No. 19

Readers of the JOURNAL are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to 'say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organfration of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will 60 published as soon as possible.

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#### SEANCES WITH MRS. E. A. WELLS. Report of the Test Committee.

Followed by a History and Review of the Mrs. E. A. Wells Case of Supposed Exposure and Detection in the Practice of Decepnon at a seance weta at the westaence of Mr. and Mrs. Henry J. Newton, New York.

We, the undersigned, have attended seances for materialization at the residence of Mrs. E. A. Wells, No. 822 Sixth Ave., in the city of New York, twice a week for the last eight weeks, Mrs. Wells being the medium. Mr. Copeland, Ex-Gov. Safford and Mrs. Safford were there but the last four evenings.

Reports had gotten in circulation that Mrs. Wells, who was generally believed and conceded to be honest, had been detected in fraud, and it became important, or at least very desirable for us to know whether the facts and appearances which on the former occasion were supposed to be evidence of fraud, could be shown by subsequent manifestations under circumstances where decep-tion was absolutely impossible, to be consistent with her innocence, and whether or not there could possibly be any mistake about the fact of materialization. We thought that if Mrs. Wells, whose reputation was above repreach, could not be trusted, or that if she did or could deceive her own friends at her scances, we could not trust any one, or ever be certain about the fact of materialization.

Two of the undersigned felt that they had to some extent been responsible for such reports getting in circulation, or being believed, and they felt more anxious for that reason that the truth in regard to her mediumship, whatever it might be, should be ascertained with certainty and made known in order that strict justice might be done. Mrs. Wells persistently denied all charges of fraud and courted the fullest investigation, offering to hold scances without imposing any conditions, and offering to submit to any

reasonable tests. We thereupon mutually agreed to form a circle for scances to be held twice a week for two months, exclusively for us, Mrs. Wells agreeing not to hold any others during that time. The scances have been so held, and the results have been very gratifying, far exceeding our most sanguine expectations. They not only entirely vindicate Mrs. Wells, but show that what on a former occasion was charged to be evidence of fraud, was not necessarily proof of fraud at all, and that greater transformations have occurred at these seances under circumstances where fraud

was utterly impossible. For the purposes of these seances, a cabinet was made by Mr. Newton with a slender frame, six feet high, six feet long and three feet and six inches across, covered on the back, top, sides and ends with strong cloth nailed to the frame, and thus constructed, it was placed in the corner of a room against solid walls, and the frame screwed to the floor and to the base-boards with three inch screws. The cabinet was divided into two compartments, in the middle, by a frame covered by a strong fish net, with meshes about an inch and a half square, laid upon the frame on the side to be occupied by the medium, and wrapped around and nailed to the frame on the other side. Then over these nails a thin strip of board, the width of the frame, was placed over the nails and firmly screwed down, thus effectually preventing the nails being drawn, or a single thread of the netting being drawn out or loosened.

This frame was put in place and fastened to the frame work of the cabinet by screws on the back of the cabinet and by hooks in the front, with staples so turned that they could not be unbooked, and then by a curtain placed against it and a narrow strip of board nailed over it, thus preventing, not only any possibility of the moving of the partition, but

it thus made a firm division between the curtains in front of each compartment. Besides, the partition was set in the frame of the cabinet by a notch or shoulder so that it could not be moved or slipped without unscrewing the frame from the floor and base-boards, and moving it out into the room. As thus se-cured and constructed there was no possibility of the medium or anybody getting from one compartment of the cabinet into the other without coming out into the room and go-ing in from the front; nor any possibility of any person getting into the cabinet in any way except from the room in front, there be-ing a narrow, loose curtain hanging down at the center of the front of each compartment where the curtain could be parted to go in and out on either side of the curtain. The loose curtain did not even extend across the whole front of the cabinet, the cloth covering being nailed at the corners, and in the middle where the cabinet was divided by a strip forming part of the frame and to which the netting was nailed, and over the cloth in the center a light strip of board extending from the top to the bottom of the cabinet, was nailed.

With the cabinet so constructed we knew that if the medium was in one side and a form should come out of the other or empty compartment, it must be a materialization; or that if the medium herself should pass from one compartment into the other without coming out into the room, and without destroying the netting, it could only be done by the aid of an invisible power more than human, and more than that, we did not expect to see or have reason to hope for.

