which, I submit, is preferable in the first iustance. Many, of whom I am one, are of opinion that the case for these phenomena generally, and for "autography" in par-ticular, is already complete. You may seek an independent opinion on that contention from those among yourselves who possess your confidence in regard to impartial judgment and rational appreciation and criticism

COMPOSITION OF SUCH A COMMITTEE. But unless you wish for a foregone neg-

· See an article by Hermann in the June number of

the German magazine, Sphinz. t See correspondence in Pall Mall Gazette, Mr. Maskelyne's letter, 29th April, 1885.

ative conclusion, your committee must not his text before he got through speaking. Consist of those who think that human obser- His argument was to show the necessity for vation, with the most express direction of the mind, is not to be trusted to ascertain. the fact that a slate has been untouched for five minutes on a table before the eyes, or who are prepared, when they have before them exact statements of facts of observation inexplicable by conjuring, to assume that the facts have been mal-observed and misdescribed. For that way lies in interminable doubt, and not progressive science.

Spiritual Camp Meeting, Parkland, Philadelphia, Pa.

To the Editor of the Religio-Philosophical Journal:

This camp is run by the First Association of Spiritualists of Philadelphia, but on the grounds are found people who belong to the different societies of the city and surrounding towns. It is the general meeting place of all. This year the association enters upon its new grounds. Like the former grounds they border upon the Neshaminy creek, a little farther down the stream.

On Sunday, July 18th, the camp was opened. The day was very fine. Car loads of people flocked into the grounds from Trenton and the city. Everything was lovely. Nature was in her best mood. Alighting, the first object that called for attention was the row of tents pitched under a noble sweep of trees, flanked on one end by the dining room, and on the other by a dense wooded slope. The grounds fall down to the creek, and here and there are clumps of trees and winding shady bowers along which interesting couples sauntered, and young people amused themselves. The boats and ice cream came in for a good share of attention. The river is very delightful just now. The water is usually very clear, and the well-wooded banks afford a picture that many an artist would sigh to paint. The scenery is very varied. lover of solitude can bury himself in the shade of the woods. Children can romp on the green and delightful savannas. To-day they are dotted over with old and young people who had come out to see the opening of the grounds. It was a great day for the First Association. Though the work is not all done, there is enough accomplished to show that the management have put forth the mightiest efforts. The pavilion is in the course of erection. From the plans it will be a tasty structure, much superior to the old pavilion at Neshaminy, which caused so much trouble in rainy weather. Altogether there are about 140 acres. About thirty-four acres are appropriated to the camp meeting; the remainder is mapped out into building lots and under a separate management. The lots are selling well.

The first meeting was called to order about it o'clock by the President, Mr. Joseph Wood, who is getting feeble with the weight of years. He made a suitable opening speech, congratulated all present upon the great success of the undertaking and declared the camp open. Prof. DeBarth's band played some fine selections of music. Mr. J. Clegg Wright, under the control of his guides gave the opening lecture. He spoke on the phenomena of Spiritualism, and took a historical view of the truths of Spiritualism and the men who had done so much as students of its facts in elucidating the laws of mediumship. Mediumship yet is but little understood and the Spirit-world is shrouded in mystery. We are acquainted with some very important phenomena, which indicate the existence of spirits. He spoke of Mesmer, Gall, Spurzheim and Combo as the great workers who made a science of Spiritualism a possible study. He strongly condemned dark scances, and said that that which happened in the dark must of necessity produce the convincing evidence. He advocated mechanical tests for materialization scances. He condemned emphatically occultism, ignorant mediumship, and the Pythagorean doctrine of re-incarnation. Such teachings would take mankind back again to the ages of su-perstition and barbarism. He said that the doctrine of re-incarnation was as great a lie as the doctrine that the blood of the Lord Jesus Christ cleanseth from all sin. Believe little and establish your facts.

In the afternoon at 3 o'clock Mrs. R. S Lillie addressed the large gathering. She audience, amongst which was the question of re-incarnation. She said that re-incarnation is a fact. That the undeveloped soul had to come back again until it is purified and fitted to the spirit of God. There was nothing new stated about it, but what any school boy can find in any fourth-rate history of philosophy. It does look as if modern Spiritualism is to be Buddhism, if Mrs. Lillie is its pythoness. A strange rostrum is the spiritual. In the morning Mr. Wright under his control fiercely denounced the doctrine as a falshood and a fraud upon the credulity of the people, and in the afternoon came the calm assurance from the guide of Mrs. Lillie that it is a fact. Can Spiritualism be anything for the world when it presents a spectacle like this?

Mrs. Lillie will speak during the week and Mrs. Glading and A. B. French next Sunday. Parkland, Pa. SCRIBE.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

Since my last note, Thursday, Friday and Saturday have been observed with conference, Fact and Mediums' meetings—all of them well attended. Saturday, the 17th, Mrs. Sarah A. Byrnes, of Boston, spoke at 10:30 k. M. Subject: The Practical Genius of Spiritualism. Jennie B. Hagan opened the exercises with a poem, and Edgar W. Emerson followed the lecture with tests from the platform. They were listened to with marked attention. Sunday July 18th, opened a beautiful day, with the exception of a slight sea turn. The audiences still continue to increase, until to-day the vast auditorium is filled with auxious and expectant upturned faces. The band entertained the audience with one of its fine musical concerts from 9 to 10 A. M., when President Crockett called the meeting to order, and Charles W. Sullivan led the congregation in the following hymn:

How sweet, how calm, this Sabbath morn; How pure the air that breathes, And soft the sounds upon it borne,

And light its vapor wreaths! It seems as if the earnest prayer For peace, and joy, and love, Were answered by the very air That wafts its strains above.

'Let each unworthy passion cease, Each evil thought be crushed; Each auxious care that mars our peace, In faith and love be hushed.

Rev. Jacob H. Harter, of Auburn, N. Y., was introduced and gave one of his thoroughly interesting discourses, taking for his subject the saying of Jesus: "I came from the Father into this world and I go to the Father, and if I go I will come again and receive you unto myself." The speaker said that ministers usually take texts to preach from, and he should probably preach a good way from self culture. He wanted every one to make their bodies a fit temple for the real man to dwell in. He related many anecdotes to illustrate his address; also much of his own experiences from boyhood up to the present time that were interesting to the audience. Edgar W. Emerson followed with platform descriptions of spirit presence, giving a large number of names and incidents that were fully recognized.

AFTERNOON MEETING. Mrs. Sarah A. Byrnes spoke to a multitude of earnest listeners, taking for her subject, "Educational Tendencies of Spiritualism,' tracing the effect of Spiritualism in art science, literature and the social world. She made a profound impression upon the audience, which could not refrain from applauding as she presented the strong points in her arguments. At the close of the lecture many of the representative Spiritualists of this country and Europe, who were present, came forward to take her by the hand to congrat-ulate her and bid her God speed in her great

life-work for humanity.
Mr. Emerson again followed the lecture with tests from the platform, giving the best of satisfaction. The meeting closed at 4 o'clock, and President Crockett invited the people to the Temple to witness the work of the Childrens' Progressive Lyceum. All the available room in the main hall and also in the gallery was soon completely packed. The Middleboro band discoursed some of its fine music for the Banner March, after which the regular work of the Lyceum was performed, furnishing not only means of educational development for the children, but also an interesting entertainment for the visiting friends.

Mr. and Mrs. W. S. Butler unloosed the latch string of their beautiful home on South Boulevard Sunday evening, and gave the friends of Edgar W. Emerson an opportunity to meet him and extend to him their appreci ations as a gentleman and as one of our best test mediums. The response was general and satisfactory in every particular. Who know better the value of a cordial shake of the hand and a kind word of encouragement, than our true mediums, who stand between and minister for the people of both worlds.

On Tuesday, the 20th, Rev. J. H. Harter was the regular speaker at 2 o'clock P. M., and gave one of his original addresses, which was well received. Mr. Harter always puts in enough of his wit to break the monotony of dry argument.

On Wednesday, the 21st, Mr. T. F. Clark of New York, occupied the platform at 2 o'clock P. M., taking for his subject, "The Evolution of Infinite Entity." Mr. Clark is spending a few days at Onset, being on his way to attend the convocation of the School of Philosophy at Concord, Mass.

WESTERN ARRIVALS. S. N. Aspinwall, Minneapolis, Minn.; J. M. Andrews, Jacksonville, Fla.; Mrs. J. M. Andrews, Birmingham, Ala.; E. A. Reed, Oshkosh, Wis.; G. D. Lawrence, Omaha, Neb.; Mrs. J. T. Rogers, Washington, D. C.; Miss Augusta White, New York; A. S. Kinnear, Cleveland, Ohio; J. H. Austin and wife, Syracuse, N. Y.; D. Henry Rogers and wife, New York.

Dr. Beals, President of the New England Camp Meeting Association, is spending a few

days at Onset, looking hate and hearty.

Mr. and Mrs. John T. Sibley have returned to St. Louis, highly pleased with Onset.

Onset, Mass., July 21. W. W. CURRIER.

A new People's palace has been opened in London. It is situated in what is known as the East end. The opening prayer was offerby the archbishop of Canterbury. He thanked God for the good life and noble example set by Mr. Beaumont, the founder of the institution. A London contemporary asks: "Is his grace aware that Mr. Beaumont was a Unitarian, and therefore one of those condemned wretches whom the Athanasian creed of the archbishop's own church consigns to everlasting hell?" The world that he has left blesses the man's memory yet, according to the Anglican faith, he is suffering the torments of the damned. There seems to be some need for the revision of creeds.

Some time ago a teacher in charge of a school in a West Georgia county, was approached by a pupil and requested to explain the meaning of "40 B. C." The teacher read the sentence in which the hieroglyphics occurred, and observed that it referred to an incident that had taken place in a remote period. "Ahem!" he said, "them figgers an' them letters is frequently found in history books. You see, a long time ago, folks didn't know as much 's we do, an' they sorter guessed at dates. Now, '49 B. C.' means '49 'bout correct."-Atlanta Constitution.

Publisher's Notice.

The Religio-Philosophical Journal will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

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

Readers, having friends whom they would like to see have a copy of the Journal, will be accommodated if they will forward a list of such names to this office.

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

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

Spiritual Meetings in New York.

The Ladies Ald Society meets every Wednesday afternoon at three o'clock, at 128 West 48rd Street, New York.

