Beaders of the JOURNAL are especially requested to gene 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 organ-tration of new Scotteles or the condition of old ones; movements of lecturers and mediums, interesting inci-dents of spirit communion, and well authenticated ac-counts of spirit phenomena are always in place and will be published as soon as possible.

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

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

(Light, London,

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), nevertheless concluded with the following general statement of the sort of proof at which we ought to aim.

"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 access the investigators either of lying or cheating, or of a blindness or forgetfulness incompatible with any intellectual 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 'ase of conjuring tricks, to which the phenomena we are considering are usually reforred by the incredulous. No one thinks the worse of his own or another's intelligence for not discovering a conjurer's trick; but meet 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 defees simulation under all circumstances and all 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 ghedators depends on their overlooking the true conditions of these phenomena is fully 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 ghedators dep ing 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 baffle the well-informed 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 \$60e, 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 circumstances of the experiment, has become the indispensable condition of the conjurer's success. In an ordinary con-

jurer's performance this never is known, and observation, therefore, wavers and is distracted 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 (I) that at mediumistic sittings, under the best conditions, this uncertainty 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 conditions 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 secure 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 vigitance is aroused by the smallest modification in the conditions.

In the June number of our journal only

THE LATEST ISSUE.

In the conditions.

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 octur 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 sufficient material for judgment will be offered to us from experience in private life, or from experience in private life, or from evidence independent of the senses and minds of witnesses. But I believe 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 evidence.

A BROAND DISTINCTION.

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 evidence.

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 the performances of the other can never afford. 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 his 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 which have to be concealed. We may, therefore, be quite sure that in order to baffie a conjurer it so 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 confirtivances to dispense with actual observation of any important particulars, we shall reduce the 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 sh it is only because failure of the observation, under the circumstances, would have been inconsistent with a same 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 reality performed its office who doubts the capacity of the human mind and senses to take in the most elementary facts of perception.

the capacity of the signess are 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 clew observation is defective, not only in what it omits, but in what it asserts. I shall presently endeavor to show that this can only be true of general statements which fall to discriminate the elements of observation, and which under the name of observation, and which under the name of observation, give us only a mental result instead of testifying to individual and indivisible acts of perception.

MEASURE OF SUPPOSABLE MÂL-OSSERVATION.

And as to important elements which are assumed to be lost for observation, we shall have to see of what nature they must be, of what character and dimensions—in order that they may affect the result. And then 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 pro tento 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 Breoccupation 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 slimulation of the witness's senses by such interference. In proportion to that stimulation 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. MEASURE OF SUPPOSABLE MAL-OBSERVATION.

SAMPLES OF EVIDENCE.

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 present 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 illustrating the points I have in view.

Now I will first take two or three of the experiments devised and instituted by the late Professor Zöliner with the medium Slade, selecting the briefest suitable accounts that I can find. The following will be found at p. 39 of the translation entitled Transcendental Physics. Zöliner says:—

"I took a book slate, bought by myself: that is, two slates connected at one side by cross-hinges, like a book, for folding up. In the absence of Slade, I lined both slates within, on the sides applied to one another, with a 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 shortly after the other, the slate pressed down upon my lap, without my having perceived anything 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 Zöliner had him-self desired with a view to obvible possible.

on the one side, the impression of a right foot on the other side that of a left foot. That this was just what Zöliner had himself desired with a view to obvibte 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 Slade only immediately before it was tried, so that there was no time for the preparation by Slade of a slate to be substituted for Zöliner'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 Zöliner'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 partiy in Zöliner's view, and when the least sensation would have instantly drawn his eyes to the spot. his eyes to the spot.

I pass to another case from the same

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 renoved his hands, or them 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 filly adduced here.

It was in New York, on the evening of the 14th October, 1875, and was publicly fecorded by me shortly afterwards, from notes taken limmediately on my return to my hotel after the sitting. And my recollection of it is still-perfectly distinct. It was at Slade's own 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 his shortest distance between the medium and the chair, as the latter lay upon the foor. 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 I sat took in the whole general situation, though, as the prostr

nessed has made stronger or more lasting impression upon me than this one.

On another occasion I was sitting alone with Stade 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 Stade'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 Stade's agency in this, or of any unconscious action of my own, as could, and did, see Stade 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 titting with contact of hands. I could multiply instances from my own-experience in which observation has been similarly simplified 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 TEUE SERNES.

EVIDENCE IS EXPERIMENTAL IN THE TRUE

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 apply the state of the server of the I pass to another case from the same source of the precise phenomena and conditions."

the very simplest. Mr. Eglinton's medium-ship 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 illustra-tions, several others with this medium.

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 fise, 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 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 tape (also seemingly within 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 scane were cooksientlously punctuated, and that every i was cr

every f was crossed and every i dotted.)

"Page 199 line 14, is a table, the last word is 0."

"Mrs. Kimber had written 199 and Mrs. Wilson had written 14.,

"I then opened the book (Glose's Indian Chiefs, Bajah's, etc., Part II.) and turned to p. 199, which commences thus: 'Table A. Estates belonging to the Hon. Maharaja Jotundra Mohun Tagore Behadur,' etc.

"The fourteenth line is as follows: "Shikharbate, 24 Pargannas, 210-00."

Now, though the form of Mr. Wilson's statement that the book had been handled by himself alone, befork 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 if from the shelf, I do not think anyone can seriously suggest what Mr. Egilinton had the several opportunities unobserved:

1. Of reading page and line on the slate.

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

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 t's all crossed and dotted on the slate.

dotted on the siste.

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

PRESENTIMENTS OF DEATH.

oman's Premonition of Poverty and Misery.-Soldiers who Foresaw their

Misery.—Soldlers who Foresaw their Own Fate.

A lady whom I would not care to annoy by giving her name, the wife of a merchant doing 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 one of twice, but many times, and always the same—the same in the beginning and the hame 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 upon her own would devolve entirely upon her own would devolve entirely upon her own feeble efforts. This, in short, was her slovy, the cause of all her wee. Her friend on her and she required repose, his support and her own would devolve entirely upon her own feeble efforts. This, in short, was her slovy, the cause of all her wee. Her friend her own would devolve entirely upon her own feeble efforts. This, in short, was her slovy, the cause of all her wee. Her friend her own would severe entirely hop her own feeble efforts. This, in short, was her s

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 newspaper account of the death of a bridge lender upon the Marriama river, near Newburyport. Mass., which at the time struck me quite forcibly, and which more than fifty years has failed to efface from my memory. The bridges 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 slutated above the Newburyport bridge derived their principal importance from this traffic, and the bridge tender had little lesinre on the incoming and outgoing of the tide, which alone rendered navigation possible. One day as the bridge tender had little lesinre on the incoming and outgoing of the tide, which alone rendered navigation possible. One day as the bridge tender as chatting with a number of his relighbors he expressed the conjuction that his end was mear at hand, that on the flood tide to-day he was to be called to open the bridge tender on the river." Very true, says stranger is and where she is bound. As she came near/the bridge she was halled to this effect, whea the answer came back: "Schooner Cordella, 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 scated, 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 warks. I certainly was not asleep. But the incident of seeing the schooner Cordella 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 Cordella again, and then you will know if my conviction or prediction comes true." The next day the same group, with one or two skeptical additions, met at the gate tender's. The tide was at its height, and if the Cordella was to fujfill the prediction she would soon be seed, rannding the point, a faw 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 topsall 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 too demand an open way, and as before the who group accompanied the bridge tender the whole group accompanied the bridge was opened, and the schooner passed. As her rigging-cleared the railing the bridge tender tlosed the bridge, and walking a few steps elemed 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 first at Gettysburg had been finished, and, after a night's repose such as a tired soldler alone can appreciate, the preliminaries to another day of toll 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 Ohlo Infantry, a very energetic and fearless young officer, approached a brother officer and said to him, "When to day's fight is over Lwant 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 impeding. Preparations for an advance the Colonel expassed his well and the my delegation of friends from his native valley in the western part of old Essex county, who, at his very urgent solicitation, remained with him her were gone her old the few him his his few him his his particular to the hi

Buddhistic Evidence of the Non-Existence

BY WM, EMMETTE COLEMAN.

BY WM. EMMETTE COLEMAN.

To the Edites of the Relative Philosophical Journal.