In forming the circle we entirely surrounded the front of the cabinet, so that when any form came out of it, it could only come into the half-circle so formed. There was no open space by which any one could pass in or out of the room.

Inside the cabinet there was nothing but

communicating to the circle what the con-

trolling spirits wish to have said. It would make an unreasonably long article to detail all that occurred at these scances. We will, therefore, only mention a few, such as were unusually interesting to us, and which we only regret more persons could not have seen. Mrs. Wells on entering the cabinet was, on all occasions, plainly dressed in dark clothes, and always took her seat in the chair which was in the right compartment as we faced the cabinet. The other, the empty compartment, was in the corner of the room. A dim light was kept burning. At every seance, forms clothed in white, with long veils and flowing drapery, came out very often from the compartment entered by the medium, waving and spreading the veils, raising and lowering them for some purpose -sometimes, as Eunice said, to magnetize the curtains. At times long arms would reach out of the cabinet and sweep up and down the curtains,—usually reach out the whole length of the arm from the shoulder: sometimes three and four at a time, and from both compartments at once. It was no unusual thing to see three and four arms at a time, six feet apart, or as far apart as were the extreme ends of the cabinet; one sometimes being at the top at one end, while another was out at the bottom of the outside corner of the other compartment, thus showing it to be impossible that the arms could be those of the medium. Occasionally the hands reaching out from the different compartments would clasp each other across and in front of the partition or division of the cabinet, and sweep up and down from the top to the bottom. Sometimes arms would so sweep out while a spirit form was out in the room, or standing at the opening of the curtains of the compartment where the medium was. But the spirit forms did not always come out of the compartment where the medium was. Eunice materialized several times, and came out of the empty compartment. She is small, like a girl ten or twelve years old, while Mrs. Wells is a large woman. Nobody could mistake one for the other, even if they should both come out of the same compartment. But Eunice was not the only one who materialized and came out the empty compartment while the medium was in the other. A female form clothed in white, with flowing drapery, much smaller and slimmer than Mrs. Wells, materialized and came out of the empty compartment on several different evenings. She, as Eunice says, is a German girl. Her form was beautiful. Many others have materialized and walked out of that compartment, and on several occasions have dematerialized before getting back. On four different evenings forms materialized and dematerialized in the corner in front of that empty compartment. One evening after two materialized forms had come out and gone back into the empty com-

of anything in the other. Although we all knew that Mrs. Wells had no drapery nor vells, and that it was not she who came out, yet each of us on different oc-casions was invited by Kunice to go into the cabinet and see and put our hands on the

partment, Ennice asked Mr. Newton to take

the pitcher of water from the compartment

where the medium was, and put it in the

other, and he did so, going into each com-partment, and finding Mrs. Wells in her chair in her compartment, and no one or any sign

went in, her hands always cold; yet on passito dematerialize as it went in. Then the form ing out of the cabinet each one would always again came out of the side where the medibe followed by a spirit form clothed in white. with veils and flowing drapery. On one oc-casion when Mrs. Safford went in, the form that went in before her remained visible for a little while after she got in, and while there, Eunice in the corner spoke to her, telling her to feel of the medium, which she did, the spirit form being still visible, but that soon vanished. As she came out of the cabinet a form in white came out before she had reached her seat. There were other occasions when the voice of Equice was heard away from the medium, and when a form was out of the cabinet, and she would sometimes be in one compartment and sometimes in the other, speaking from the place where she

Very often two forms would come out at a time, one from one compartment and one from the other.

At one time a form clothed in white came into the room from the compartment where the medium was, and went into the other, the empty one; in about a minute she came back accompanied by a male form, an ordi-nary sized man dressed in dark male attire, and they both went into the medium's compartment where the form came from.

That male form, Eunice said, was a very ancient spirit chemist, and she intimated that he could do wonderful things, which afterward proved true.