The People's Spiritual Meeting of New York (hty, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:80 and 7:45 P. M. No vacation for hot weather.

FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 28rd Street Mrs. T. B Stryker, services Sunday at 11 A.M. Officers: Go D. Carroll, President; Oliver Bussell, Vice-President; Dr George H. Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. E. J. HULING, Secretary. W. B. MILLS, President.

Married.

KING-STOCKING-On July 71st, by the Rev. Robert Quennell at the bride's residence. In Hinghamton, N. Y., A. J. King, Edg., of Hammonton, N. J., and Miss Delphine S. Stocking.

READY FOR BUSINESS.

The Wisconsin Central Line.

Beginning Monday, July 26th, the Wisconsin Central Line will run four trains a day each way from their Chicago depot for Burlington, Waukesha, Fond du Lac, Oshkosh, Neenah, Ashland, Chippewa Falls, Eau Claire, and St. Paul and Minneapolis. The first train layers of the first train layers of the first train layers of the first train layers. train leaves at 8 a. m., making Burlington, Waukesha, Neenah, Chippewa Falls, and Eau Claire. This is the first time that a day train has been put on between Chicago and the towns mentioned. It reaches

Eau Claire at 10:12 p. m., the same day.

The next train leaves Chicago at 3 p. m.; this will be known as the "Waukesha Short Line." going oe known as the "Waukesha Short Line," going only as far as Waukesha, and stope at all the intervening stations from Chicago to Waukesha.

The next train is the through St. Paul and Minneaudia train; it leaves Chicago St. Paul and Minneaudia train; it leaves Chicago St.

The next train is the through St. Paul and Minneapolls train; it leaves Chicago at 4:40 p. m. and is the one that "beats them all." It is not a limited, "but it gets there just the same." It reaches St. Paul and Minneapolis at the same hour that the trains on other lines that used to leave Chicago at 11:30 a. m. got there, and at the same hour that trains on other lines that now leave Chicago at 3 p.m. reach their destination. In other words, this through St. Paul and Minneapolis train beats by one hour and a half the time of all other trains upon which all classes of tickets are accepted. It is provided with elegant new sleepers that go through to St. with elegant new sleepers that go through to St. Paul and Minneapolis and a magnificent new dining-car on which supper is served. It reaches St. Paul the following morning at 7:15 and Minneapolis at

7:50.

The next train leaves Chicago at 10:30 p. m. and is a through train to St. Paul and Minneapelis and to Ashland and Lake Superior. This train also is provided with elegant sleepers and a dining-car. Breakfast and dinner are served en route, the train reaching St. Paul at 3 p. m., the following afternoon and Minneapolis at 3:35 p. m. Through cars on this train for Ashland reach there at 3:05 p. m nearly two ours earlier than by any other line.

The Wisconsin Central is the only direct line be-tween Chicago and Waukesha, the famous watering-place, and the only line from Chicago direct to Buriington and the numerous summer resorts that are being built up on the beautiful lakes in Northern Illinois and Southern Wisconsin between Waukesha and Chicago. The time-tables are arranged so as to make it specially convenient for travel between Chicago and Waukesha. Coming south, trains leave Waukesha for Chicago at 3:17 a. m., 7 a. m., 10:18 a. m., and 5 p. m. The run is made each way in three and a half hours.

Take the Wisconsin Central Line when you wish to go either to Burlington, Waukesha, or interven-ing points, or to Fond du Lac, Oshkosh, Neenah, Chippewa Falls, Eau Claire, St. Paul, and Minneap-olls, or to Ashland, for it is the most direct line to those points and saves you from one to two hours on the trip.

Social Amusements.

The Passenger Department of the Monon Route have just issued a handsome book of over one hundred pages, with the above title, containing a choice collection of parlor games, tricks, charades, tableaux, parlor theatricals, figures and calls for dancing, etc., especially arranged and adapted for home amuse

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In the August instalment of Mr. Howelis's new In the August instalment of Mr. Howells's new novel, "The Minister's Charge," now appearing in The Century, occurs the following passage: "Sewell" [the minister] "mused awhile. Then he said with a smile, 'lt's very much simpler to fit people for the other world than for this, don't you think?" 'Yes, it is' [replied the editor]. 'It was a cold day for the clergy when it was imagined that they ought to do both.'"

The War feature of the August Century will be "Fredericksburg," described by General James Long-street, and by General Darius N. Couch and General William Farrar Smith, the latter of whom were Willam Farrar Smith, the latter of whom were Union corps commanders in the battle. A short paper by Major J. Horace Lacy of Virginia, owner of the historic "Lacy House" opposite Fredericksburg, printed in the same number, describes "Lee at Fredericksburg." It contains the following paragraph: "I am the more moved to send you these reminiscences, as in the providence of God your magazine occupies the foremost place as the great magazine occupies the foremost place as the great magazine occupies the foremost place as the great pacificator between the North and the South, holding the even scales of equal and exact justice, and pouring light on every act and incident of the great Civil War. You have not raked amid the deceitful ashes of the past, to bring together upon the altar of sectional hate the live coals of that fire which the past in the forest but every live to the coals. once burned all too fiercely, but ever by kind, fair, and impartial utterances, giving both sides an equal show, you have poured oil upon the troubled waters and deserve that benediction which rests upon the peacemaker."

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1886.

Spiritualists

WESTERN NEW YORK, NORTHERN PENNSYLVANIA, AND EASTERN OHIO, WILL HOLD THEIR

SEVENTH ANNUAL CAMP MEETING

ON THEIR Camp Grounds At Cassadaga Lake, Chaut. Co., New York.

Commencing Saturday, July 31, and Closing Monday, August 30. Speakers' List. Saturday, July 31—G. H. Brooks, of Wis., O. P. Kellogg Obio, and Miss Jenule B. Hagan, Mass. Sunday, August 1—G. H. Brooks, O. P. Kellogg and Jennie B. Hagan.

5. Hagan.
Monday, August 2.—Conference.
Tuesday, August 3.—J. Frank Baxter of Mass.
Wednesday, August 4.—Jennie B. Hagan.
Thusday, August 5.—J. Frank Baxter.
Friday, August 6.—Jennie B. Hagan
Saturday, August 7.—J. Frank Baxter and Mrs. H. S. Lake,
Wisconstant

Sunday, August 8.–J. Frank Baxter, and Mrs. H. S. Lake.

Sinday, August 8.—J. Frank Baxter, and Mrs. H. S. Lake. Monday August 9.—Conference.
Tuesday, August 10.—Waiter Howell, of England.
Wednesday, August 11.—Mrs. H. S. Lake.
Thursday, August 12.—Waiter Howell.
Friday, August 18.—Mrs. H. S. Lake.
Saturday, August 14.—J. J. Morse, of London, England, and Waiter Howell.
Sunday, August 15.—J. J. Morse, and Lyman C. Howe of Walter Howell.

Sunday, August 15—J. J. Morse, and Lyman C. Howe of Fredonia, N. Y.

Monday, August 16—Conference.

Tuesday, August 17—J. J. Morse.

Wednesday, August 18—Mrs. Nellie J. T. Brigham.

Thursday, August 19—Mrs. Nellie J. T. Brigham.

Friday, August 20—R. S. McCormick, of Franklin, Pa.

Saturday, August 21—Twan C. Howa and Mrs. Clara.

Saturday, August 21—Lyman C Howe, and Mrs. Clara Watson of Jamestown.

Saturday, August 22—Lyman C How, and Mrs. Chrawatson of Jamestown.
Sunday, August 22—A. B. French, of Clyde, Ohio, and Mrs. R. S. Lillie, of Boston.
Monday, August 23—Conference
Tuesday, August 23—A. B. French.
Wednesday, August 25—Mrs. S. E. Bishop, of Indians.
Thursday, August 25—A. B. French.
Friday, August 27—Mrs. S. E. Bishop,
Saturday, August 28—A. B. French and Mrs. R. S. Lillie.
Sunday, August 29—Mrs. R. S. Lillie, and A. B. French,
Monday, August 30—'Home Sweet Home."
Any one wishing further information can obtain the same
by wilting to the Secretary, Miss Ida M. Lang, Fredonia, N. Y
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Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

Churity.

The rich man gave his dole, not ill content To find his heart still moved by human woe: The poor man simply to his neighbor lent The scanty savings he could scarce forego.

The one passed on, and asked to know no more; The other's wife all night, with pity brave, That neighbor's dying child was bending o'er, And never deeming it was much she gave.

Oh! God forgive us that we dare to ask Solace of costly gifts and fruitless sighs! Scorn on the sigh that shous the unwelcome task, The dole that lacks the salt of sacrifice!

No gilded palm the crushing weight can lift; No soothing sigh the maddening wee can cure 'Tis love that gives its wealth to every gift; Ill would the poor man fare without the poor! -The Spectator.

Course Magnetism.

Refined, sensitive, and spiritualized bodies suffer from the contiguity of coarse, animal, and selfish natures, and feel themselves depleted of their pure magnetism after being in such company. They grow sad, depressed, and irritable, and it takes hours of isolation to restore them. Walking along the streets, a psychic, or sensitive, feels the magnetic aura of different neighborhoods, or the collective aura of the jubabitants. From rows of houses inaura of the inhabitauts. From rows of houses in-habited by the educated, refined, and better-living classes, a decided sensation of calm intellectuality temperance, moderation, and serenity will pervade the atmosphere; some neighbors have only a jarring, painful effect; others (notably in some parts of the West Central district of London) a sadden-ing, depressing, lowering effect, causing sighs, lan-guer, and a sickening yearning to escape. Omni-buses and a railway carriages, are places of torture to the individual whose soul is growing prematurely too refined for the present condition of human life on our planet. There must always be forerunners on the march of progress, and as the human race is ascending to higher levels of spiritual evolution, in-dividuals must present certain precedence evidence of that stage and condition of body and mind to which all are tending; but which cannot be universally exhibited for probably centuries to come. As by far the larger majority still remain more or less grossly physical, with no signs at all (or in some cases a few misunderstood, non-appreciated signs) that they possess the higher faculties of soul-life, which are most certainly latent in all, it follows that the earth, or society—the world—is not sufficiently spiritualized or purified for the comfort of the forerunners, who suffer from being compelled to live in the harsh, repulsive and antagonistic conditions created by those behind them in progression. This, how-ever, forces in them the growth of nobler characteristics still, and they have the satisfaction of knowing that they are helping to raise others higher. A traveller is not able to select his company, and the mixed, vitiated magnetisms he encounters in an omnibus, or railway carriage, cause him to endure an inward torture which no human language can possibly describe; to say nothing of a certain knowledge of the inner lives of his unconscious companions, which reveal themselves unbidden, and which he has forcibly to shut out; besides arming himself with an extra will-force of his own, to expel from the temple of his body the unclean emanations which would fix themselves upon him, and cause illness. The sordid miser; the debauche; the bac-chanal; the narrow, selfish egoist; the hypocritical, self-righteous brother-hater; the self-conceited butterfly of fashion who lives upon admiration; the de-celtful and malignant—all carry, written indelibly in the Astral light which surrounds them, the pre-"vailing love," as Swedenborg would say, of their lives; and, psychically, they fairly bristle with it, in a most offensive manner.