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

ing and exhaustive examination of the whole matter, demonstrates conclusively that these mysterious magi, Koot Hoomi and the rest, exist only in the imagination of those credulous enough to believe in them, and that the letters purporting to be written by them are the handlwork 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, 1836), in which he narrates a conversation held by him with one of the leading Buddhistic functionaries of Ceylon, the Indian Buddhistic stronghold.—Sri Weligams, the chief priest at Pangiure. That portion of the conversation which referred to the mahatmas is given below:—

Mr. Arnold says: "I taked Sri Weligams whether to his knowledge there existed anywhere Mahatmas, men greatly advanced in esoteric wisdom, and elevated above humality by abstinence and purity, who possessed larger powers and more profound insight than any living philosophers? He answered emphatically, Nol such do not exist! You would seek them valuly in this island, or in Thiot, or in Blam, or in China. It is true, O my friand! that if we had better interpretations of the Lord Buddhist 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 Buddhiste know how much shey 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 Buddhiste, 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 Weligams would assuredly have known it; therefor his position and emphatic denial of their existence is proof substantial of their mythical character.

character. Presidio of San Francisco, Cal.

For the Religio Philosophical Journal.
Personality versus Omnipresence of Delty.

Is there a distinction between soul and spirit? and, if 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 our 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. At this confusion in the use of terms leads to doubts and difficulties which greatly retard our progress in comprehendity retard our progress in comprehendity retard our progress in comprehendity retard our progress in the spirit prominent in the s

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 atoms were us 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.

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 accepts God, as a spirit, can and do agree in their interpretation of nature and science, but at this point they separate because their condicting 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 čest 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

original beginning of change in the condition of existing atoms, and when any one of them will do so the explanation shall have my careful and candid thought, while I, a Spiritualist, believing God is a spirit, have given my explanation of this "why and wherefore," and stand ready to vindicate it when specially objected to.

It is an open question whether the germatoms 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 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 trith will not suffer thereby though theories may.

For the Religio Philosophical Jo The Social Position as It Is.

NO. 4. BY CHARLES DAWBARN.

Ambition to be a man of mark among his fellows, is only the individual expression of the prond desire to stand first, which marks the destiny of this great Republic among the nations of the earth. Well directed ambition

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 rack of life. 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.

We must recognize that it is no mere case of ignorance, whose remedy is instruction. Human instinct goes straight to its necessity when it is a question of food. Here are five loaves of bread and five hungry men. Is there any possible education that would make four men contented to see, one man walk off with tree loaves? Yet this is what is now taking place in our country. Our national savings prove that every eighteen men in the country have each year a surplus of, eighteen loaves to put by for a day when work shall be impossible. The same statistics prove that in every cash-one man walks off with ten loaves, leaving the other eight loaves to be divided among seventeen men.

every cashone man walks off with ten loaves, leaving the other eight loaves to be divided among seventeen men.

I would ask the reader if national education can 'urnish 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 shrond 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 weaith.

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 ont 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 posi-

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. Weaith 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 no 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 different weapons. Science is rapidly reaching
the point where brute force shall mean destruction to all alike.

4. Manhood is marked by inequality, men
tal, moral and physical. Success means usually the right man in the right place; where-

as failure may only mean the right man in

as taiture 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 am-bition would be to destroy the very ladder by which our nation has climbed to its height of to-day.

which our nation has elimbed 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. If my readers agree with me so far, it 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 feet.

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. Josephino W. Cables, 40 Ambrose street, who is the second of the continued of are represented at the meeting either in person or by duly authorized proxies. Among the prominent selentists and investigators called together by this meeting are: President of the board, Professor Couse of the Smithsonian institute, Washington, D. C. treasurer; Professor J. D. Buck, Cleinnati, secretary; Elliott B. Page, R. L. Louis, William Q. Judge, editor of the Rath, New York; Dr. Thomsen, Marchan, P. L. L. Louis, William Q. Judge, editor of the Rans, Philadelphia, Pa.; General Abner Doubleday, New Jersey; Thomse H. Parsons of the New York Tribune, and Thomse M. Johnson of Osceola, Miss., editor of the Platonist, Journal devoid to Platonic philosophy.

Mrs. Josephine Cables is the founder of the Rochester branch of the Theosophical society. This branch is how the strongest and the founder of the St. Continued to the Country of the Country. The Secret Doctrines.' The seciety was first formed by Mme. Blavatsky is now in Germany, engaged in writing a new work entitled. "The Secret Doctrines.' The seciety has continued to grow since its organization and is now strong in light, patrial, Germany, engaged in writing a new work entitled. "The Secret Doctrines.' The seciety has continued to grow since its organization and is now strong in light, patrial, Germany, engaged in writing a new work entitled. "The Secret Doctrines.' The seciety has continued to grow the continued to the continued t

mony of the royal family is seriously threat-ened by the curious complications of fetes and functions. His Royal Highness depity deplores his mother's appearance at the Eg-ham celebration: and her Majesty views with equal displacesure the Sunday sorrées and her son's patronage of Mrs. Mackay.

London Truth says: "General Bonlanger 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'Aumals."

mals."

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

Horsford's Acid Phosphate,

Bwist of the Thomphate,

Imitations and counterfeits have again appeared. Be sure that the word "Horszonn's" is on the wrapper. "None are genuine with out it.

Woman and the Household.

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

SEALED ORDERS.

Out she swung from het 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 salled for, Nor whither her craise would be; Her future course was shrouded In silence and mystery; She was salling 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 glummer of light; They are acting beneath "sealed orders" And sailing by faith, not sight.

And salling by tasse,

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

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 farther 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 honsekeepers 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.

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 helated 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 fifty, and who at fifty look as though they were fifty, and who at fifty look as though they were lifty, and gettysburg and Waterloo, are a small number in comparison with those who have gone down under the Armageddon of the kitchesi. Go out to the cemetery and look over the epitaphs on the tombetones; 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 soouring and serubbing, and the weapon with which she was killed was a broom or a 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 stope? 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 tord? What if the housewife rises in the morning half rested. At an irrevocable hour she morning half rested. At an irrevocable hour she morning half rested. The housewife rises in the morn

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 propare, so much to take care of within the circle of one week, that a househeeper stands appalled at the life that stretches before her. Bhe 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.

children well. The money needed drives her nusband into all sorts of practices to keep up appearances.

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 circumstaffees. It is especially so when a man smokes expensive clears and dines at costly restaurants. He will be very apt to enjoin severe economy at home. That is what kills thousands of women—the altempt to make five dollars do the work of seven dollars. It is amazing how some then 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 last; antil you get along with fifty cente?' You are always wanting a dollar!' 'A dollar! Can't you get along with fifty cente?' 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 multitudes 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 belp out of the overcrowded cities.

Clong great trouble is the tendency of people to go into showy and superficial, rather than into useful work. Farm'ilfe and the litchen—these are despised. But any thing superficial and ornamental finds a multitude of followers. And yet he former are necessary and should be respected. They should

be made more attractive, and men and wo-men engaging in them should be better paid, as they will be in the good time coming when things are valued according to their real worth.

INDUSTRIAL EDUCATION.

things are valued according to their real worth.

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 handiwork 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; secondly, 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 alwayssale for first class handlwork, and these street Arabs-gre 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 world not do discredit to the most accomplished geamstress. 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, rivalied 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 toliers 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;

BOOK REVIEWS.

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

LEAFLETS OF TRUTH, or Light from the Shadow Land. Price \$1. By M. Karl. Chicago, 1886.

LEAFLETS OF TRUTH, or Light from the Shadow Land. Price \$1. By M. Kari. Chicago, 1886.

The above is a unique title of a book, even in these days of progress and evolution from oid ideas, and the breaking away from oid 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-ternity. This little volume consists of answers to a series of questions covering a wide range of thought, touching 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 chaptet that he is an honest churchman, and goes on togive 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 checked the subject of Spiritualism, and it is made known to him that the lidy hears direct "spirit volces," and the "volce" 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 the facility with which questions may be asked and

write out this series of questions and their answers, which he-sends to his friend.

To the reader who is familiar with mediumship, and the facility with which questions may be asked and answered through mediums, this is not a novelty, but notwithstanding that for the last-forty paras "voices" have been heard in thousands of homes under circumstances erincing intelligence and sincerity, the majority of humanity still doubt and sneer. Certainly the questions in this little volume are of said in particular to the human soul, and any glimmer of light, no matter how faint or dim, will be gladily welcomed by the seeker for truth if the or the be houses, 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 Mediums able to handle fire without being burned?

17th 18th 19th 20th 21st 22s,

٨ . . .

Apaser,—It is the correlation of forces. Spirit is a force; matter as a force. Both are expressions of life. Now if enough will power or force be concentrated upon any part of a medium, it can overcome the native action of matter, for it is a siperior 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 jucidity how intelligent force or spirit can overcome or nullify the lesser force, and sums up as follows:

"The intelligence or will which promotes and permits all the actions of the forces of matter, according 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 own possibilities, which is according to their own possibilities, which is according to their working upward, as the seem according to their working upward, as the seem and believer in a creative power and intelligence who overrules and worshiped in all ages as Jehovah, Joya, of God.