At one time when some joking remark was made to Eunice about getting through the netting, she said the chemist stated that he would try and put Mrs. Wells through it before the seances were terminated, and he did

At the next scance, a little while before the close, that male form came forth from the unoccupied compartment, dressed in dark male attire, and told us in a distinct, audi-Inside the cabinet there was nothing but one chair, except occasionally a pitcher of water was placed therein at the request of cabinet. Equice told us also to be careful before by the materialization of forms right Eunice, a spirit about twelve years old, as of the medium. A short hymn was then she says, and who is there on all occasions, sung, and then Eunice said "Good night," which meant that the scance was closed, The gas was then turned on, and on looking in the compartment the medium had entered, we found that she was gone-chair and all; she was lying on the floor in a cramped position in the other compartment with the chair on top of her. The pitcher which was placed at the commencement of the scance in the compartment where the medium entered, full of water, had also been removed into the one where the medium was found, with the water gone. She was unconscious at first and very weak. The cabinet was in the same condition it was before; the netting had not been disturbed, nor could any part of it have been removed without destroying it. We carefully examined every part of the cabinet and found that nothing had been disturbed or changed. The promise of Eunice had been fulfilled. Wonderful as it was, we had ceased to be astonished or surprised at anything

> The chemist in male attire has been out in the room and shown himself on several occa-

sions during the séances. Little Eunice at one time said to Mrs. Newton that she wished her to make her a dress so that she would not have to materialize one, which Mrs. Newton promised to do, but said that, as she did not have her measure, she did not know how large to make it. Eunice told her to make it small and she would endeavor to materialize into it. At a subsequent scance Mrs. Newton brought a white dress three feet and three inches long and put it into the empty compartment of the cabinet. That evening Eunice talked about it and was seen in that compartment handling it, and showed herself at the opening of the cabinet with it in her hands, and then left it there, saying she could not material-ize into it then. At the next scance she said she would try to materialize into it and wear it out into the room, and that she would leave it out into the room if she could. We then had no doubt she would, and in a few minutes she came out of the empty compart-ment with it on and walked out into and around the room a little, and while there she began gradually and slowly to dematerialize, and finally sank down and disappeared or vanished, leaving the dress there on the floor, where it remained until the scance was over. She seemed very proud of that achievement, as in her natural state she is much larger, and to get into that dress she had to appear in a reduced form. She has since been out in the same dress.

On the evening of June 3rd, a beautiful form clothed in white came out of the compartment where the medium was, and at the same time Eunice in that little dress came out of the other compartment and walked up to the other spirit form, who reached out and took her hand, and after standing so, hand in hand, for a minute, each went back to the compartment she came from. Eunice seemed to dematerialize just as she passed in, leaving the dress there on the floor partly outeide.

On the evening of the 31st of May, among other wonderful things a spirit form came out of the compartment where the medium was, clothed in white as usual, with a long thin veil hanging on the side of her. She raised and lowered the veil and gently waved it a little, and all at once a form on her right began to materialize and rose right up be-fore us to the full height of the other. The medium, and we did so,—on each occasion following a spirit form clothed in flowing white drapery, and finding Mrs. Wells only sitting in her chair in an apparently uncon-

um was, waved and raised her veil as before, and up rose a man in dark male attire. The forms then separated, the first going back into the compartment she came out of, and the male form going to the other, but dema-terialized before getting in. This was a very light seance, so light that shadows were distinetly east, and any person in the room could be distinctly recognized. These materializations were within three feet of some of the members of the circle. At this scance other forms came out of both compartments, and so many things occurred that we could

not think of enumerating them all.

At the scance held on the evening of June
3rd, forms were materialized in the same manner as before, within less than three feet of members of the circle, and when it was quite light. Several hands at a time swept

up and down the curtains, and forms came out of both compartments at once.

During this scance Eunice asked Mr. Newton to come into the cabinet and stand against the netting and hold the hands of the medium, saying that Mabel (a spirit that had materialized there before) said she would try and materialize while he was in the cabinet. He went in and held the hands of the medium as requested, and while there in the cab-inet a spirit form materialized in the same compartment and came out into the room, clothed in white drapery, and spoke to Mrs. Sykes, one of the circle, who walked up and took her hand and spoke to her, and then the form went back into the same compartment and disappeared. After that Mr. Newton came out. That spirit materialized there by Mr. Newton, and the compartment being small the drapery as it was materialized necessarily touched him.