Until collective humanity shall reform its mode of life, instructed by discoveries in spiritual science, mankind must suffer from polsonous evil magnetism mixed up with the good.-Nizida, in Light

The Light Touch.

independent of form. There have been heavy noems and novels, there have been essays as light and airy as gossamer. Now and then a philosophical work, even, is lifted by such dexterous and nimble phrase as to give one the impression not only that one is thinking, but thinking with ease and celerity. Mr. Stockton, in one of the most ingenious of his stories, fancies a middle-aged man supplied with a curious apparatus for diminishing the force of gravitation, so that he skips over the ground in an incredibly lively fashion, and, at last, when heedlessly relaxing his hold on substantial things, rises from the ground a little distance, and treads air as another might tread water. Most writers are powerfully affected by the law of gravitation;—it is when one has the secret of the more subtle law of levitation that we recognize a singularly attractive literary power.

Nor is it in literature alone that we are aware of this attraction. The musician, whose hands fly over the keys, often charms us through the same quality, —he has the light touch. We perceive when we look at some pictures that the painter has had a certain definess in handling his brush,—he has the light touch. Even the solid marble which has yielded to blow of the mailet sometimes discloses this quality; one feels that the sculptor just touched the clay lightly here and there, and that the chisel only glance i on the surface.

This lightness of touch is essentially an artistic gift; it has to do rather with the skill of presentation than with the fineness of conception, yet it goes deeper than any mere mechanical dexterity. It responds to the fibre of the artist's nature; it is his tactile sense expressing itself; and when we meet with it in any piece of work, we value it so highly that we sometimes wonder if we are not giving it more than its due. Perhaps we wonder most when we try to repeat in our own form the matter which pleased us, and discover that the charm has somehow gone out of it. Only when we go back to the book or poem do we see that the material was not cheap or mean, but was set forth with a lightness of touch which raised at once its value.—August Atlantic.

A Query.

Does Wm, Emmette Coleman really believe, as his

To the Editor of the Religio-Philosophical Journal:

language implies, that the Adam and Eve of Genesis was a veritable couple, man and wife, and the first human pair that ever inhabited this earth as progenitors of their kind? He says: "Nothing is said in the Bible of Adam having another wife, and as the wom-an is named Eve, 'because she is the mother of all living,' It is plain that the Bible intends to teach that the whole human race sprang from a monogamous marriage?"

I wish to express my hearty approbation of the sentiments and suggestions offered by Elizabeth Steward Phelps in *The Forum* for June and reproduced in the JOURNAL, under the heading, "The Psychical Wave." There is nothing truer than that truth will have its own way," and that "one law is as inexorable as another."

There can be no very decided improvement in the civil and social economy of this world, until it understands that every violation of law, whether physical, mental or moral, produces its unhappy results; and that no substitution of a victim of human folly, can save the offender from these results, but that every

one must atone for his own sins, J. B. CONE. Rancho, Texas.

Pastour's Museum. An extraordinary museum has been opened in the Rue Vanquelin, in Paris. It constitutes the new headquariers of M. Pasteur, and here are to be found cow-houses, sheepfolds, fowl-walks, rabbit-hutches and dog-kennels. They are all, moreover, fully oc-cupied. On one floor is a laboral ory, where the vaccine soups and preparations are made up. Above it a museum, where specimens connected with the new cure are exhibited. There are operating rooms and rooms for post-mortem investigations and dissecting purposes. Two of the kennels are devoted to dogs in various interesting stages of early or advanced rables. "Hen cholera" is communicated, watched and cured in the fowl-house. The cattle schibit various stages of vaccination. Human beings have also their provided quarter. A spacious stilling-room is set spart for patients, who troop in hally in picture-que groups, representing all nation-

An Open Letter to William Emmette Coleman.

In the Journal of June 26th I noticed your labored attempt to prove a negative, and must ever ad mire the genius and perseverance with which you chase the phantom of the Hindu legends, and which, like the ghost of Banquo, "will not down at your bidding." It reminds me of the labor of the allegorical Hercules, in his attempt to kill the hydra by cutting off his head, for as fast as he cut one off it grew again. Years ago you began on Kersey Graves and followed him, not till he was beheaded, but "curtailed," dropped the "s" from Graves and dropped into his grave. But your arguments seemed like the dragon teeth sown by Cadmus, from which sprang up armed men, for your opponents appear

to only multiply in number. Not only are you fighting against the authenticity of the Hindu legends, but everything else that seems to conflict with the old and exploded asser-tion, invented by priests in the dark ages, that the Bible is the cidest of books. You appear as though you thought it blasphemy to rob God of the credit of having been the first, "the original Jacobs," to announce the brilliant idea that this universe was made from nothing; man from dust, because the "nothing" was all used up; woman from a rib, because the dust, too, was exhausted, and a serpent that could talk. You speak about "cranks" who opgose you, but are you sure that you are not a crank yourself on this subject? If God really was the ploneer at world making; if Brahma is the one who is the plagiarist, it seems very strange to me that God does not come forward and establish his claim, instead of throwing all the responsibility on Wm. Emmette Coleman. It reminds me of the cranks who are trying to get God into the Constitution, just as though he could not undress and get in without any of their help, if he felt a desire to try that

sort of a spring mattress.

But to be serious. Unless you firmly believe the Bible to have been given by divine inspiration, that it is the oldest book, and that the Vedas of India are but copies, with change of scene, characters, etc., why are you so troubled whenever you read an in-timation that the Bible is a rebash from more aucient writings? Suppose some one should attack the writings of that distinguished traveller, Mons. Gulliver, on the ground that he stole his ideas from a Chinese legend, and then to make out his case, should induce a Chinese priest to sandwich some modern Chinese MS., giving the name Gul Liver, as a celebrated celestial traveller, with incidents similar to those described by the varacious Gulliver, with MS. written by Confucius, would you think the game worth the ammunition to fill page after page of a newspaper, trying to prove that our Gulliyer was the first and only Simon pure Gulliver, while "Gul Liver" was a sham, a fraud and an impostor?

For my part, I care no more about the antiquity of the Bible than I do for Gulliver's Travels. would as soon believe the Bible to be the oldest book as the youngest, if it can only be proved. The truth is, I have no choice or; desire about it either way, and it only provokes a smile when I see you fighting so desperately for an old book that has been the authority for more wrong, outrage and cruelty, than all the other books that have ever existed. Its history, down the centuries, has been writ-ten in blood. Like a boomerang, that comes back and strikes the man who hurls it, the Jews, who fabricated the old book, no doubt, with the hope of profiting by it, have been among the greatest suf-ferers on account of the damnable philosophy deduced from its teachings. Christianity is a direct result of believing in the rib story, believing that all were cursed because the animated rib ate an apple, making it necessary for God to leave his bright abode and shining throne, leave the whole universe without a God for nine months, while he was ma-terializing, gather up a lot of fishermen who ate with unwashed hands (whenever they could steal corn or catch a sucker in the fish ponds of Galillee) and for thirty years, like one dreading to have a tooth out, he was dreading an ignominious death to atone for the ferbidden fruit, but when the time finally arrived, he got so excited about it, that he sweat great drops of blood. All this because people believed the rib story.

I come now to a point in which I am personally interested. In 1881 I was employed to write a series of articles for the Scientic Investigator, of this city, devoted to showing that the Bible was founded in a system of astronomical and astrological allegories. In doing so I copied from the "Bible in India," the substance of what Jacolliot says re-The quality of lightness in literature is somewhat | garding Adima and Heva, giving him credit, but with no more endorsement than the editor of the RELIGIO-PHILOSOPHICAL JOURNAL will give to this letter. It was no portion of my articles, but merely an episode. I never believed it any more than I do the rib story, yet you charge that my articles were based almost wholly upon it. True. I cited the mountain called "Adam's Peak," and what was more, called attention to the fact that a narrow shoal, between Ceylon and the peninsula of Hindustan, was, to the present day, laid down on charts and atlases as "Adam's Bridge." You say too much when you charge that my "articles were based almost wholly" on this legend and do not say enough when you omit to mention this bridge as corroborating testimony. You say:

"The amazing ignorance, on the one hand, or amazing audacity on the other hand, of Meeers. Chaney & Wooley, in quoting the name of Adam's Peak as evidence of the existence in India of a Hindu legend of Adam and Eve is indeed remarkable." To prove our ignorance and audacity, you quote from Chambers, who is acknowledged Christian authority, that Adam's Peak was the name given it by the Arabe: that the native name was Sumanokuta "Mountain of the Gods," and its present name Samanella, "Mountain God." Here are three different names, indicating as many different legends. Might there not be more? Yes, for you quote that the Buddhists called it Supada, "Footsteps of Fortune, from the print of Buddha's foot," and also admit that Appleton says the foot print was "Ascribed by the Mohammedaus to Adam after his expulsion from Paradise." But you do not quote that Chambers says of Adam, "He stood one thousand years on one foot, and hence the mark," or foot-print on