Answer,—What is evolution?

Answer,—It is spirit conception thrown off from the mind of tiod working upward, as the seed planter in the soil works out its possibilities toward respisations, which is according to the prototype of the plant from whence it came.... No human mind loses anything by the radiations that it throws off. The thoughts that it evolves out of itself only increase its own power to thits.

came... No human mind loses anything by the radiations that it throws off. The thoughts that it evolves out of itself only increase its own power to think.

Question.—What is the will?

Anneter.—What is God? He is the will of the universe, as he is the light-of the world. That which can create,

Proceeding to develop this thought the voice says:
"That which is develop this thought the voice says:
"That which is develop this thought the voice says:
"That which is classed 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 is the force of the committee of the force of the committee of the force of the committee of the force it is a force of undersloped unistelligent matter; it is a force which is caused by action of the odd force; it is a force of the committee of the odd of

S. B NICHOLA.

GEOLOGICAL STUDIES; or Elements of Geology, for High Schools, Colleges, Normal and other Schools, with 30°, Illustrations in the txt. By Alexander Winchell, LLD, Professor of Geology and Palsonology 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 This, without question, is the natural and most pleasing method; and it is specially suited to students of immature years. The method introduces the learner first to the most familiar facts—pebbles and bowlders, the common kinds of minerals and rock, afrit phenomena at large, springs and wells, sediments and erosions, strata and feculies. All these things he is expected to observe in the field. It leads him then by degrees over the inductive evidences of internal heat, metamorphism, disturbance, upheaval and subsidectics, and thus to the broader generalizations of the science. In this part of the work occur features thought to be peculiarly practical and welcone; such as tables constructed like those well known in botany, for the determination of common minerals

New England Spiritualists' Camp Meeting. Association.

Thirteenth Annual Convocation

At Lake Pleasant, Montague, Mass. i the Hoosac Tunnel Route, midway between Boston and Tro July 31st to September 1st, Inclusive.

Speakers.

PUBLIC TEST MEDIUMS, MR. J. FRANK HATTER

Mas. MAUD E. LORD,

descriptive tests, hundreds having been turned away from the church for want of room, will give tests after each lecture.

That the Managers of the Lake Picanapi Camp Meetings means he sustain their reputation for furnishing the best of much it is only necessary to say that time the Pitchebury Military Rand of 24 pieces and the Russell Orchestra of 16 men. Concerts daily at 9:50 a. M., and 1 r. M.; sho, full-band concerts each evening, from 6:30 to 7:50. The orchestra will play for the dances at the Pavilion.

Good singers will be secured for the lectures, and singing by the audience, led by cornet, will be one of the features. J. Franz Raitre will also smalled in the vocal exercises, the last weet of the meeting.

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

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

Arrangements have been made with the Central Traffic Association for greatly reduced rates to parties were of Buffalo, will be seen by the following letter from Mr. Geo. E. Daniels, Assistant Commissioner. Chicago, June 17th, 1886.

Jount G. Birner, Member Frankportation Commission, S. E., Spictimolias Comp. Meeting Association.

DAM SINI-The Central Traffic Association covering the herritory bounded on the west by Chesso and B. Louis, and himse of the Chicago & Alton R. B. between Chicago and R. Louis, on the seat by Toronto, Buffalo, Salamaneas Fitter, Wheeling and Farkenburgh, side on the south of the Chicago and S. Louis, on the seat by Toronto, Buffalo, Salamaneas Fitter, Wheeling and Farkenburgh, side on the south of the Chicago and R. Louis, on the seat by Toronto, Buffalo, Salamaneas Fitter, Wheeling and Farkenburgh, side on the south of the Chicago and R. Louis, on the seat by Toronto, Buffalo, Salamaneas Fitter, Wheeling and Farkenburgh, and Chicago and R. Louis, on the seat by Toronto, Buffalo, Salamaneas Fitter, Wheeling and Farkenburgh, and Chicago and R. Louis, on the seat by Toronto, Buffalo, Salamaneas Fitter, A. R. E. Sch., on the certificate plan, for parties attending the Annual Chair, New Orleans Treas Fitter Buffalo, Salamaneas Fitter, A. R. E. Sch., on the certificate is showing that they have paid full fare for the tickes from Caratring point to Montagous Station. It will be no necessary for the holder of the certificate is howing that they have paid full fare for the tickes from Caratring point to Montagous Station. It will be no necessary for the holder of the certificate is howing that they have paid full fare for the tickes from Caratring point to Montagous Station. It will be no necessary for the holder of the certificate is howing that they have paid full fare for the tickes from Caratring point to Montagous Station. The caratring point to Montagous Station. It will be not be a seal of the certificate to have the su

The Hotel

and rocks; particular descriptions and illustrations of the external and internal characters of genera of corals and shells common in the drift, showing the student how to manipulate, prepare and determine them, and ending with a tabular synopses.

The second part is a compact, systematic roview of the subject, bringing into order the matter of the first part, and supplying further information in the several departments. Here the student will be glad to find tables of geological equivalents—American and European; superior geological maps, and others illustrating the growth of the continent, together with various other new expedients which teachers will appreciate.

with various other new expedients which teachs will appreciate. The treatment will be found original and fres the matter largely from American geology, wi full use of all the lately reported materials, as illustrated by beautiful cuts, mostly new to tex books. In general mechanical execution the effi-has been made to attain the highest standard excellence.

mas been muse to attain the highest standard or excellence.

Part I. slone, may be persued by those not desiring to acquire a thorough preparation; Part II. slone, by those who desire to systematize previous acquirements. The whole work is based on 'the author's large experience, both in the field of original investigation, and in the class-room and laboratory. It is believed, that by the help of its suggestions, the teacher may make up the subject with the next the teacher may make up the subject with the next the teacher may make up the subject with the next the teacher may make up the subject with the next the teacher may make up the subject with the next the teacher may make up the subject with the next the teacher may make up the subject with the next the teacher may make up the subject of the maximum that the control of the subject to the teacher that the teacher that the subject to the teacher that the teacher that the subject to the teacher that the tea

zest, and the pupil obtain unexpected delight and inspiration.

BREAD PILL: A STUDY OF MIND JURE. 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 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-Power." "A Good Temper." "What They Belleve!" "How They Cure." "The True Secret of Psychical Healing: "How Any One May Learn to Cure." "Ideas of Matter," "The Just of Spirit or Secret of Psychical Healing:"
"How Any One May Learn to Cure." "Ideas of God;"
"Ideas of Spirit or Secret of Psychical Healing:"
The author alludes to a remarkable cure performed on a noid man who was simply listening to the preaching of fier. Hoses Ballou. The patient had below the effort exhausted him. But the discourse in which be had teen intensely interested, so completely absorbed his thoughts that forgetting his pain and his crutches, he easily walked home without them.

The author's analysis of the Mind-Cure in its various phases, is ofts character which renders it instructive to the student, and valuable to any practitioner of the healing art, who wishes to become conversant with the peculiar action of the mind over the body in cases of disease.

Notice to Subscribers

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



EUREKA SILK CO., Chicago, III.



Physicians & Surgeons. Of CHICAGO. Regular Or CHICAGO. Regular Jones Sept. 22, 1884

LBANY BOATS--People's Line

When you visit New York take a trip UP THE BRAUTIFUL HUDSON. HET MARY FOWELL leaves foot of V

PARALYSIS

GEO. C. PITZER.

Gymnastics;

MEMORY CULTURE.

BY ADAM MILLER, M. D.

THE CLERGY, Their Sermons: THE STUDENT, His Lessons: THE BUSINESS MAN, Items of Business

The author of this work was put to the sev-a few days ago, by reporters of all the leadin papers. The commendatory notices which a lowing day showed how well he stood the test

Most ingentous; enables any one, who familiaries himsel tith the system, to enery an immense mass of dispeted in crustion, ready for production on demand. By experience is have tested the author's immensible resources, and becoved by them to wander—Advance.

The author's method sids us in getting control at will of the organs unexpectorally employed in acts of what may be called apportaneous recollection. It is ingenious and simple

DANIEL AMBROSE, Publisher,

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Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAG

By JOHN O. BUNDY

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are alone responsible for the articles to which their names are attached.

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tions of correspondents.

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CHICAGO, ILL., Saturday, July 31 4886.

The English P. R. S.

The differences which have been gathering force in the English Psychical Re search 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, nev er be driven to hot blood, nor to judgment 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 able consideration of the "possibilities of mal-observation."

mal-observation."