That proves to us to a positive certainty that there is such a thing as materialization,

there in the room.

knowedge of just what occurred in the cabinet while Mr. Newton was there, but as he describes it, standing with his back to the netting he took both hands of the medium in his; her hands immediately became rigid as if she was in spasms, and she seemed to be in pain, moaning slightly. Eunice com-menced talking to him, but some singing ontside prevented his understanding her. He then felt a gauzy drapery about his shoulder and face, and then a hand was placed on his forehead and passed gently down his face, and then the curtains parted, revealing to him a beautiful female form arrayed in a gauzy white material, which came out into the room and spoke to a gentleman in the circle, who stepped up to it and took it by the hand and spoke to it. As the form passed out of the cabinet the medium arose, seeming to be under the control of a powerful spirit, who forced her and Mr. Newton out of the cabinet into the room, showing the medium, with Mr. Newton still holding her hands. Then Mr. Newton let go her hands, and she went back into the cabinet. He did not, as he says, let go of her hands from the time he went in until he came out with the medium,

after the materialization. Father Ballou, the controlling spirit, always spoke to us at the close of each seance with kind words of advice and encouragement, thanking us for the opportunity given them to thus manifest their spirit power, and invariably before bidding us "Good night" would request us to sing "Nearer, my Good to Thee." One evening he spoke as follows:

"Dear friends, we thank you for the pure aspirations you have brought here this evening. We feel that we are masters of the situation and will be able to satisfy you of the truth of materialization. We ask you to look well within your own hearts. The kingdom of God is within you and woe unto him who looking therein finds it not."

On the evening of June 6th, at the last

seance held, hands and arms reached out of

each compartment of the cabinet at the same

time, and at least twice while a spirit form was out in the room, and forms came out of both compartments. Forms of different sizes came out of the left or empty compartment during the evening, returning to the same, usually dematerializing at the entrance of, or just on entering the cabinet. Two forms materialized and dematerialized during the evening in the corner of the wall in front of that compartment. During the evening Eunice seemed to be dissatisfied, and very much annoyed by the presence of an Indian child spirit, one about her age and size, called Blue Water, who controls or attends Mr. Copeland, a medium who was there; and Blue Water through her medium at one time excitedly resented what Eunice had said. Finally Eunice said, "They are going to let Blue Water materialize and I am going to get out of this cabinet." And she immediately came out in a materialized form, clothed in white. She had no sooner got past the curtain when Blue Water also came out dressed in Indian costume, with beads. head dress, and dark red clothing. Eunice seemed to jostle her as she came out, and then immediately stepped inside while the little Indian maiden walked out into the room, which so excited Mr. Copeland that he jumped right up and seized one of her hands, and put his other hand on her hair on the back of her head or neck, expressing his delight, saying he had never seen her materialize before, etc., etc. She quickly re-turned to the cabinet. Kunice had considersitting in her chair in an apparently uncon- she came from, and the newly materialized turned to the cabinet. Kunice had consider-scious state, dressed as she was when she form went into the other. That form seemed able to say about it afterward, stating that

Blue Water had to have long black hair materialized for her, and would not go without it, and that it nearly exhausted the medium, but that she, Eunice, half the time did not have any hair at all.

During the evening Eunice said the chemist was about to try an experiment to see whether he could materialize a form outside of the cabinet while the main was out in the room; that he could not do it by himself alone in the light, but wanted to see if he could not do it in the light by or through the aid of the medium. She or through the aid of the medium. She said he was going to have the medium go out into the room, and she then asked Mr. Copeland if he could not stand up a little while and let the medium have his chair. He said certainly, and placed his chair in the centre of the half-circle, and she told him to take hold of the medium when she came out and hold on to her and see that she did not fall. The medium then came out, and Mr. Copeland took hold of her and helped her to a chair, and stood behind her with one hand on her shoulder, holding her by her dress. She bent forward, clasped and unclasped her hands, reached out as one would paddling in the water, bending her head several times nearly to the floor. Two or three times she put her hands on her head as she bent forward, and passed them down toward the floor as one would in making mesmeric passes. Soon a little white gauzy substance, about the size of a large bowl, appeared just about the size of a large bowl, appeared just above the floor, which soon enlarged to about the size and shape of a man's hat, and then raised up in the form of a child; and then almost in an instant rose up to the size of the medium, a full form,—head, face, arms and clothing! The spirit form as it stood by the side of the medium was slimmer, and shout two or three inches taller than the the side of the medium was summer, and about two or three inches taller than the medium. The clothing of the medium was black, while that of the spirit form was white. Mr. Copeland, who was close by the form, standing by its side, said that the face was perfectly beautiful. The materialized form then went into the cabinet with Mrs. Wells. Eunice said that such a manifestation was very hard on the medium, and greatly ex-

hausted her. There were many other important manifestations not mentioned in this statement, but what we have stated are sufficient to prove, to us at least:

1. That materialization is true. 2. That when a spirit form is out it is not

always the medium. 3. That spirit forms can and do materialize

and dematerialize in the light. 4. That matter can be passed through matter, or that material substances can be and are, by the spirits, dissolved and restored to

their former condition. 5. That spirits can and do move ponderous

bodies. 6. That clothing, drapery, and other articles can be materialized by the spirits, and that they are so materialized and produced

at materializing scances. 7. That Mrs. Wells is a genuine materializing medium, and that viewed in the light of what we have seen at these scances, what appeared at the scance of hers some months since on which the charges of fraud were

based, was no evidence of fraud whatever. After the close of the last seance, Monday evening, June 6th, the members of the circle who had attended the seances, united in presenting to Mrs. Wells a gold watch and chain as a testimonial of their gratitude and appre-ciation of her merits as a medium. On the inside of the case was the following inscription: "Testimonial from Test Committee to Mrs. E. A. Wells for her complete vindication as a medium for the materialization of spirit forms. New York, June 6th, 1887." Mr. New-

ton made the presentation speech as follows: "Mrs. Wells: It gives me pleasure to present to you, in behalf of our Committee, this case with its contents, as a slight expression of our appreciation of your services to us as an instrument, so attuned as to respond to the delicate influences of the inhabitants of the unseen world.

"We also desire to thank you most heartily for your kind and patient submission to all the conditions we have seen fit to impose, as well as for your cordial cooperation with us in our search for the truth. The results have been so astonishing, and of such a far-reaching nature and import, that we can find no language to give adequate expression to our

feelings.

"Accept this with the kindest and best wishes of us all, and may you live long to serve your kind with such food from the world of spirits as it has been our good fortune to receive, is the sincere and heart-felt wish of all who have been connected with

the series of experiments."

To which Mrs. Wells responded as follows: "Mr. Newton and others: You have taken me by surprise. I hardly know how to express my feelings on this occasion. I am wholly unprepared to find words that would do justice to your magnanimity and thought-fulness at this time, and I can but assure you it is worth more to me than gold to know that I have the honor of your good opinion, and have been an instrument in the hands of an invisible power through my immortal guides, to convince you of the truth and facts of materialization and transfiguration. And I thank you all more than words can express, for this beautiful and valuable testimonial to my medial powers; and I shall be ever thankful that you, mostly strangers to me, so kindly consented to give me an opportunity to prove my genuineness as a medium for full form manifestations under

strictly test conditions, fully under your own

The Blue Laws.

BY FREDERIC MAY HOLLAND.

This name seems to have been first used of the early statutes of New Haven, some of which are spoken of under this title in the General History of Connecticut, by Rev. S. Peters, a tory refugee. The little book, which was first published in 1871, and has been recently reprinted, is very readable, but by no means trustworthy. Peters proposes to give extracts from enactments which were never allowed to be printed, and which were properly termed blue laws, i. e., bloody laws, for they were all sanctified with excommunications, confiscation, fines, banishment, whipping, cutting off the ears, burning the tongue and death." "Similar laws still prevail over New England as the common law of the country," adds Peters, who undertakes to "give a tolerable idea of the spirit which prevades the whole," by stating fortyfive of the enactments of New Haven. This colony, it should be noticed, was not united to Connecticut until 1665; and its first code was avowedly based on the Bible, so that the edition of 1650 is as full of references to texts as any catechism.