Adam's Peak. Now what puzzles me is how you happened find out which of these legends was true and which false, at this late day, when there is such difference of opinion among scholars regarding the matter? True, I do not believe that Adam stood on one foot a thousand years, nor that he was ever on that moun-tain, nor even that there ever was such a man or God as Adam is described in Genesis, any more than that there was such a man or God as is described by the names of Æsculaplus, Serpentarius, Ophiuchus, etc., with a genealogy as various as that of Jesus Christ, who is a modern copy of this alleged son of Appolo and Coronis. What I contend for, and all I care about is, that there are legends connecting the "first man" with Adam's Peak and the Island of Ceylon. I do not care who invented the legend, whether the Arabs, the Aryans or Buddhists. I do not even care whether the names were first given to the bridge and mountain and the legend invented afterward or whether the legend was first invented with the scene laid here in Oregon, and then, thousands of years later, was rehashed with the scene laid in the Indian Ocean. It is nothing but fiction any way, and it is just as childish to waste time disputing about it as it is to dispute as to which was the great est liar. Munchausen or Gulliver. No matter which was first, the egg or the chicken, so long as we have both the egg and the chicken when the clergyman

makes us a visit I have observed for years that you delight in harp I have observed for years that you delight in harping upon the "ignorance and audacity" of all who differ from you in opinion, and this is not the first time that you have, without provocation, hurled these words at my head. You have even said harder things about me, for in the RELIGIO-PHILOSPHICAL JOURNAL of October 27, 1883, you say, in answer to one of my articles, and alluding to me, "some scientific smatterer," "man of moderate intelligence," "unscrupulous charlatans, etc." But suppose all these things are true, and suppose you prove them by Max Mueller, does that disprove the legend which connects Adam or Adima or Adami or Adham, (no matter how the name is varied, for there never was matter how the name is varied, for there never was any such a fellow anyhow) does it disprove the lerend which connects Ceylon with the first man gend which connects Ceylon with the first man? If not, why these personal flings, as though no other writer but yourself, is competent to decide as to which of the myths and legends are genuine, and which spurious. Recently I noticed you had a fling at Prof. Buchanan, a gentleman whom I know personally, and have for twenty years, and know that he stands so high upon the altar of science, that distinguished scientists are proud to honor him. As a main and Spiritualist, he is entirely above reproach. I may be an ignorances and charlaten, but he is not; yet you had to fling out at him because he differed from you in regard to your Jesus. It seems what a

red blanket is to a bull, the mention of Jesus, Adam,

etc., are to you.

Now brother Coleman, in all kindness, but for the purpose of settling the point whether or not I am a "charlatan," "a scientific smatterer" and "amazingly ignorant," I challenge you to a public debate of from six to thirty days, as suits your convenience, during which I will take the affirmative of the two questions, as follows:

1. Is Astrology entitled to be ranked among the natural sciences?

2. Is the Bible chiefly composed of allegories which have their foundation in Astronomy, Astrology, Free

Masonry and other sciences? If you desire to lead half of the time, you can do so, and frame a proposition in a way to suit yourself. that your affirmative shall traverse my questions. will accommodate you as to time and place; will meet you in San Francisco, or any other city in the U. S. which you may prefer. This will bring me to a test for speaking extemporaneously before a large audience of Intelligent people, such as the de-bate would surely call out; having to meet arguments on the spur of the moment which cannot be anticipated, shows how much a man knows, whereas he may alt down, surrounded by encyclopedias, and write out an article that will make him appear quite learned. In this challenge I seek for no advantage. Fully nine-tenths of the public would be against me. Then upon the theory that you are right, with truth on your side, backed up by the smypathies of such an overwhelming majority if you are right, your task will be an easy one. Be-sides, you are so learned and I am so ignorant, you surely will not fear to meet me and prove that you

are the champion of intelligence.

With all these advantages on your side, if you should decline this debate, will not the readers of the JOURNAL have reason to think that you were not institled in celling reason. justified in calling me all these hard names? Will you not place yourself in the position of a bigoted opponent of Spiritualism who denies the phenomeia, denounces the men as cranks and the women as of easy virtue, yet refuses to meet us in the forum and have the matter fairly tested? Think of these things, my dear brother, and may the spirit of Adam and his rib, the love of Jesus, the hatred of the legends of India and that arch fiend, Jacolliot, enable you to reach a wise conclusion, is the earnest desire of

ours, "Amazingly Ignorant," W. H. CHANEY. Portland, Oregon

The Alma Medical and Surgical Sanitarinm.

A. W. WRIGHT, DR. A. B. SPINNEY.

To the Editor of the Religio-Philosophical Journal:

Many of your readers know Dr. A. B. Spinney, formerly of Detroit, and have heard his lectures on physiology and been helped by his medical skill when he traveled over Michigan as a lecturer and a physician. He is known also as an advocate of Spiritualism in its higher aspects, and held in high esteem as a man and prized as a friend. A word on his plans and aims will therefore be of interest, especially as those plans promise large usefulness. An acquaintance of some years with Mr. A. W. Wright, formerly of Saginaw City and now in Alma, resulted in a plan of Mr. Wright to build a Sanitarium here, and put Dr. Spinney in charge of it. Mr. Wright is a man well known and held in high esteem in this region. His standing in business, his high personal character and quietly sagacious generality have were sonderned and esteem wherever. pecially as those plans promise large usefulness. erosity, have won confidence and esteem wherever his extended lumbering, railroading and other in-terests reach. A year ago the ground on which the Sanitarium stands was unbroken; now the solid and fine brick building is completed, costing, with all its apparatus, over one hundred thousand dollars. It is four and a half stories high, the half story a well lighted basement, faces eastward, is one hun-dred feet long and forty feet wide, with a rear projec-tion of the same height and style eighty feet by forty. During its erection Mr. Wright's constant care was that all should be done in the best way, and Dr. Spinney gave careful supervision to the work as it went on. Mr. Wright's wish is that all the arrangements and methods of conducting the institution shall be the best possible, and to this end he has spared no effort expense, and has found a vigilant co-worker in Dr. Spinney. In the basement and on the floor above, are the gymnasium, the Swedish cure movement apparatus, Russian and Turkish bath rooms with fine marble finish, a large plunge bath, a curious "needle bath," bathing and dressing rooms, the ample kitchen with its great cooking range, the laundry and engine room and steam heating and pumping apparatus. There are also bath rooms on the other floors, all fitted up in the best manner and in fine taste. Three kinds of water are pumped up into large reservoirs in the attic-river water from Pine river, cistern water, and mineral water, the last like that of the famed St. Louis mineral wells and springs, which are only five miles away. The ven-tilation is thorough and excellent from besement to attic, the steam heat ample, and in the rooms are grates for burning what little wood or coal may be

On the first floor are also the office and large entrance room, the medical consulting and surgeon's rooms, in one of which is a large galvanic and magnetic battery, the spacious pariors, the dining room, and some bed rooms for feeble persons. Broad and easy stairways reach the floors above, and an elevator is also used, and these floors have wide halls, s library room, and pleasant sleeping rooms, fitted and furnished in excellent taste as well as for comfort and ease. Every room in the house is well lighted by day, and at night the gas used is made in the basement. There are sixty-eight sleeping rooms in all, and near by is the "Wright House," one of the best hotels in the State, owned by Mr. Wright and ready to take in those who might not find room in the Sanitarium. A. W. Wright is proprietor of the institution, Dr. A. B. Spinney, Superintendent, Dr. R. C. Rudy, late from Ann Arbor University Medical School, Assistant, Thorp Judwin, engineer, Mrs. A. B. Mohr, matron and in charge of the massage treatment, and Mrs. A. W. Whitney of Battle Creek, oversees the culinary department, both these ladies being skilled and experienced. Although the carpenters have hardly left the building there are fifteen patients already, and this description of the sit-uation, with what is known of the skill and energy of Dr. Spinney, who will devote his whole time and efforts here, gives fair promise of the best helps and

comforts for those who may come hereafter. Alma is a pleasant town of some 1,800 people on an airy and broad table land, free from marsh, healthy, and in the midst of a good farming region It is some thirty-five miles west of Saginaw, and a like distance north of Owasso connected with both, and with all parts of the State by railroads which intersect here. A large Union School building is in sight, and a Normal School building is going up, in which Mr. Wright is a large owner, and competent teachers are engaged. Last week a six hours ride from Detroit, via. Saginaw, brought me here, and a week's stay gives me facts for this letter.

G. B. STEBBINS. Alma, Gratiot County, Michigan.

A Phantom Cance.

The statement that some Maoris saw an apparition of a war canoe on Lake Tarawera before the eruption, took place is no doubt true. It is only ignorant people who laugh at the ides, but history teems with instances of such occurrences. A gentleman now in Wellington who was on a tour in the Hot Lakes District, was in a cance with some Ma-oris. He says they were paddling along the south-ern shore of the Tarawers Lake when suddenly a large war cance appeared not far off. It came gliding along, nearly parallel to and apparently racing them. The Maoris in the touriste cance halled those in the war cance, but received no answer, and as the former rounded the bend in the direction of Rotamahana, the latter shot out of view in a northeast-erly direction. The Maoris immediately became terrified, and exclaimed: "Talpo!" (spirit or devil.) They said there was no war cance in the district, and therefore this must be a phantom indicative of evil. When the natives and tourists returned to Wairoa, they made inquiries of the oldest natives, all of whom declared that such a cance as described had never been seen by them. One gentleman who had been seventeen years in Te Wairo, also said he never knew the matter of the Take fouriers. a war cance upon the waters of the Lake Country. The geutleman spoken of above, states that the day was beautifully clear, and there was nothing in the atmosphere to cause an optical delusion.—The Wararapa Standard, Greyton.

An old man died recently at the age of ninety is an out man tien recently at the age of milety in an Indiana county asylum, whose son held a \$3,000 insurance policy on his father's life, and had instructed the asylum people to telegraph him whenever the old man died, that he might at once get the necessary proofs of the death.

"The Bible and its Numerous Beauties."

To the Editor of the Heligio-Philosophical Journal: In the Journal of July 3d appears an article under the above caption from the facile pen of W. Whitworth. To me this drawing in of the old bible into the pure altars of Spiritualism, is as if one should garnish and cleanse a temple for some high purpose, then drag into it the putrifying carcase of an ox as a kind of "flesh offering."