In the discussion which followed the reading of the paper, Mr. W. Stainton-Moses, a charter member of the Society, said all present would no doubt feel deeply indebted to his friend Mr. C. C. Massey for the very alle, temperate, and most closely reasoned paper they had heard. Spiritualists especially would feel grateful to him for having contributed to their literature one of their faith 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. Rglinton. 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 Spiritual-ists 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 wheth-er 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 disavowed; for assuredly Spiritualists at large would 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

Dr. Wyld followed the remarks made 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. Billgwick which it indicated." She had given some twenty or thirty cases of slate-writing from men and women of the highest position as to intelligence and in-highest position as to intelligence and in-the whole of which she dismissed in about a single sentence by saying that to her mind the whole of those things might have been produced by sleight of haud. He thought that indicated an extraordinary amount of credulity on the part of Mrs. Sidgwick, for she must be well aware that for eight or ten years past there had been published almost weekly, in the pages of the Light and other papers, testimony from various conjurers, stating that however these phenomena might have been produced they were not produced they also the contract of the produced they were not produced they were not produced they also that the contract of the produced they were not produced they also that the produced they were not produced they also that the produced they were not produced they also that they also that they also that they also they als have been produced they wer by sleight of hand or any m by sleight of hand or any machinery known to them, and that they were altogethen 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. Sidgwick's reports and the discus

Sidgwick's reports and the discussion says:
Our own comments on Mrs. Sidgwick's strictures and conclosions we are forced, through the exigencies of space, to reserve till next week, but in the mantime we simply desire to point out that unless an official disarowal 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 fortions. Mr. Myers, on Monday last, said something in this connection, but in our opinion that gentleman's guarded disarowal 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 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 Films'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 eyangelist, whose peculiar methods have for the last two years been the theme of wide-spread interest and speculation. The is conducting the meetings at Flinn's Grove was converted two years ago. and was at once called to be an evangelist. Although an invalld 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 time-they dragged. The evangelist says so never conducted a meeting where she con-tended with greater difficulties at the start, or where the indications gave as little prom-ise. It was next to impossible to secure a tent. The attendance was light and the in-terest seemingly dead.

She was not discouraged. Her faith apmove mountains. The plain, unpretentious, and eloquent preaching had its effect. The and eloquent preaching has 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. young converts are most enthusiastic and onstrative. They crowd the space set apart for seekers after divine favor, and vith singing, shouting, shricking, and pray ing, gradually work themselves into a wild frenzy. Their hands are uplifted and their faces turned upward. Some shout and yell exuberance of their ecstasy; other plead, implore, and cry for the rolling away of their burdens. The spectacle at times is wild, weird, and unearthly. The most nerv with which and uncertaily. The most nervous and excitable soon succumb and go "under the power." They are stretched out in every corner and in every attitude. They become rigid, and their wide-open, staring eyes have a death-like and uncertaily expression as though excitations. sion, as though gazing upon scenes not preented 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 halleluiahs, such delightful, promiscuous, and oned hugging of brothers and sister 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 dery 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 Discussed in a Cellege,

A good usage is gaining ground,—the fair statement, frank and free, yet not for the 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 difpared for its pages by persons of widely ferent views, as, for instance, the ortho-theological statements of Judge Black theological statements of Judge Black and the free-thinking opinions of Robert Inger-soll. Our sagacious daily newspapers feel soll. Our sagacious d

A late incident at Adrian, Michigan, shows this growing tendency toward fair discussion and shows, too, the steady gain of Spiritual-ism. The Adrian college is under Methodist care and control, yet not strictly sectarian. After its commencement exercises in June, a week was occupied in daily meetings to discuse topics of religiou and practical rediscuse topics of feligion and practical reform, with addresses by leading clerxymen and others, and a "symposium," or discussion, each afternoon. The 'Adrian Times and Expositor of June 25th gave notice of one of the afternoon sessions as follows:

The "symposium" to morrow afternoon, at 2:30, will consistent to hibital demonstory and selected by the constitution to hibital demonstory and selected "Frot. I W. McKeever has been appointed to open the discussion. It is expected that fills 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 free-dom, 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 England as Beecher is now securing. Yet the man who is drawing all this applanes 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 must continue to atone in obscurity and dishonor for the misdoing into which he led her. She is outset, he is crowned with glory as a man of God and a disciple and a preacher of Christ. Applanes greets him, while reproach 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 partonable in the case of a minister of the Gospel. They are not unswilling to let it be known to all the sacred profession that they are prepared to version's profilegacy or 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. 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 hiat, that if the minister has the hardhood 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 thereof.

All this is wonderful. Who could have believed

and their admiration for him will be increased because thereof.

All this is wouderful. Who could have believed it possible? It is astounding that Beecher pursues his way as a Christian hero in the two great English-speaking countries, and yet no word of protest, no cry of indignation comes from a religious source. The people who honor him seem to have abolished the Christian law of truth and purity, so that adulter; and perjury have become trivial offenses in their sight. They no longer follow the Gospel in requiring confession and repentance, but rather applied defiance of the law of Christ.

The carer of Henry Ward Bescher seems to justify the infidel boast that the Christian religion is really losing its hold on the consciences and convictions of these who profess to be guided by its injunctions.

The JOHENAL cliins the above from the Chi-

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 there-by 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 columns of the Tribune are for sale for that e. The Tribune's father-in-law son-in-law are no doubt anatomically chaste but the paper itself is the paid agent for advertising the wants of those seeking the gratification of their passions—see any Sun-day issue of the *Tribune* for confirmation of this. Adultery and perjury are "trivial of-fenses" compared with the offense of mugwumpism-in the eyes of a partisan political

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

We are in receipt of several letters of late in favor of the mediumship of Mrs. Carris 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 mediumship, and then leave her creditors in the lurch. This procedure is he part of Spiritualism and its moral teachings, fad the sconer such mediums are set aside—or, until they do as they wish to be done by—the better it will be for the cause so dear to all honest Spiritualists. It is high time this sort of thing ceased.—Banner of Light,

Mrs. Sawyer may be a medium, but the

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 re-putable person having knowledge of her career.

J. N. Blanchard of Delphos, Kansas, writes: We own one acre of land in the little city of Delphos, on which we hope to build a hall. We have rented our camp grounds and they the public pulse and respond to its wants by can be bought for a reasonable price. We reporting sermons, orthodox and heterodom have a bright future before us, provided our for their readers.

friends raily to the work. Our next meeting ight for a reasonable price. will be of great importance to our cause. We shall have good speakers and singers. J. M. Waterman and wife will sing the inspira-tional songs of the former, which are truly the best we have ever heard. The words and music are given by the angels, through th 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 reason able questions will be answered. Let us hea All resson from all interested."

Mr. Joshee, the learned Bratman 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 tients 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. Walte 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. rites: "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 Ouset and Lake Pleasant. Mr. Cottrell is an old-time Spiritualist and one of the early healers. He formerly lived in Bos ton 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 Mil dred, 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 hand-somely printed in pamphlet form, and is sold at the low price of ten cents to aid in furn-ishing 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 Atlantic to England, where he says many are anx-iously 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 Mrs. Kerby, the sister-friend of Mrs. Farn-ham. I found her rich in sentiment, rare in 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: "Ir neology use your pure heart and your combines free-ly and courageously. There concerning which to be positive tre evidence of a sterile mind. Never class, an acquaintance with Jesus of Nazareth that don't exist, for the reputation of it; let your rela-tion 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 greans and mysterious nanned. Horriote 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 hideous sins must necessarily depend on circumstan-ces. It is believed by some that men who smoke and who even ride a bloycle can squeeze into heaven.—Tribune.

The Banner of Light in its editorial allo-The Balance of Light in its editorial airc-sion to the decease of Mary Fenn Davis, says:

"We have always held Mrs. D. in great es-teem as an amiable, high-minded, intellectu-al woman. She died broken-hearted; but her compensation is sure in the spiritual world of which she is now an inhabitant."

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.

THREE GENERAL OBJECTIONS. - 1. DETECTED TRICKERY.

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 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 trickery 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 audacity and naiveté, while at the same or the next scance with the same investigators phenomena occur which the most consummate conjurer might well envy.

2. FAILURE OF TESTS DISPENSING WITH

2. FAILURE OF TESTS DISPENSING WITH OBSERVATION.

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 mestium have not been obtained, although they could not be conceived to present greater physical difficulties to a genuine occult agency than things 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 eastest 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-

only be illogically prejudiced by the absence of them.

3. FAILURE OF MEDIUMS WITH SOME INVESTIGATORS.

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. Egilinton, has been uniformly compelled to exercise his "privilege of failure." It is another commentary on this view that I myself, and others, upon whom Mr. Egilinton has found it very easy to impose have had with him as many failures as successes, under precisely the same apparant 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 disappoint ment—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. Egilinton.

severely than hyself—and so the lines falled to obtain evidence through Mr. Egilinton.