From this code and other records, it plain that Peters was right more than half the time. Of his forty-five blue laws twentyfour, at least, were substantially in force. Among those that must have been peculiar to New Haven are the following: "The judge shall determine all controversies without a "A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction," and "married persons must live together or be imprisoned." Then there are others, common to New Haven and other colonies at first, but gradually modified; like those which allowed only church members to vote or hold office; which made conspirators, Quaker, adulterers, and men-stealers liable to be hung, and liars to be whipped; and which provided that "No gospel minister shall join people in marriage," that the "Sabbath shall begin at sunset on Saturday," and that "No man shall court a maid in person or by letter without first obtaining consent of her parents." This statute was often enforced in New Haven. On May-day, 1660, a special court, whose record may be found in the Blue Laws of Connecticut, by Silas Andrus, was held by Governor Newman to try Jacob M. Murline and Sarah Tuttle. The girl had made some jokes too much like those of Shakespeare's heroines, to Jacob's sisters. Then he came in, snatched up her gloves, and refused to give them back unless she would kiss him. This she denied having done; but the sisters testified that she had; and the governor decided that she was guilty. She did not deny that Jacob had kissed her, or that they had sat side by side for nearly half an hour, with their arms about each other, and his sisters looking on. Her father charged Jacob with trying to inveigle her into marriage; but she denied it so firmly as to save him from punishment for his crime. Jacob, on being asked "whether his arm was about her waist, and her arm upon his shoulder or about his neck," said "he never thought of it since," "for which he was blamed, and told he had not laid to heart as he ought." The court further decided that "his carriage hath been very corrupt and sinful, such as brings reproach upon the family and place." Sarah was scolded by the governor, until she "professed that she was sorry she had carried it so sinfully," and the criminals were fined twenty shillings each, at a time when the most skillful workmen was forbidden by law to earn more than two shillings a day.

Peters does not mention this last statute, nor that under which Jacob and Sarah were fined, as I suppose, namely that re enacted the same month, to punish all persons who "meet, or company together in any kind of vain manner or unreasonable time, whether by day or night, to mispend and waste the precious talent of these gospel seasons of grace," etc. This etatute of May 30, 1660, also forbids "corrupt songs and foolish jesting," "mixt dancings," "immoderate playing at any sort of sports or games, or mere idle living out of an honest calling industriously, or extravagant expenses, by drinking, apparel, etc," as is mentioned in Hoadly's "New Haven Colonial Records," pp. 336-7.
After New Haven became a part of Connecticut, a fine of twenty shillings was imposed on any one who should play at cards or backgammon, or suffer it to be played in his house; and enough of this hatred of amuse ment remained in 1849, to cause all dramaticperformances, exhibition of trained animals. etc., where there was a charge for admission, to be prohibited under a fine of \$50. One of fifty cents was incurred in 1808 by absence from church, or failure of the parent or guardian to inflict punishment, in the presence of some officer, on any child under fourteen who broke the Sabbath.

Some of the worst laws which New Haven took from the Bible are not mentioned by Peters, namely those to inflict death for wor shiping "any other God but the Lord God;"
"witcheraft," "willful or obstinate denying
the true God, or his creation or government of the world," or uttering "any other blas-phemy of the like nature;" manslaughter committed "suddenly in anger or cruelty of passion;" attempt at murder; or profaning the Sabbath "proudly, presumptuously and with a high hand." This last statute was peculiar to New Haven; and so was that by which maining others might be punished. eye for eye, tooth for tooth, hand for hand. foot for foot." Witches were hung there as well as at Hartford; "a stubborn and rebellious son" of sixteen, might be put to death in either colony; and Voltaire, Holbach and Diderot might have been hung in Connectiicut, where blasphemy was a capital crime until 1784, when the penalty was reduced to forty stripes on the bare body, and one hour in the pillory. In 1673 it was decreed, that adulterers should no longer be hung, but have the letter A branded on their foreheads with a hot iron. New Haven burglars were to be branded on the right hand with B. Each of these infant colonies had a fine of five shillings for every absence from church; and whoever interrupted the preacher in Connecticut, or charged him falsely with error, had for the second offence to "either pay five pounds to the public treasury, or stand two hours openly upon a block or stool four foot high, upon a lecture day, with a paper fixed in his breast written with capital let-ters, AN OPEN AND OBSTINATE CONTEM-NER OF GOD'S HOLY ORDINANCES, that others may fear and be ashamed of breaking out into the like wickedness."