Our brother should remember that the essential

aim of the archers of the bible, is more in consequence of its claims than otherwise. Let it be borne in mind that the bible comes to us wearing the mark of divine inspiration. If God is not the author, this claim falls. If the writers were ignorant, it did not come from God. Does the bible contain anything not found elsewhere? And even if it did, do not its evil teachings counterbalance its good teachings? Have we not the precedent of God lying to assure us that this may be done? Were not the children of Israel told to borrow of the Egyptians, and instructed not to return the property? And all of this comes under the sanction of divine authority! If some of the moral things taught in society, are found in the bible, does it follow that this moral evolution of society should be cast aside and that of the bible preferred? A few of the teachings of the bible are good; mind that the bible comes to us wearing the mark ferred? A few of the teachings of the bible are good; but he must be blind who will compare them with the grand teachings of some of our leading authors

Just what he means by referring to the command to keep the Sabbath is not clear. Can he mean that there is morality in that? Grant that God did create all things in six days, resting on the seventh, where is the morality? There is not one command laid down in the bible but what can be found among nations who know nothing of that book, with the exception (possibly) of the one against Sabbath breaking. I suppose that we as Spiritualists are not to repudiate any rule of ethic's simply because it is found in the bible: but when these things are presented to us from pure sources, unalloyed with filth and criminality, we should not decline to entertain them because some good may be found in the bible though mixed with a

in Spiritualism.

certain degree of obscenity.

Our brother shows us quite clearly that he gets his good reputation of the bible, not from that book itself, but from hearsay. Thus, speaking of the commandments, he says: "They stood in condem-nation of David and Solomon's adulteries, as ever since in everlasting condemnation of all wrong doing. This is wonderful! Not much of a point if it were true, but here we have pretty much the same old "nonotonous" story, of "opposite-tesching."
Just read Kings, 15: 5 verse: "Because David did
that which was right in the eyes of the Lord; and
turned not aside from anything that he commanded him, all the days of his life, save only in the matter of Uriah the Hittite." How is this, brother? This indorses all of David's other adulteries, thefts, lies, murders and other peccadillos! Not much condemnation here.

This then is the chief objection. To get one ounce of pure water, we must swallow four pounds of filth. What a terrible comparison that is about the artist. Why, my dear brother, to make the com-parison good, you would be compelled to put it somewhat as follows: "Once upon a time a picture was found; underneath were these words: 'This picture was painted by God, that man might witness his holy perfection'. But critics hooted at the few points of perfection upon it (which were rare indeed) because the picture was mostly a blot, and then they claim that there was not the slightest evidence that God painted the picture anyway." As you now have it, it is untrue, but in this form you have the popular

Some of the worst crimes in history were the result of the bible. Our worst criminals use the bible as a shield. The James brothers kept it with them: sacredly in their murderous career. The Younger brothers were fed upon its holy pages; Gitteau used it as his chief staff and support in the dark hours. Malloy and Graham preached it from door to door, and doubtlessly believed it. It sustained the red hand of Freeman (and those of a few others) as i was raised to heaven and plunged into the heart of his little child. Often in court we hear the old story, when the young girl is seduced, that she was brought up by Christian parents, and that "he" quoted the bible to her, and this pursuaded her. But the "monotonous" reply is: "Ah! but they construed the bible wrong"! Now I say, they did not; the bible does

both sustain and oppose these wrongs.

But seriously, if all these beauties are so mixed with criminal teaching, that so much crime results, had we not better burn it up (this bible) and take works of brother Davis and the spiritual writers as our guide?

Where is the danger of finding evil in them? This old bible is the platform of the church; it contains too many dogmas. The church creeds teach, that "Jesus paid it—paid all the debt I owe." This is sufficiently fatal to all morality, but they say the bible teaches this.

No! no! we do not want this kind of morality. The good things in the backes.
us discard the crimes it teaches.
B. R. Anderson. The good things in the bible existed without it. Let

Triumphant.

To the Editor of the Religio-Philosophical Journal: Outliving the bigotry of the church, the skepticism and pedantry of the peudo-scientists, the railiery of the ignorant, and persistent brands, Spiritualism has at last become an established fact. It now reigns triumphant among philosophers, as an accepted truth. Although like all discoveries, it has long since "cast its shadows before," and " like former airy

nothings, it now has a habitation and a name."

This undeniably is the state of Spiritualism at the present day, and the greatest obstacle to impede its more rapid advancement through phenomena, is its numerous unblushing counterfeits or imitations. This was feared from the first, that when mediums publicly sat for hire that the doors would then be thrown open to the practice of every species of decep-tion; but it seems impossible to prevent fraudulent counterfeits; the greater the marvel the greater the lesire to see it; and certainly to a materialistic and priest-ridden world the verity of Spiritualism was the wonder of all wonders!

The skill of counterfeiting the phenomena urged by cupidity or a desire for distinction, is ever uppermost in the human composition. Human ingenuity is very successful in its innumerable resources. There is nothing too sacred that cannot be counterfeited, even to the extent of deceiving the "very elect!" Our churches and pulpits overflow—it is regretted—with churches and pulpits overnow—it is regretted—with base imitations of godliness, morality and piety, and it is our standing grief, that the hypocritical counterfeit too frequently passes at the higher valuation.

As an old Spirituallet I can testify that I have on various occasions unexpectedly seen spirits of departed individuals, that have presented themselves to the reference and employed teaching propagators.

my vision, and am, therefore, tardy in pronouncing against the possibility of materialization gotten up under more favorable conditions, yet one can but caution all inquirers for a time to curb their curiosity in this direction, or at least before they have by private or domestic investigation assured themselves of the verity of spirit communion.

The office or occupation of a public medium is a

curious and vexatious one; and in many instances they are subjects of our deepest commiseration. It is within our province to know some ladies and gentlemen—not professional—who are so phenomen-ally mediumistic that if they could be prevailed upon to sit in public they would make skeptics stare. diumship is a peculiar natural quality, which per-tains to a certain kind of individuals, and not to others, but it by no means follows, however, that mediums, woman, man or child, rank higher in a moral or intellectual point of view than their fellows. In an intercourse with them we have found persons who were excellent mediums, yet who stood very low in the moral or intellectual calendar. On the contrary, we have now, and have ever had, mediums among us, models of sincerity, wisdom and morality, and whose course of life has ever been as strict as "a ray of light!" And yet with all these deceptive obstacles against the spread of Spiritualism, its course

The scribe remarked that Spiritualism was triumphant. Let us see. It has narrowed down skepticism and to a belief in mind reading, meemerism, electricity, and clairvoyance, and it has extinguished the word "atheism;" I know, for agnosticism. I don't know, but I am open to conviction There are now no more atheists. This speaks well for the sturdy truth-seeking materialist, who scorns to yield until he is fairly beaten, for he knows the world has been enslaved, tortured, and humbugged long enough in all matters igious faiths and creeds,

The scribe, although a Spiritualist, is proud to say that he is also an Agnoric, as there are thousands of laws and principles he don't know. In the vast future should ever that period arrive when we would cease to learn, welcome, indeed, annihilation. Brooklyn, E. D. D. Br

Apparitor.

To the Editor of the Religio-Philosophical Journal:

In a late number of the JOURNAL is detailed a most interesting scance over the signature of "Apparitor," and not being fully satisfied with our knowledge of the term we opened the New American Dictionary (which I fear is not a standard work) to find the following definition: Apparitor; an officer in the spiritual courts. Still I am somewhat in the dark. Probably did I understand Theosophy according to Chainey and the "Mother of his Soul," I might understand it fully. Seriously, Mr. Editor, I felt deeply chagrined to find a fictitious name or term concluding an article so beautifully descriptive of the subject matter therein contained.

The Journal we know demands good faith - no mysticism, no fraud on the part of its many contributors, and we believe we express the honest sentiments of every earnest, intelligent reader of your very inof every earnest, intelligent reader of your voly in-teresting paper when we say if fictitious terms and names must appear in the Journal, let them stand under articles of less value than the very interesting one referred to.

W. W. S. Fond du Lac, Wis.

Queen City Park Camp, Burlington Vt. To the Editor of the Religio-Philosophical Journal:

I have just returned from Queen City Park, and am glad to say one large hotel is just finished. The managers of the Central Vermont R. R. are building us new and commodious depot which will be ready in about ten days. Mr. Maudigo, who has leased the hotel for a number of years, will have it all furnished and ready for occupancy in about one week. Things are looking very prosperous for our camp.

E. A. SMITH. President Queen City Park.

The camp at Burlington opens on August 2d, and continues until Sept. 13th. Those desiring further information should procure a circular from Dr. E. A. Smith, Brandon, Vt., or A. E. Stanley, Secretary, Leicester, Vt.

Fisher Dollerty writes: Let me congratulate you on your partial recovery to health. I hope you may continue to improve and live to a good old age. I believe your future will be as yaluable as the past. Your past life warrants me in the belief that you will use your brain and pen on the right side in the coming conflict between conservatism and progres-

Notes and Extracts on Miscellaneous Subjects.

Now comes the story that the moon is on fire. Electricity is now applied to the bleaching of cotton and linen fabrics.

Ten dozen league balls a day per man is the rateat which they are made.

There has been no rain in certain sections of Michigan for three months.

The custom of having barmaids in saloons is gaining ground in San Francisco. The water in Lake Huron has risen eighteen

inches during the past year. One-half of the children born into the world die before they reach the age of five years.

Mrs. Langiry, whose latest fancy is fine horses, has fixed September 18th as the date of her start for America. But one boy is now engaged in the special delivery

t the Camden, N. J., postoffice, and he is not occupied one-half his time. Among the workmen specially occupied with tar in the Paris Gas Works only three were sick in the

course of seven years. When there are no prisoners in the Whitby, Cana-

da, jail, a white flag files from the staff. The white flag was flying at last accounts. A Swies scientist estimates that in 1970 there will

be 8,600,000,000 people in the world speaking Eaglish, 124,000,000 German and 69,500,000 French. The census returns for Paris have just been Issueds

The population numbers 2,254,306 souls, showing the small increase of 14,378 since the last census taken five years ago. in 1881.

The first prisoner to be placed in the new lockup at Danbury, Conn., pulled off the iron leg of his bed-stead, and using it as s crowbar, had almost dug his way to freedom when discovered. A poor woman went about Walla Walla, W. T.

trying to sell her hair for a switch. She had it already cut off, but was unable to effect a sale. She claimed to be on the verge of starvation. At one point on the Cascade branch of the North-

ern Pacific the railroad describes a horseshoe, which is two and quarter miles around, and only 1,500 feet across the hill at the open end of it. The Polish Alliance of the United States asserts that there are 1,000,000 Poles in this country, and recently a prominent Wisconsin Bohemian declared

that there were 5,000,0000 Bohemians here. The iron reservoir, contracted for by Fall Biver, Mass., for its high water service, will be 73 feet in diameter, 37 feet high, with capacity of over 1,000,-

000 gailons and it is thought the largest ever built.