SUCH FAILURES PRESUPPOSED BY THE SOCIETY 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 ait for them a few times. We were to accumulate testimony, to overcome opposition by the gradual accession 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 guarantea 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 all. If, then, they 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 "holest with our own petard!" Seeing that innumerable observations, by new witnesses of undoubted character and intelligence, have accumulated since Professor Sidgwick 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 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 posible 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 inc

inded.

INADEQUACY OF PRAUD TO EXPLAIN THE VITALITY OF SPIRITUALISM.

Surely there is a larger view, a deeper insight into this already long chapter, swelling to a prodigious volume, of human evidence, than is afforded by this miserable theory of conjuring, and cheating, and imbecility. Are we not shocked by this miserable theory of conjuring, and cheating, and imbecility. Are we not shocked by the undequacy, 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 fact 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 fraudadarian and again has phenomenal Spiritualism been "exposed" and "explained;" every such inteldent, every such sitempt, 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.

to mediums and come away with the certainty that the phenomena are genuine.

BAPPLED CONJURES.

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 witnessing 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 well-known public performers, to find out a method of imitating psychography, and I do 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 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 opportunity 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 af letting me convince myself, in detail, that you will not avail yourself of them.

"Hope that you have had a successful visit

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 presumption 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 selentific 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 talse 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 less indispensable. If we entertain the hypothesis 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. THE FALSE METHODS OF THE SOCIETY. something more than that in the mere p ence of certain persons certain phenom

ence or certain persons certain paenomena may occur.

CONDITIONS NECESSITATED BY THE VERY HYPOTHESIS 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 something 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 phenomena 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 conductive to my own deception.

RELATION OF TELEPATRY TO THESE CON-

RELATION OF TELEPATHY TO THESE CON-

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 betrays.

AN " IDEAL CIRCLE."

An "IDEAL CIRCLE."

Konce 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 Balley 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 observation and exact statement, but who combine with these pre-requisities some positive ex-perisure and some reasonable regard to the hypothesis on which you are investigating at all.

at all.

A COMMITTEY TO COLLECT AND REPORT ON EVIDENCE.

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

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. † See correspondence in Poll Mall Gazette, Mr. Mas-kelyne's letter, 29th April, 1885. ative conclusion, your committee must not consist of those who think that human observation, 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 intermigable doubt, and not progressive science.

Spiritual Camp Meeting, Parkland, Philadelphia, Pa. of the Religio-Philosophical Jo

This camp is roun by the First Association of Spiritualists of Philadelphia, but on 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 focked into the grounds from Funton and the city. Everything was lovely. Nature was in her best mood. Alighting, the great 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. The lover of solitude can bury himself in the shade of the woods. Children can romp on the green and delightful swannas. 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 pavillon is in the course of erection. From the plans it will be a tasty structure, much superior to the old pavillon 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 ent into building lote and under a separate management. The lots are selling well.

The first meeting was called to order about 110 clock by the President, Mr. Joseph Wood, who is getting feet

NOTES FROM ONSET.

To the Editor of the Bettato-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. Sapan A. Byrnes, of Boston, spoke at 10:30 a. M.
Subject: The Practical Genius of Spiritualtiess. 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 anxious and expectant upturned
faces. The band entertained the andience
with one of the fine massical concerts from
you the supplies of the control o

be to 10 M., when President Crockett called the meeting to order, and Charles W. Sulli-van led the congregation in the following hymn:

How sweet, how caim, this Sabbath morn; How pure the air that breathes. And soft the bounds 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 anxious care that mars our peace, in faith and love be hushed.

Rev. Jacob H. Harter, of Anburn, 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 myselt." The speaker said that ministers usually take texts to preach from, and he should probably preach a good way from

his text before he got through speaking. His argument was to show the necessity for 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.

APTERNOON MEETING.

APTERNOON MEETING.

Mrs. Sarah A. Byrnes spoke to a multifude 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 andience, which could not refrain from applanding as she presented the strong points in her arguments. At the close of the lecture many of the-representative Spiritualism of this country and Europe, who were present, came forward to take her by the hand to congratulate her and bild 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 five Temple to witness the work of the Childrens' Progressive Lyceum. All the available room in the main hall and also ity the gallery was soon completely packed. The Middleboro band discoursed some of its fine music for the Banner March, after which the gregular 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 later string of their beautiful frome on South

cational development for the children, but also an interesting entertainment for the visiting friends.

RECEPTION.

Mr. and Mrs. W. S. Butler unloosed the latch string of their beautiful home on South Friends of Edgar W. Emerson an opportunity to meet him and extend to him their appreciations 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-feeelved. 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.

S. N. Aspinwall, Minneapolls, Minn.; J. M. Andrews, Jacksonville, Fla.; Mrs. J. T. Rogers, Washington, D. C.; Miss Augusta White, New York; A. S. Kinnear, Cleveland, Ohlo; 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 hale and hearty.

Mr. and Mrs. John T. Sibley have returned to St. Louls, 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 offer-

London. It is situated in what is known as the East end. The opening prayer was offer-ed by the archbishop of Canterbury. He thanked God for the good life and no ample 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 Atha nasian 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

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 bont 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 indebtedss and remit for a year in advance.

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Spiritual Meetings in New York.

The Ladies Aid Society meets every Wetnesday afternoor at three circles, at 128 West After Street, New York.
The People's Spiritual Meeting of New York Uty, has removed to Spirone Hall, 118 W. 14th Bt. Services every Sun day at 2:30 and 7:45 P. M. No vacalion for hot weather.

No Wetnesday of the New York Spirone Spi

Metropolital Church for Humanity, 251 West 25rd Mrs. T. B. Stryker, services Sunday, 21 11 A. M. Officers D. Carroll, Frendent; Oliver Russell, Vice President George H. Pesijas, Scentary; F. S. Mapnard, Treasurer

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, M. Y.
seets every Sunday morning and evening in Grand Army

Married.

EING-STOCKING-On July Jist, by the Rev. Robert Observed at the bride's residence. In Maghamise, N. Y. A. J. Kibis, Req. of Hammeson, N. J., and Miss Delphins S.

READY FOR BUSINESS.

The Wisconsin Central Line.

Beginning Monday, July 25th, the Wisconsin Central Line will can 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 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 only as far as Waukesha, and stops at all the intervening stations from Chicago to Waukesha.

The next train is the through St. Paul and Minneapolis train; it leaves Chicago at 4:50 p. m. and is the one that "beats then 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 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 elegan new sleepers that go through to St. Paul and Minneapolis and a magnificent new dining-acr on which supper is served. If traches 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 Minneapolis at the same hour that the strains the strain special test of the same hour that the time of all other trains upon which all classes of tickets are accepted. It is provided with elegan new sleepers that go through to St. Paul and Minneapolis at 7:50.

with experimental ways and a magnitude of the control of the contr

cago aus.

Waukesha for Chicago as a surface accuracy.

a. u., and 5 p. m. The run is made each way.

In three and a half bours.

Take the Wisconsin Central Line when you wish to get either to Burlington, Waukesha, or intervening points, or to Fond du Lac, Oshbosh, Neenah, Chippewa Falls, Eau Claire, St. Paul, and Minneapoils, or to Ashland, for it is the mest direct line to those points and saves you from one to two hours on

Social Amusements.

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

ment. Write to Wm. S. Baldwin, General Passenger Agent Monon Route, Chicago, Illa., enclosing three cents in postage stamps, and a copy will be sent you by return mail.

In the August instalment of Mr. Howelie's new novel, "The Minister's Charge," now appearing in The Century, occurs the following passage: "Sew-eil" (the minister] "mused awhile. Then he said with a smile, 'It'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."

to do both."

The War feature of the August Century will be "Fredericksburg," described by General James Long street, and by General Jarius N. Couch and General William Farrar Smith, the latter of whom were Union corps commanders in the battle. A short paper by Major J. Horace Lacy of Virilnia, 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 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 rakels amid the descritual sakes of the past, to bring together upon the altar of sectional hate the live coals of that fire which once burned all too fercely, but ever by kind, fair, and impartial utterances, giving both sides an equal abow, you have poured oil upon the troubled waters and deserve that benediction which rests upon the peacemaker."

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1886.

THE -Spiritualists

WESTERN NEW YORK, NORTHERN PENNSYLVANIA,

AND EASTERN OHIO, WILL BOLD THEIR SEVENTH ANNUAL CAMP MEETING

ON THEIR Camp Grounds

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

Speakers' List. July 21—G. H. Brooks, of Wis., O. P. Keilogg las Jernie B. Hagan, Mass. ugust 1—G. H. Brooks, O. P., Kellogg and Jennie

Sunday, August 1—9. Beau.