A big turtle was caught near Lincoln Parish, La., and its head was cut off. Three days later a chicken found the head and was picking at it when the jaws snapped, caught the chicken, and killed it out-

A. man in Campbell County, (ia., had thirty-six boys old enough to fight in the last war, and twentythree of them were killed. He has been married nine times. Other interesting facts are gradually coming in.

.Two ladies who have taught in a certain room in the Ithaca Central School have been married within two years past, and the Journal narrates the fact that there is "somewhat of strife" to get in the way of a third stroke of the hymeneal lightning. Roderic Fatty, a little Apache, a pupil in the In-

dian school at Carlisle, Pa., recently said to his teacher: "I don't like 'Roderic Fatty;' I want a new name.' "What name do you want?" "I would like 'Roderic Beconciliation," said the little redekin. A citizen of Douglasville, Ga., went home after

dark, and after he had slammed the gate heard a curious flopping sound. He investigated, and discovered that he had shut the gate on the head of a big snake, which was making strenuous efforts to es-The "gospel wagon, which the Central Union Mis-

sion of Washington is using, commends itself as being the outcome of practical common sense. It is an ordinary omnibus, and contains a cabinet organ, good choir, and several speakers. Every Sunday afternoon it is driven to regions where the inhabitants do not often hear the gospel preached, and religious services of an interesting character are held.

Elenora Talbot, a young woman of Lecompte, Ia., was standing by a window during a thunder storm, when she was struck by lightning. Her right side was burned from the shoulder to the foot, and her clothes were set on fire. Other persons in the house were so stunned by the shock that for some time they were not able to aid the girl, who was so badly burned that her life was despaired of. She recovered.

A Utica naturalist says that song birds in that region are fast disappearing. The wren is almost unknown, the bobolink, that formerly abounded on the Mohawk meadows, is disappearing rapidly, while blue birds, yellow birds, orioles, and even woodpeckers, highhoes and crows are becoming scarce. As a consequence, he says, fruit trees and all sorts of vegetation are suffering from the ravages of insects. Pot hunters and bird-nesting boys are said to account for the disappearance of the birds.

A recent incident in London leads the Pall Mall Gazette to explain how easily an entry may be effected into fashionable life: "A young man desirous of making an appearance in good society need only be in possession of a dress suit and a fair amount of brass and the thing is done. He 'spots' a reception by the carriages in the street, walks through the door and swaggers in to mingle freely with the executive assemblage. If he takes a fancy to any lady present he asks his host—Lord Salisbury or anybody else—for an introduction, which is immediately effected. It is possible, of course, that the lady may turn her back upon the advances of her admirer: but if the debutant has sense enough to select some one whom he has not already subjected to his per-secutions the chances are that this will not happen. and a delightful evening will be spent by all con-cerned."

Vision of a Cheap Shirt.

BY W. WHITWORTH. Wills Bernfeld was but a simple workman, yet of serious, thoughtful turn of mind, given to reading rather than pleasure-seeking in more boisterous recreation. He had heard somewhat of Spiritualism,

recreation. He had heard somewhat of Spiritualism, but held himself aloof from closer investigation of its wonderful nature. Nor did the thought ever strike him that he was himself gifted with mediumistic qualities of a high order. At times he became strangely affected. The presence of certain objects impressed him painfully or otherwise, and he began to see things by an inner-sense he could by no means account for. It was not alone that grotesque faces never failed to stand forth in bold relief amid glowing coals in the winter fire, but queer shaped figures would mingle with each mass of pebbles or cinder heaps by the way-side; he would see faces in the leaves of every swaying bush, and multitudes of uncouth forms in each bank of clouds.

One day, as he neared a palatial clothing house,

One day, as he neared a palatial clothing house, he saw the announcement that he could buy a fine linen shirt for fifty-cents. This seemed so excellent a bargain that he at once resolved to buy. The purchase made he placed the small, neat package under his arm and bent his way homeward.

Suddenly be became impressed with a strange sense of discomfort. Something was wrong; something incongruous; something not in accord with the rightful fitness of things. He even began to feel pain; there came a burden of great uneasiness; a dull lethargy of spirits that oppressed him in a way he had never before had experience of. He was

he had never before had experience of. He was utterly at a loss to understand it. A moment later he shook himself to drive the uncomfortable feelings away. But to no purpose. And so it continued until he arrived at home and became seated in his room. Why he still retained the bundle in his hand he could not have told. It rested in his lap, held within the clasp of both hands. All at once he saw a vision that startled him. Gazing at the opposite wall, it somehow changed to the big store where he had made his cheap purchase, and there was the shirt lying spread out on the huge walnut-wood counter. He knew it was the same shirt, because there was the cheap price, "fifty-cents", conspicuously attached to the collar. The next instant the garment seemed to glide away, far off to a distant great city — New to glide away, far off to a distant great city—New York, and he followed each step of the way to a second massive counter, where it became laid open for the inspection of a sharp-featured man, in company with eleven others, just loosened from the bundle brought by a young woman who had made them to order and now anxiously awaited her pay. The sharp-featured man appeared to grumble about the sewing, and threatened to dock in the price, but finally paid the amount that had been agreed upon— seventy-five cents; six and a quarter cents each!

No, it was not a scene in the old days of slave labor at the south, when men were deliber-ately worked night and day in the sugar house to their death, and mothers, heavy with child, were lashed to their best under a blazing sun in the cotton fields. It was in the metropolis of our boasted country, to-day, in the high noon of advanced civili-

zation!

By close application through the long weary hours of six days the worn down woman had contrived to force out the horrible task of ill-paid toil! She pass ed sadly away to her home, bearing another heavy bundle of material for a new grind of slave toil. This much seemed to come clearly to the man's This much seemed to come clearly to the man's comprehension. And, oh, what a terrible pinch of life's most absolute necessities was shown to be bound to the wretched pittance! Seventy-five cents! The rent of a miserable garret has to be first paid. True, there were two girls who shared the foul, ill-ventilated, close confined, stiffling room. What for clothing? All told it could not buy the least measure of enough food to eat! What hunger, and pain, and crushing weariness; what hopelessness into whose black depths came never a gleam of sunshine, filled that impoverished abode! Yet see the palaces reared within a stone's-throw of the miserable garret, and the grand carriages, the brilliant light and comfort and plenty which there abounds. He could see it all, as the picture seemed to stand out through it all, as the picture seemed to stand out through the bands and seams and gussets of the shirt; more than abundance of all that makes human existence prizable on the one hand, and the very drops of misery and degradation on the other.

Ah, mothers, sisters, wives, in happy homes of plenty and virtuous decency, what horrible picture is this that must yet be told. In a glare of street lamp and hideous night walking, those girls, driven by pitiless hunger and nakedness, are impelled to the street for that we may not name.

Is it needful that the lives and honor of womanhood must be sacrified on the accursed moloch of selfish greed and clutch for cheapness? Wills Bernfeld thrust the hated garment into the

fire to be rid of its painful presence, as he cried:
"If cheap goods can only be obtained at cost of want and degradation such as this to our helpless sisterhood, then is our boasted civilization a miserable failure, unworthy of the name. We workmen must lift our sisters to a higher place of living or our own regeneration can never be attained."

M. A. (Oxon.) in *Light* says: The following seems an authentic case of a fulfilled dream, with which I do not remember to have met. The Mr. Toplady referred to is the eminent Evangelical minister.

The Earl of Huntingdon, husband of the famous Christian Countees of Huntingdon, one night at his house in Downing-street, Whitehall, had a strange dream, which proved in his case to be a foreboding of death. It was the more remarkable that he was a man of singular screnity of mind, and of habitual good health, and had hardly ever dream in his life before. He dreamt that he saw a skeleton, that appeared at the bed's foot, and, after standing a while, untucked the bedclothes at the bottom and crept up under the clothes to the top of the bed, and lay between him and the Countess, who was fast asleep. He awoke, but did not disturb her. In the morning he told her the dream, of which she affected to make light, but the Earl died in about a fortnight of a fit of appoplexy. The circumstance was narrated by Lady Huntingdon to Mr. Toplady many years after, and is recorded in one of his posthumonely published works, which is not widely known

There is a third epoch in the history of mankind; an epoch in which government is neither a military nor a police organization, but a great industrial corporation, in which it becomes a league of men com-bined not for the protection of the community from enemies without, nor for the protection of the indi-vidual from enemies within, but for the better de-velopment of its wealth, the better reward of its in-dustry, the better promotion of its welfare. On this epoch we have entered.—Rev. Lyman Abbott.

Culture is a something large and generous which takes a man out of his narrow speciality and floats him into the deep currents of life, which calls him out of his individual concerns and interests him in the things found on the broad and breezy com-mons of literature and science and art, which wakens in him a deeper hunger than that which bread or even take will satisfy—a greed which will rest content on no biggest piles of gold.—Rev. Heber

After Wenning,

babies should continue to be fed upon food as near as possible, in composition and effect, to the mother's milk. They cannot digest the ordinary foods usually given them, and cows milk is very apt to disagree. If they are put upon Lactated Food, it will be found to produce the most happy effects It is as easily digested as mother's milk, and has great nutritive properties. Everywhere, it is wonder-fully successful. Sold by druggists.

Sunday-school teacher-" Now, Johnny, you remember that verse, 'And have gone ferth.' Peter—'
Now, what did Peter do?" Johnny (thinking of the
night his father took him to the theatre) "He—he
took a clove, I guess."—Chicago Rambler.

It has been decided by a Brooklyn church that playing cards isn't wicked, and two-thirds of the congregation have quit using them.—Texas Siftings.

Prince Bismarck has sent a large photograph of imself to President Cleveland. It is framed in carved oak and bears the Prince's autograph.

"Never trade horses while crossing the river." Aiways use N. K. Brown's Res. Jamaica Ginger.

Wilkie Collins is holding back his new novel till stumm. His pen is new plotting a Ohristmas tale. The condition of wheat in Minnesota and Dakota is said to be very grounding, notwithstanding the recent drough.