Monday, Angust 2—Conference.

Monday, Angust 3—J. Frank Barter of Mass.

Wednesday, August 4—Jennie B. Hagan.

Friday, August 6—Jennie B. Hagan.

Friday, August 6—Jennie B. Hagan.

Saturday, August 7—J. Frank Barter.

Mrs. H. S. Lake. J. ernox Barter and Mrs. H. S. Lake. day August 9—Conference. day August 10—Walter House.

niay August 9—Conference-day, August 10—Waiter Howell, of England. Inceday, August 11—Mrs. H. S. Lake. raday, August 12—Waiter Howell, lay, August 18—Mrs. H. S. Lake priday, August 14—J. J. Morne, of London, Englis - Howell at 15-J. J. Morse, and Lyman C. Howe of

a, N. T., August 16.—Conference, isy, August 16.—Conference, isy, August 17.—J. J. Morse, order, August 18.—Mrs. Neille J. T. Brigham, clay, August 19.—Mrs. Neille J. T. Brigham, clay, August 19.—Mrs. Neille J. T. Brigham, p. August 20.—B. S. McCornick, of Franklin, Ps. day, August 21.—Lyman C. Howe, and Mrs. Clara of Jamestow, and Mrs. Clara of Jamestow.

August 22—A. B. French, of Cirde, Ohio, and Mrs. e, of Boston.

e wishing further information can obtain the sam-ig to the Secretary Miss Ida M. Lang, Fredonia, N. Y. People's Camp Meeting CASSADAGA LAKE.

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INFORMATION ON VARIOUS SUBJECTS.

Charlity.

The rich man gave his dole, not ill centent
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 betiding o'er, And naver 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 shuns the unwelco
The dole that lacks the salt of sacrifice!

gilded paim the crushing weight can lift; to soothing sigh the maddening west can cure slove that gives its wealth to every gift; Il would the poor man fare without the poor! —The Spectator.

Course Magnetism.

Coarse Magnetism.

Refined, sensitive, and spiritualized bodies suffer from the contiguity of coarse, animal, and selfash actures, and feel themselves depleted of their pure nagnetism after being in such company. They grow sad, depressed, and irritable, and it takes hours if isolation to restore them. Walking along the treets, a psychic, or sensitive, feels the -magnetic ura of different neighborhoods, or the collective ura of the inhabitants. From rows of houses insalided by the educated, refined, and better-living lasses, a decided sensation of caim intellectuality, susperance, moderation, and sereolity will pervade be atmosphere; some neighbors have only a jaring, painful effect, others (notably in some parts the West Central district of London) a saddening, depressing, lowering effect, causing sighs, language, and a selecting yearning to escape. Omniumes and a railway carriages, are places of torture to the individual whose soul is growing prematurely to refined for the present condition of human life in the march of progress, and as the human race is sounding to higher the stage and condition of body and mind to right and the stage and condition of body and mind to right and the stage and condition of body and mind to right and the stage and condition of body and mind to right all grains and the stage and condition of body and mind to right and the stage and condition of body and mind to right all greater majority still remain more or less rosely physical, with no signs at all or soul-life, thich are most certainly latent in all, it follows that

meat offersive manner.
Until bolicctive bumanity shall reform its mode of ic, instructed by discoveries in spiritual science, ankind must suffer from poisonous evil: magnetim mixed up with 'the good.—Nicida', in Light

The Light Touch.

The Light Touch.

The quality of lightness in liferature is somewhat adependent of form. There have been heavy poems and novels, there have been easyre as light and airy a goesamer. Now and then a philosophical work, we, is lifted by such desterous and nimble phrase sto give one the impression not only that one is linking, but thinking with ease and celerity. Mr. tockton, in one of the most ingenious of his stories, nucles a middle-aged man supplied with a curious paratus for disminishing the force of gravitation, that he skips over the ground in 'an incredibly relaxing shold on substantial things, rises from the ground. Illite distance, and treads sir, as another might ead water. Most writers are powerfully affected the law of gravitation;—it is when one has the cret of the more subtle law of levitation that we cognize a singularly attractive literary power. Nor is it in literature alone that we are aware of surtraction. The number of the law of a surface of the sur

riface, of touch is essentially an artistic or ather with the skill of presentae finences of conception, yet it goes mere mechanical dexierity. If recore of the artist's nature; it is his

mette Coleman really believe, as his, that the Adamsand Eve of Genesis couple, man and wife, and the first ever inhabited this earth as progend? He says: "Nything is said in the saring another wife, and as the wome, because she is the mother of all u that the Bible inheads to teach that in rece senant from a monogramous in rece senant from a monogramous."

o express my hearty approbation of the and suggestions offered by Elizabeth elega to The Forum for June and repro-he JOURNAL, under the heading, "The Yaye." There is nothing truer than that have its own way," and that "one law

is as inexorable is another."

There can be to very decided improvement in the civil and social economy of this world, until it understands that every violation of i.e., whether physical, mental or moral, produces its unhappy results; and that no substitution of a victim of human folly, can save the effender from these results, but that every one must atone for his own sins.

J. B. CORE.

. J. B. CONE.

ane mest atone for his own sins.

Bancho, Texas.

Pasteur's Museum.

An extraordinary measum has been opened in the Rue Vanquelin, in Paris. It constitutes the new beadquarters of M. Pasteur, and here are to be found cow-houses, sheepfolds, fowl-walks, rabbit-hutches and dog-kennels. They are all; morsover, fully occupied. On one floor is abords ory, where the vaccine soups and preparations are made up. Abore it a museum, where specimens connected with the new cure are exhibited. There are operating rooms and rooms for post-mortem investigations and disceeding purposes. Two of the tennels are devoted to dogs in various interesting stenels are devoted to dogs in various interesting stenels are devoted to dogs in various interesting the stenels are devoted to dogs in various interesting the stenels are devoted and correl in the fowl-house. The california stenels are to patients, who troop in the form to provide the stenels are devoted to dogs in various interesting the stenels are devoted to dogs in various interesting the stenels are devoted to dogs in various interesting the stenels are devoted to dogs in various interesting the stenels are devoted to dogs in various interesting the stenels are devoted to dogs in various interesting the stenels are devoted to dogs in various interesting the stenels are devoted to dogs in various interesting the stenels are devoted to dogs in various and discussions and discussions and discussions are devoted to the stenels are devoted to the stenel

An Open Letter to William Emmette

In the Journal of June 29th I noticed your labored attempt to prove a negative, and must ever admire the genius and perseverance with which you chatch be phantom of the Hindu legends, and your bidding. 'It reminds me of the labor of the altoy to bidding.' It reminds me of the labor of the algoriest Hiercules, in his attempt to kill the hydra by cytting death of the head, for as fast as he cut one of grew again. Years ago you began on Kersey Grave and followed him, not till he was beheaded, we will be a supported by the company of the compan ill he was beheaded, but from Graves and drop-your arguments seemed by Cadmus, from which

"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 Hiddu legends, but everything else that seems to continct with the old and exploded assertion, invented by priests in the dark ages, that the Bible is the oldest of books. You appear as though you thought it biasphemy 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 mothing; was all used up; woman'stam a rib, because the dust, too, was exhausted, and a serpent that could talk. You speak about "cranks" who oppose you, but are you sure that you are not a crank yourself on this subject? If God really was the pioneer at world making; if Brahma is the one who is the plagiaris, it seems very strange to me that God does not come forward and establish his claim, instead of throwing all the gesponsibility 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 coples, with change of seene, characters, etc., why are you so troubled whenever you read an intimation that the Bible is a rehash from more ancient writings? Suppose some one should attack the writings of that distinguished traveller, Mona Guilliver, on the ground that he stole his ideas from a Chinese legend, and then to make out his case, should loduce a Chinese priest to sandwich some modern Chinese MS, giving the name Gui Licer, as a celebrated celestial traveller, with incidents similar to those described by the varaclous. Guilli

coth out, he was dreading an ignomialous 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 sweat great drops of blood. All this because people believed the rib story.

I come now he a point in which I am personally interested. In 1881 I was employed to write a sortiery articles for the Notentife Incestigator, of this cit, devoted to showing that the Bible was founded in a system of astronomical and astronomical and astronomical and astronomical and afficient in the substance of what Jacolliot says regarding Adiams and Hera, 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," had what was more, called attention to the fact that a narrow shoal, between Ceylon and the peninsula of Hindustan, was, to the present day, hid down on charts and allases 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 onlit to mention this bridge as corroborating testimony. You say:

"The amazing ignorance, on the one hand, or amazing audacity on the other hand, of Meers, change & Wooley, in quoting the name of Adam's Peak as evidence of the existence in India of a Hindus Grand and the proposition of the resistence in India of a Hindus Grand and the proposition of the resistence in India of a Hindus Grand and the proposition of the calcus of the remarkable."

To preve our ignorance and audacity, you quote from Chambers, who is acknowledged Christian au-

was first, the egg or the chicken, so long as we have both the egg and the chicken when the elergyman makes us a visit.

I have observed for years that you delight in harping upon the "ignorance and andecity" 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 evon sale harder things about use, for in the RELIGIO-PHILOSPHICAL JOURNAL of October 27, 1883, you say, in answer to one of my articles, and siluding to me, "some scientific squatterer," "man of moderate intelligence," unnearupulous chariatsis, etc." But suppose all these things are true, and suppose you prove them by Max Euclier, does that disprove the legend which connects Adash of Admin or Admin, too matter how the name is varied, for there never was any such a fellow anyhow) does it disproys the let gend which connects Caylou with the first man? If not, but the propose of the writer but yourself, is competent to decide as to which of the mythe, and tegrods are genuine, and which spurious. Recently I noticed you had a filing at Prof. Buchsiana, a gentleman whom I know personally, and have for twenty years, and know heat the estands so high upon the altar of acknoe, that distinguished scientists are proud to honor him. As a man and Spiritualist, he is entirely above reproach. I way be an agmarance and charistan, 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 first pour heat of the proposed.

RELIGIO PHILOSOPHICAL JOURNAL.

follows: ogr entitled to be ranked among the

1. Is Astr

The Alma Medical and Surgical Sanitarium.

A. W. WEIGHT, DR. A. B. SPINNEY.

To the Editor of the Religio-Phili

fo the Editor of the Reitino-Philosophical Journal:

Many of your readers know Dr. A. H. Spinney, formerly of Detroit, and have heard his lectures on physiology and been helped by Jifs 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 estema as a rean and prized as a friend. A word on his plans and aims will therefore be of interest, especially as those plans promise large usofulness. 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 estean in this region. His standing in business, his high personal character and quietty suzacious generally, have won confidence and esteem wherever his extended lumbering, /railroading and other interests 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 hundred feet long and forty feet wide, with a rear projection of the same height and style eighty feet by forty. During its erection Mr. Wright's east war, and Dr. Spinney gave careful supervision to the work as it went.

ding is going up, in

Alma, Gratlot County, Michigan

The statement that some Maoris saw an appari-tion of a war cance on Laka Tarawera before the eruption took place is no doubt true. It is only ig-norant people who haugh at the idea, but history teems with instances of such occurrences. A gentieman now in Weilington who was on a tour in the Hot Lakes District, was in a cance with some Marcia. He says they were padding along the southern shore of the Taxawers Lake when suddenly a large war cance appeared not far off. He cange gliding along, nearly parallel to and apparently racing them. The Maoris in the touristic cance halled those in the war cance, but restrict a not already and the former rounded the bead in the direction of Rotamahana, the latter shot out of view in a northeasterly direction. The Maoris immediately became terrised, and exclaimed: "Rajop" (spirit or devil.) They made they was not cance in the district, and therefore this must be a phantom indicative of errit. When the natives and tourists returned to Walroz, 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 syouther, pears in Te Walroz, the and he never knew a war cance upon the waters of the Lake Country. The gentleman spokes of above, states that the dry was beautifully clear, and there was nothing in the atmosphere to cause an optical delasion.—The Wafrarapo Standard, Gregion,

An old man died recently at the age of ninety in an Indiana county agrims, whose son held a \$2,000 leavance policy on his father's life, and had instructed the sayrum 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."

Beauties.*

To the Editor of the Religio-Philosophical Journati

In the JOURNAL, of July 3d appears and rattlee under the above caption from the facile pen of W. Whitworth. To me this dragging in of the old bible into the pure altars of Spiritualism, is alt one should garaish 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 tife bible comes to us wearing the mark of divise 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 Iying 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 socjety, are found in the bible, does it follow that this moral evolution of society should be cast saide and that of the bible preferred? 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 in Spiritualism.

Just what he means by referring to the command to keep the Sabhath is not clear. Can he mean the

the grand teachings of some of our leading authors in Spiritualism.

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 eshic's simply because it is found in the bible of the state of the second of

murders and other peccadillos! Not much condem-nation 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 unitue, but in the form you have the popular objection.

God painted the picture anyway." As you now have it, it is untrue, but in this form you have the popular objection.

Some of the worst crimee 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 boly pages; dittied used it as his chief staff and support in the dark hours. Malloy and Graham presched it from door to door, and doubtiessly believed it. It sustained the red, hand of Freeman (and those of a few others) as it was raised to heaven and plunged into the heart of his little child. Often in court we bear 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 "monotonea" reply is: "Ah! but they construed the bible wrong."! Now I say, they did not; the bible does both austain 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 the works of brother Davis and those of a few other spiritual writers as our guide. Where is the danger of fipting evil in them? This old bible is the platform of the church; it contains too many dogmas. The church creeds teach, that "Jeeus pid it—paid all the debt i owe." This is sufficiently faint to all mornity, but they say the bible teaches this.

No 1 o 1 we do not want this kind of mornity. The good things in the bible existed without it. Let us discard the strime it teaches.

Concordia, Kansas.

B. R. ANDERSON.

and certains rid the verity of Spiriuman rid the verity of Spiriuman underfelling the phenomena urged desire for distinction, is ever upperson composition. Human ingonity in tenumerable resources. There counterfelled.

diamship is a peculiar natural quality, which perlature to a certain kind of the dividuals, 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 calculat. On the
contrary, we have now, and have ever had, mediums
among us, models of afrocativ, wisdom and morality,
and whose cours of ithe has ever been as exict as
"a ray of light!" And yet with all these decopitive
obstiles against the spread of Spiritualism, its course
Is Ill converted that Spiritualism was triumphaior belief in mind reading, meanerism, electricity,
and collect ormans, and it has exclinguished the work
to belief in mind reading, meanerism, electricity,
and collect ormans, and it has exclinguished the work
to be a superior of the collection of the

In a latenumber of the Journal is detailed a unteresting scance over the signature of "Apparitud not being fully satisfied with our knowledge."

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

Fond du Lac, Wis.

Queen City Park Camp, Burlington Vt.

To the Editor of the Retigio Philosophical Journals
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
a 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 furfalshed and ready for occupancy in about one week
Things are looking very prosperous for our camp.

President Queen City Park.

The camp at Burlington opens on America 4.

The camp at Burlington opens on August 24, and continues until Sept. 18th. Those desiring further information should procure a circular from Dr. E. A. Smith, Brandon, Vt., or A. E. Stanley, Sci

Fisher Boherty 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 fature will be as valuable 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 conservation and progression.

Notes and Extracts on Miscelland

Now comes the story that the me Electricity is now applied to the bleaching of con and linen fabrics.

America.

But one boy is now engaged in the speat the Camdeo, N. J., postoffice, and he pied 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.

course of seven years.

When there are no prisoners in the Whitby, Canada, jail, a white flag flies from the staff. The white flag was flying at last accounts.

A Swiss scientist estimates that in 1970 there will be 8,600,000,000 people in the world speaking English, 124,000,000 German and 69,500,000 French.

The ceasus returns for Paris have just been issued. The population numbers 2,254,305 souls, showing the small increase of 14 378 since the last census taken five years ago, in 1881.

way to freedom when discovered.

A poor woman went about Walla Walla, W. T., trying to sell her half 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-ren Parific 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 receivily a prominent Wisconsin Robemian declared that there were 5,000,000 Bohemians here.

The Iron reservoir, contracted for he Vert Discountry

The iron reservoir, contracted for by Fall Rive Mass, for its high water service, will be 73 feet ideal diameter, 37 feet ligh, with capacity of over 1,000,000 gallons and it is thought the largest ever built.

A big turtle was caught near Lincoln Parish, and its bead was cut off. Three days later a o to found the head and was picking at it when awe snapped, caught the chicken, and killed it dot.

ngn.

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

Roderic Fatty, a little Apache, a pupil in dian school at Carlisle, Pa., recently said to hi er: "I don't like Roderic Fatty," I want name." "What name do you want?" "I like Roderic Reconciliation," said the little

A citizen of Douglasville, Ga., went home after dark, and after he had slammed the gate heard a cu-rious flopping sound. He investigated, and discor-

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, orloles, 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 bunters and bird-nesting boys are said to account for the disappearance of the birds.