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The eyes by expelling, from the blood, the Are always in sympathy with the body. humors which weaken and injuriously and are quickly affected by its varying affect them. For this purpose use Ayer's | conditions of health or disease. When Sarsaparilla. It gives tone and strength the eyes become weak, and the lids thick, to the digestive apparatus, and, by purify- red, inflamed, and sore, a scrofulous coning the blood, removes from the system dition of the blood is indicated, for which every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Aver's Sarsaparilla, a remedy which has refleved and cured me. My general health is much improved by the use of this valuable medicine. — Mary Ann Sears, 7 Hollis st., Boston, Mass.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulus Humors. We gave him Ayor's Sarsaparilla, and, in a short time, his eyes ecased to trouble him; the humor disappeared, and his health was restored. — P. Germain, Dwight st., Holyoke, Mass.

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I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrof- I tried many remedies, but received no ula, and, at one time, it was feared she benefit until I began taking Ayer's Sarsawould lose her eyesight. Ayer's Sarsapa-rilla has completely restored her health, and her eyes are as well and strong as health.—Andrew J. Simpson, 147 East ever. -G. King, Killingly, Conu.

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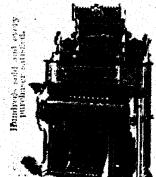
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(Continued from First Page)

then laid them flat on the table, without losing sight of them for an instant. Dr. Monek placed the fingers of both hands on them, while I and the lady sitting opposite placed our hands on the corners of the slates. From this position our hands were never moved until I untied the slates to ascertain the result. After waiting a minute or two, Dr. Monck asked me to name any short word I wished to be written on the slate. I named the word 'God.' He then asked me to say how I wished it written. I replied. Longthways of the slate, and then if I wished it written with a large or small g. I chose a capital G. In a very short time writing was heard on the slate. The medium's hands were convulsively withdrawn, and I then myself untied the cord (which was a strong silk watchguard, lent by one of the visitors) and on opening the slates found on the lower one the word I had asked for, written in the manner I had requested the writing being somewhat faint and labored, but of the one (7-8 inch) and three of my fingers, perfectly legible. The slate with the writing on it is now in my possession.

"The essential features of this experiment are that I myself cleaned and tied up the slates, that I kept my hands on them all the time, that they never went out of my sight for a moment, and that I named the word to be written and the manner of writing it after they were thus secured and held by me. I ask, how are these facts to be explained and what interpretation is to be placed upon them? ALFRED R. WALLACE."

"I was present on this occasion, and certify that Mr. Wallace's account of what hap-pened is correct. EDWARD T. BENNETT." pened is correct. EVIDENCE-FROM SPECIAL CHARACTER OF THE PHENOMENA.

In other cases it is the character itself of an unexpected phenomenon which leaves no escape from the e.idence other than suppositions of mendacity or hallucination. The following instance of this from Zöllner is so remarkable that at the risk of again quoting what is already known I must give it at length, which I am the rather induced to do because Mrs. Sidgwick has apparently not thought the evidence of this distinguished man of science to be worthy of any special mention. The scance was at the house of Zöllner's friend, Herr von Hoffman, mid-day on May 6th, by bright sunlight. Zöllner

"I had, as usual, taken my place with Slade at the card-table. Opposite to me stood, as was often the case in other experiments, a small round table near the card-table, exactly in the position shown in the photograph illustrating further experiments to be described below. The height of the round table is 77 centimetres (about 2 ft. 4 in.), diameter of surface, 46 centimetres (about 16 in.), the material birchen wood, and the weight of the whole table 45 kilogrammes. About a min-ute might have passed after Slade and I had sat down and laid our hands, joined together, on the table, when the round table was set in slow oscillations, which we could both clearly perceive in the top of the round table rising above the card-table, while its lower part was concealed from view by the top of the card-table. The motions very soon became greater, and the whole table approaching the card-table laid itself under the latter with its three feet turned toward me. Neither I, nor, as it seemed. Mr. Slade, knew how the phenomenon would further develop, since during the space of a minute which now elapsed, nothing further occurred. Slade was about to take slate and pencil to ask his expect, when I wished to take a nearer view of the position of the round table lying, as I supposed, under the card-table. To my and Slade's great astonishment, we found the space beneath the card-table completely empty, nor were we able to find in all the rest of the room that table which only a minute before was present to our senses. In the expectation of its reappearance, we sat again at the card-table, Slade close to me, at the same angle of the table opposite that near which the round table has stood before. We might have sat about five or six minutes in intense expectation of what should come, when suddenly Slade asserted that he saw lights in the air. Although I, as usual, could perceive nothing whatever of the kind, I vet followed involuntarily with my gaze the direction to which Slade turned his head. during all of which time our hands remained constantly linked together on the table; under the table my left leg was almost continually touching Slade's right in its whole extent, which was quite without design, and owing to our proximity at the same corner of the table. Looking up in the air, eagerly and astonished, in different directions, Slade asked me if I did not perceive the great lights. I answered decidedly in the negative; but as I turned my head, following Slade's gaze up to the ceiling of the room behind my back. I suddenly observed at a heighth of about five feet, the hitherto invisible table, with its legs turned upwards, very quickly floating in the air upon the top of the card-table. Although we involuntarily drew back our heads sideways, Slade to the left and I to the right, to avoid injury from the falling table, yet we were both, be-fore the round table had laid itself on the top of the card-table, so violently struck on the side of the head, that I felt the pain on the left of mine fully four hours after this occurrence, which took place at about half-past eleven."

EXCEPTIONAL MANIFESTATIONS AND CONDI-TIONS NOT REALLY NECESSARY.

But I am not prepared to admit that it is necessary to have recourse to exceptional manifestations, or even to manifestations under exceptional conditions of observation. to establish these facts in rational belief. With regard to psychography, for instance, I contend that locked slates, tied up slates, folding slates, your own slates, slates above the table when the writing is obtained, are all really dispensible precautions. What we most require, in order to be secure that the essential facts are within the compass of our observation, and that observation itself has not been distracted or relaxed, is that the phenonmen shall occur with simplicity and directness. If there is delay with changes of conditions, you must regard every such change as the beginning of a new sitting, and make a careful re-examination of the slates. If you do this effectually, not merely taking a careless glance to be able to say you have done it at all, the task of observation is thoroughly simplified under usual condi-

A TEST FOR AVERAGE POWERS OF OESERVA-TION.

The following case from my own experience with Mr. Eglinton will show the extent of the claim I make for average powers of of the daim I make for average powers of observation as against the possibilities of equiparing. The sitting was on April 10th, 1684. I wrote the account of it in the evening of the same day, and it was reported in Light of April 19th. The only other sitter against suyself and the medium was one of our

Vice-Presidents, the Hon. Roden Noel, who fully corroborated my statement. We sat in broad daylight. We used Mr. Eglington's slates, of which there was a pile upon the table at which we sat. I sat next to the medium, on his right, Mr. Noel was on my right. Passing over some preliminary experiments, in which writing in small quantities was obtained, I desired to challenge judgment on the question of mal-observation in what follows, which I copy from my own report in

Light.
Mr. Eglinton now laid one of two equal sized slates (10 6-8 inches by 7 5-8) flat upon the other, the usual scrap of pencil being enclosed. Both slates were then, as I carefully assured myself, perfectly clean on both surfaces. He then forthwith, and without any previous dealing with them, presented one end of the two states, held together by himself at the other end, for me to hold with my left hand on which he placed his own right. I clasped the slates, my thumb on the frame reaching about four inches, forcing up the lower slate against the upper one. We did not hold the slates underneath the table, but at the side, a little below the level. Mr Noel was thus able to observe the position. Mr. Eglinton held the slates firmly together at his end, as I can assert, because I particularly observed that there was no gap at his end. I also noticed his thumb on the top of the slates, and can say that it rested quite quietly throughout the writing, which we heard almost immediately, and continuously, except when Mr. Eglinton once raised his hand from mine, when the sound ceased till contact was resumed.

We heard the sound of writing distinctly yet it was not, I think, quite so loudly audible as I remember with Slade. When the three taps came, denoting that the "message" was finished, Eglinton simply removed his hand from the slates, leaving them in my left hand, also quitting contact of his other hand with my left. I took off the upper slate, and we saw that the inner surface of one of them was covered with writing, twenty lines (118 words) from end to end written from the medium, and one line along the side by the frame, and "good-bye" on the other side. The writing was in straight lines across the slate, all the lines slanting from left to right. It begins about an inch from the top; from the bottom it is continued along one side (one line) and then there are three lines in the inch-deep space at the top, written in the reverse direction to that of the body of the message. The ability to produce the writing in any direction is thus shown. The writing is flowing, easy, and with a distinct character, as of an educated penman. I took the slate away with me, and it is now in my possession.

FAISE SLATE SURFACES.

I am glad that I took this latter precaution, for a reason to be mentioned. Everyone, I suppose, will agree that the production of all this writing, as described, by the medium while we held the slates, was absolutely and entirely impossible. The question is thus apparently reduced to the single point to which I wish to reduce it, whether such average powers of observation as mine and Mr. Noel's would be so deceived as to make our statement that Mr. Eglinton, after enclosing the pencil within the slates which we then "carefully assured" ourselves were both quite clean on both surfaces, "forthwith," and "without any previous dealing with them," presented those same slates to me to hold-whether, I say, our observation could already inscribed on one side, might be loosely fitted into the frame of one of the slates used, clean surface uppermost, so as to fall into the frame of the other slate, written side uppermost, when the first was placed upon the second, it is fortunate that I was able to exclude that suggestion by my pos-session of the slate on which the writing appeared, which, by-the-bye, was wrapped in paper, either by myself or by Mr. Eglinton under my eyes, at my request, and carried away by me, immediately after we had examined the writing, the sitting being then

THE SURE TEST OF TRUE OBSERVATION AND SCIENTIFIC TESTIMONY.