A recent incident in London leads the Path Math Gastets to explain how easily an entry may be effected into fashlonable 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 treas and the thing is done. He 'spote' a reception by the carriages in the street, walks through the door and swargers in to mingle treely with the executive assemblage. If he takes a fancy to any lady present he ask his host—Lord Salisbury or any lody present he ask his host—Lord Salisbury or any lody present he ask his host—Lord Salisbury or any lady present he hack 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 persecutions the chances are that this will not happen, and a delightful evening will be spent by all concerned."

Vision of a Cheap Shirt.

BY W. WHITWORTH.

Wills Bernfeld was but a simple workman, yet of serious, thoughtful turn of mind, river to reading rather than pleasure-seeking in more bolsterous 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 giffed 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 atone-that grotseque. Anose never failed to stand forth in bold relief and glowing coals in the winter fire, but queer shaped figures would mingle with each miss of pebbles or cluder 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, 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, heat package under his arm and bent his way homeward.

Suddenly be became impressed with a strange-sense of discomfort. Something not in accord with the rightful fitness of things. He even began to feel palit; there came a burden of great uneasiness; a dull lethargy of spizits that oppressed him in a way he had never before had experience of. He was utterly at a loss to understand it. A moment later he shoot 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 started him. Gazing at the opposite wall, it somehow changed to the big store where he had nade this cheap purchase, and there was there was the cheap price, "fifty-centa", conspicuously attaiced

issued to meir nest under a lozzing sun in the cotton fields. It was in the metropolis of our boasted
country, to-day, in the high noon of advanced civilization!

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 passed saily 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
comprehension. And, oh, what a terrible pinch of
ille's most absolute necessities was shown to be
bound to the wretched pittance! Seventy-fire cents!
The rent of a miserable-garret has to be first paid.
True, there were two girls who shared the foul, illwentlated, close confined, stiffling room. What for
ciothing? All told it could not buy the least measure of enough food to eat! What hunger, and pair,
and crushing weariness; what hopelessness into
whose black deptifs came never a gleam of sunshine,
filled that impoverished abode! Yet see the palaces?
reared within a stone-b-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
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
unisery and degradation on the other.

Ab, mothers, sisters, wires, in happy homes of
plenty and rituous decency, what horrible gicture is
this that must yet be toid. In a glare of street lamp
and bideous night waiking, those giris, driven by
spittless hunger and nakedoess, are impelled to the
street for that we may not name.

Is fineedful that the lives and honor of womanhood must be sacrified on the accursed moloch of
eedids preed and clitch for cheapness?

Wills Bernfeld thrust the hated garment into thes
fire to be rid of its painting presence, as be cried:

"If cheap goods can only be obtained at cost of
want and degradation such as this to our

our own regeneration can never be attained."

M. A. (Oxon.) in Light says: The following seems any substitution of the first of the fir

There is a third epoch in the history of mankind; an epoch in which government is neither a military nor a pojice organization, but a great industrial corporation, in which it becomes a league of men companies without, nor for the protection of the community from enemies without, nor for the protection of the individual/rom enemies within, but for the better development of its wealth, the better reward of its industry, the better promotion of its wellare. On this epoch we have entered.—Rec. Lyman Abbott.

Culture a something large and generous which takes a mm, 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 breary commons of literature and science and art, which wakens in him a deeper himser than that which bread or even take will satisfy—a greed which will rest content on no biggest piles of gold—Rec. Heber Neston.

After Weaning, bables 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 putritus properties. Everywhere, it is wonderfully successful. Sold by druggists.

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

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

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

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

Wilkte Colline is holding back his new novel till sulumn. His pen is now plotting a Christmas tale. The condition of wheat in Minnesota and Dakota is said to be very grounising, notwithstanding the recent drouble.

Care For

The eyes by expelling, from the blood, the humors which weaken and injuriously adfect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids fillck, red, inflamed, and sore, a scrofulous exception of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

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I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared slee would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eves are as well and strong as ever.—G. King, Killingly, Communication of the complete of the complet

and her eves are as wen and strong sever. —G. King, Killingly, Combine ever. —G. King, Killing and J. King, King and J. King, King

Ayer's Sar saparilla

saparilla. This medicine has cured her and, in a short time, her eyes were comof Scrofula, and her eyes are now well pletely cured, and her bodily besith reand strong.—H. P. Bort, Hastings, N. Y.

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other. I then laid them flat on the table, without losing sight of them for an instant. Dr. Monck placed the fingers of both hands on them, while I and the lady sitting opposite placed our hands on the corners of the slate. From this position our hands were never moved until I unticel 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 'Lengthways 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 then myself untied the cord (which was a strong silk watchguard, lent by one of the visitore) and on opening the slates found on the lower one the word I had asked for, written in the manner I had fequested the writing being somewhat faint and labored, but 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 interpratation is to be placed upon them?

ALPRED R. WALLACE.

"I was present on this occasion, and certify that Mr. Wallace's account of what hap-

them?

"I was present on this occasion, and certify that Mr. Wallace's account of what happened is correct.

EDWARD T. BENNETT." EVIDENCE FROM SPECIAL CHARACTER OF THE PHENOMENA.

PHENDEMA.

In other cases it is the character itself of an unexpected phenomenon which leaves no scape 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 says:

"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, as 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 16 in.), the material birchen wood, and the weight of the whole table 45 kilogrammes. About a minute 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 is 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 developine during the space of a minute which now elapsed, nothing further occurred. Slade was about to take slate and pencit to ask his spirits' whether we had anything still to 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. 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 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, yet 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 wi

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, it 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 Hight.

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 penell being enclosed. Hoth slates were then, as I carefully assured myself, perfectly clean on both surfaces. He then fortherith, and without any previous dealing with them, presented one end of the two slates, held togother 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 of the one (7-8 inch) and three of my fingers, 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

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 reated quite quietly throughout the writing, which we heard almost immediately, and continuously, except when Mr. Egiluton 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 andible as I remember with Slade. When the three taps chime, denoting that the "message" mas finished, Egiluton simply removed his hand from the slates, leaving them in my left. And, 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-lives (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 leftiforight. 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 is navy 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.

possession.

FALSE 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 quita 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 be so deceived as to make that statement inconclusive on that important point. But as it is imaginable that a thin sheet of sinte, already inscribed on one side, might be loosely litted 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 possession of the slate on which the writing appeared, which—by-the-tipe, 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 closed. possession.

FALSE SLATE SURFACES.

affect which which could the legister as upposed, under the scarlasher. To my and Blade's great attoinationalt, we found the residual proposed the scarlasher. To my and Blade's great attoinationalt, we found the residual proposed the scarlasher of the country of the residual proposed the scarlasher. It is furtured to the first was pleased to the residual proposed the scarlasher of the country of the residual proposed the scarlasher of the country of the residual proposed the scarlasher. It is furtured to the residual proposed the scarlasher of th

ing the evidential value of the observations with which we are now concerned, we have always to see if possibly easintial facts in the narration are capable of further snalysis. The note of an uncritical judgment, either in making or receiving statements which should be scientifically accurate, is the unconscious 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 ascertained.

ments of the facts stated, or to speak more accurately, of the several facts of observation by which the resultant facts are ascertained.

I submit that we have here the whole secret of the possible success of a conjuror 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 possibilities 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 shows that there existed a mental direction to these particulars is testimony which shows that there existed a mental direction to these particulars is testimony which shows that there existed a mental direction to these particulars is testimony which shows that there existed a mental direction to these particulars is testimony which shows that there existed a

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 honest witness will and will not say. Suppose that at a conjuring performance for the simulaton of psycography the conjurer has 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 lable, to be tuned up when the phenomenon is supposed to

Sidgwick contents herseif 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 chaon 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 accertain that a slate is "flean" 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 a presomption 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 the commonly is, or as affording any grounds whatever for distrusting other evidence which on the face of it is free from defect.

THE MEDIUM'S "PRIVILEGE OF FAILURE."

fect.

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 sopposing that "Miss Z." a "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 whe 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 its resources, and there would be an end of him.

CONJURERS AND MEDIUMS.

The professional conjurer has a large rep-THE MEDIUM'S "PRIVILEGE OF FAILURE."

CONJURERS AND MEDIUMS.

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 entertainments indefinitely. The public go for amusement, and do not study or hear of the discoveries made by critical experts, by which the conjurer is soon warned off dangerous ground. Nor are professional experts interested 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 phenomens, 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 systematic 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 séance they have the keenest inducement to obviate some objection to their own or othere's evidence, or to meet some more or othere's evidence, or to meet some more or othere's evidence, or to meet some of the most famous conjurers, and many acute minds, have engaged in criticism of the facta, and of the evidence, and yet it has survived the orderla 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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