The above case, therefore, aptly raises a question which I think has been greatly confused by vague apprehensions of unknown possibilities of conjuring, apprehensions, I may add, not at all sanctioned by the pretensions of conjurers themselves. So far as the art of conjuring relies on the fallibility of observation, the success of the conjurer depends on his being able to impose the conditions of observation at the critical stage in his proceedings. For very simple observations, such, that is, as are resolvable into two or three elementary acts of perception, are not fallible if these acts of perception are really performed. The conjuror has to prevent their being performed, while he deceives the mind into the impression that they have performed. Under costain conditions been performed. Under certain conditions this is easy to him; whereas under conditions not imposed by himself it is totally impossible. Now in studying evidence adduced by others, there is one sure test for determining whether the conjurer's opportunity is or is not excluded by the evidence—I mean in cases where the statements of the witness, if taken simply at their verbal worth, would sufficiently exclude all possibilities of conjuring. It is the only best testimony—perfect honesty of statement being supposedof which the verbal or apparent worth is a true measure of its real worth. And the reason of this is that very composite facts are often not analysed by the witness, and that an observation comprising several distinct acts of sense perception is stated generally, as though it were a single and indivisible perception. We have then imposed upon us as evidence a conclusion of the witness's mind in place of an observation of his senses. The proof is not then reduced, as we desire to reduce it, to a question of veracity. For this purpose we must have particularity of statement, evidence that the witness himself has analyzed the observation into the acts of perception constituting it, and that at the time of the observation. But however people may unconsciously misrepresent or exaggerateas undoubtedly happens—this innocent looseness or inaccuracy belongs only to general statements of matters of fact, and as soon as the demand is made upon the witness for greater definitude, either at least a confessed lapse of memory exposes the worthleseness of the evidence, or the latter degenerates inof the evidence, or the latter degenerates into conscious mendacity. Much of the value of cross-examination in judicial proceedings, for instance, depends on the presumption that precise and definite misstatements cannot be bean file. And the art of cross-examination—so far as this has for its genuine aim the discovery of truth—latgely consists in reducing a general statement to the particular ones which it really involves. Now a scientific statement of fact is such a statement as leaves nothing to be elicited by this sort of cross-examination. And in consider-

ing the evidential value of the observations with which we are now concerned, we have always to see if possibly essential facts in the narration are capable of further analysis. The note of an uncritical judgment, either in making or receiving statements which should be scientifically accurate, is the un-conscious presumption of the component elements of the facts stated, or to speak more accurately, of the several facts of observation by which the resultant facts are ascer-

I submit that we have here the whole se-

cret of the possible success of a conjurer who

is without confederates or artificial appliances. We have at the same time a sure test for determining the value of observations with professional mediums, who must continue under the suspicion of being conjurers till these phenomena are generally recognized, which will perhaps not be until the laws of their occurrence are a little understood. I therefore respectfully urge that the objection to rely upon investigations with professional mediums is especially unworthy of the scientific spirit in which this Society professes to examine evidence. Our standard should be the highest, our criticism the severest; but the best testimony will leave no room for suggestions of mal-observation, and then it will only remain to see if, supposing the allegations to be strictly veracious, the facts are still explainable by any recognized agency. We have heard of the necessity of allowing a wide margin for unknown possi-bilities of conjuring, and that sounds plausible enough until we come to ask what conjuring means, and must mean, under the conditions of these experiments. We then see that the margin for possibilities of conjuring is really a margin for possibilities of mal-observation. But when we get to the ultimate unit of observation—the indivisible elementary fact of sense perception—mal-observation by the attentive mind is no longer possible, and testimony which shows that there existed a mental direction to these particulars is testimony which excludes the margin for everyone who will not cheat himself with words for the evasion of his critical responsibility. I am, of course, aware that what I have here called "the indivisible, elementary fact of sense-perception "is further resolvable with regard to the primary functions of mind and sense; but for all that, the simplest namable fact remains the startingpoint of all experience, and illusion in experience begins with the mental combinations of which that is the unit. For all mere illusion or misinterpretation in relation to this simplest element of experience—as when a rope upon the path is taken for a snake-results from imperfect conditions of observation, or (what is the same thing from the subjective side) from pre-occupation of the mind by its own concepts. It follows that as long as the attention is given to an indivisible fact under proper conditions of observation, the conjurer's opportunity has not arisen. It arises first with the opportunity of the observer's own mind for self-deception. And if the witness is strictly veracious, it is logically certain that his evidence will itself betray to the critical eye the point or points at which the conjurer's operations were possible, if possible they in fact were.

WHAT AN HONEST WITNESS CAN AND CANNOT SAY. TWO ILLUSTRATIONS.

But as general remarks on such a subject as the present require to be illustrated, let us consider what may be supposed to happen on a particular occasion, and what, in that case, an already succeeded in writing unobserved upon one side of the slate, and wishes now to make you believe that both sides are clean before depositing the slate, with the inscribed side downwards, on the table, to be turned up when the phenomenon is supposed to have come off in that position. Now, if at this critical moment you do not prescribe your own mode of examination, either by taking the slate in your own hand and turning it over, or by seeing that the conjurer turns it slowly around before your eyes, he may be able, by a little manipulation, aided by a little talking and delay, or with the assistance of another slate for purposes of confusion, to present the same side to you twice over, and make you think that you have seen both sides. (This, I should say, is the explanation recently suggested by the famous German conjurer. Hermann, of Berlin, of the modus operandi in such a case.) But if that were so, the witness could not innocently use terms expressly and definitely inconsistent with what really happened; he could not, for instance, honestly say, as I said in the report I have read to you, that the medium did some-thing "forthwith," "without any previous dealing with the slates," which the witness "then carefully assured himself" to be "both clean on both sides," whereas it was in the very fact of delay, of previous dealing, and of neglect of "careful assurance" that the supposed medium has found his fraudulent opportunity. The honest witness could not so frame his statement,because though he might honestly forget, he could not honestly invent specific and positive acts of perception for the appearance of which no mental inference or interpretation could be responsible. But we have an instance—an actual instance ready to our hands of how he might express himself in such a case. He might content himself, as Mrs. Sidgwick contented herself, in the account of a conjuring seance which was put before us at our last meeting as an illustration of the fallibility of observation, with a mere incidental allusion, in general terms, to an observation of the first importance. I must refer briefly to the omissions in that account, which has since been kindly sent to me by Mrs. Sidgwick herself. The opportunity for surreptitious writing on one of the slates prior to their final deposition on the table is not even apparently excluded by anything we are told.

We hear nothing, for instance, of a contin-uous junction of the conjurer's and sitter's disengaged hands upon the table while the slates were being held under the table. I have learnt from Mrs. Sidgwick that this was the normal position, but that she cannot now and that she probably could not at the time say that it was continuous—a defect of observation which would be almost unaccountable, were it not otherwise evident that Mrs. Sidgwick's object was rather to test a friend's powers of observation than her own: Then we are told that this conjurer at one time substituted one of his own slates for one brought by Mrs. Sidgwick's friend, Miss Z. and we are actually not told of any observation of this discarded slate, or of the conjurer's hand, by either sitter during that interval. We hardly hear of any continuous observation of any one fact. The whole time occupied is undefined. Assuming, as seems most probable, that the writing was already performed when the slates were deposited on the table the second time, every thing came then to depend upon the immediately prior observation of them as free from writing or otherwise, yet Mrs.

Sidgwick contents herself with saying after describing the finding of the writing, "the slate seemed to have been on the table from the moment we had seen it clean." Miss Z., says: "We examined the slates when they were put the second time on the table, and satisfied ourselves that they were clean." Now both these forms of statement violate the canon of evidence above mentioned; that a composite observation shall not be stated generally, as if it were a single and indivisible perception. You can only ascertain that a slate is "clean' by successive examination of both its surfaces, the evidence of which must, in the reasonable intendment of the witness' language exclude all possibility of deceptive manipulation by the conjurer while the surfaces seem to be displayed. Otherwise there is nothing to show that the witness appreciated at the time the prime importance of this observation. How this particular trick was performed I do not know; it might have been performed for all that the evidence even seems to be worth, in several different ways, every one of which is excluded in all good reports of genuine phenomena. That Mrs. Sidgwick found herself driven to the mistaken hypothesis of a change of slate may raise presumption in some of us that she had made, to the best of her ability, the observations which would seem to necessitate it. But so far as we have the evidence positively before us, it is rather useful as an illustration of what evidence ought not to be than of what it commonly is, or as affording any grounds whatever for distrusting other evidence which on the face of it is free from de-

THE MEDIUM'S "PRIVILEGE OF FAILURE." In the course of her paper, Mrs. Sidgwick urged that the medium has an advantage over the avowed conjurer in being allowed to fail should the conditions be inconvenient. Now if the medium-conjurer could confidently foresee at the beginning of a sitting either that he would or could not get all the conditions required for success in the several successive operations he might have to perform, this privilege of failure would no doubt be very advantageous. But in many cases, especially in the slate-writing, the conjurer's conditions may break down any point, and should strict conditions of observation be insisted upon at a late stage, no harmless failure, but exposure, must result. If, for instance, I am right in supposing that "Miss Z.'s" slate was already written upon when it was to be deposited on the table, where would "Mr. A." have been, if "Miss Z." or Mrs. Sidgwick had resolved to examine the slates in her own way, and not as "Mr. A." chose that she should seem to do so? The conjurer in such a case has really two tricks to perform for one success, and usually he will have parted with the privilege of failure as soon as he has performed the first. So that though now and then an ingenious professional or amateur may succeed in one way or in another, repeated observations, reflection, and public discussion would soon lay bare all his resources, and there would be an end of him.

CONJURERS AND MEDIUMS.

The professional conjurer has a large repertory of tricks, and is constantly inventing new ones with all the aid which mechanical appliances, confederates, and his own stage can afford. He can drop a trick as soon as it is in danger of discovery, and vary his enter-tainments indefinitely. The public go for amusement, and do not study or hear of the discoveries made by critical experts, by which be so deceived as to make that statement | honest witness will and will not say. Sup- | the conjurer is soon warned off dangerous inconclusive on that important point. But pose that at a conjuring performance for the ground. Nor are professional experts interas it is imaginable that a thin sheet of slate, simulaton of psycography the conjurer has ested in exposing each other's performances, but in repeating them for their own benefit whereas against the medium they are all with a few exceptions, banded. The medium, on the other hand, is especially developed for a comparatively few phenomena, which recur with him for many years as the main feature and attraction of his mediumship. A certain proportion of his visitors are habitual students of the subject, whose attention is open to every explanation that is put forward, and who have the advantage of their own system. atic observations with the same and similar mediums. They are constantly obliged to defend themselves from the charge of credulity and mal-observation; each time they go to a scance they have the keenest inducement to obviate some objection to their own or others's evidence, or to meet some more or less possible suggestion as to the modus operandi. They improve their methods of observation, they direct it to fresh points. they devise and obtain new tests. Psychography alone has now been before the public of this country for ten years. Some of the most famous conjurers, and many acute minds, have engaged in criticism of the facts and of the evidence, and yet it has survived the ordeal as no single trick, or variations of single trick, of such a character and under such conditions as this slate-writing would possibly survive it.

(Concluded on Fourth Page.)



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