It was ordered at Hartford, in 1676, that all heads of families who obstinately neglected "reading of the scripture, catechising of children, and daily prayer, with the giv-ing of thanks," should be "fined, or punished, or bound to good behavior, according to the demerits of the case." Both New Haven and Connecticut forbade any man to live alone, or any family to take a lodger without leave from the magistrates. A license from the gislature, as well as a certificate from the

doctor, had to be procured before tobacco could be used by any one under twenty, or by any one else who had not formed the habit. This was voted at Hartford in 1647, when it was also ordered: "That no man within this colony, after the publication hereof, shall take any tobacco publicly in the streets, nor shall any take it in the fields or woods unless when they be on their tray. or woods, unless when they be on their travel or journey at least ten miles, or at the orel or journey at least ten miles, or at the or-dinary time of repast commonly called din-ner, or if it be not then taken, yet not above once in the day at most, and then not in company with any other. Nor shall any in-habiting in any of the towns within this jurisdiction take any tobacco in any house in the same taken where he liveth with and in the same town, where he liveth, with and in the company with any more than one who useth and drinketh the same weed." ordinance, like that of 1659 against "disordered meetings of persons in private houses to tipple together," and that of 1673 by which young persons and servants were not to meet together in the streets or fields or in any house "after the shutting in of the evening," with-out consent of their parents or masters, shwos the same ascetic principle as the pun-shweat of South Tuttle. When I consider ishment of Sarah Tuttle. When I consider farther that ships were forbidden in 1673, to set sail out of any harbor in Connecticut on Sunday, I am inclined to think that Hinman, who was Secretary of Connecticut for seven years, may have had some authority for inserting in his "Blue Laws of New Haven Colony," in a list which is otherwise undoubtedly correct, the following enactment, apparently taken by him from the original records: "If any man shall kiss his wife, or wife kiss her husband, on the Lord's day, the party in fault shall be punished at the discretion of the court of magistrates," P

Neither this, nor any other of the laws mentioned in the last paragraph, is given by Peters. So it must be said, that his picture is not on the whole any bluer than the reality, though he does put much of his paint in wrong places. For instance, he says that criminals could be tortured at New Haven, which seems to have been only done at New Amsterdam while under the Dutch. What he says about hanging Catholic priests is more nearly true of the New York law of 1699 than of that of Connecticut. He was undoubtedly in error though I think innocently, when he charged New Haven with forcing every voter to swear, "that Jesus is the only king," and ordaining that: "No one shall run on the Sabbath-day or walk in the garden, or elsewhere, except reverentially to and from meeting;" "No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath-day;" "No woman shall king her shill on the Sabbath or foot shall kiss her child on the Sabbath, or fasting-day;" "No one shall read Common-Prayer, keep Christmas or Saint's days, make mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and Jesus-harp;" "Every male shall have his hair cut round according to a cap."

This last law however, is still enforced by

public opinion in all civilized lands. Even the most conservative and aristocratic gentlemen have become Round-heads. Some of the other precepts just quoted were observed in Connecticut families when Peters lived there; and the Legislature of Massachusetts is now deliberating whether it will do to let barbers cut hair or shave on Sunday, or make it legal for milk to be delivered, for prescriptions to be put up, for horse-cars to run, for dispatches to be sent by telegraph or telephone, for newspapers to be sold or printed, etc. Among other questions now being agitated in Boston is the propriety of abolishing the statutes against Sunday travel ishing the statutes against Sunday travel and Saturday evening amusements. The general blueness of our Sunday laws is seldom realized; but a full and accurate account of the various statutes in the different states and territories will be found in the Outlook and Sabbath Quarterly, for last January, which may be procured from Alfred Center, N.Y., for twenty-five cents per copy. That author has been able to collect later information in some cases than I gave last fall in The Index. Indiscriminate prohibition of Sunday amusements seems to be established in Connecticut, Maine, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, Pennsylvania, Rhode Island, South Carolina. Vermont and Wisconsin, beside restrictions of various harmless pastimes in every other state, except California, Colorado, Florida, Georgia, Louisana, Virginia and West Virginia. Special laws against theaters have recently been passed in Nevada, New York and Maryland, and the permission to deliver ice was repealed in this last State in 1886.

The worst of our Sunday laws is not to be found in the statutes of any state or territory. It is the decree, every where sacred, of Mrs. Grundy, forbidding any one to amuse himself in public on Sunday. Driving, for instance is permitted, because no one can be sure that it is wholly for amusement. Lawn-tennis, which is much less noisy and throws no needless labor upon animals, is utterly out of the question in good society; as are dancing, archery, private theatricals and picnics. Cards can be played secretly, but card parties are under the ban, which falls with peculiar severity upon all amusements which may be enjoyed by the poor. There is no need to say much against other Sunday laws, until this unwritten one is reformed thoroughly. When the duty of taking healthy amusement on every day in the week, and encouraging the poor and overworked to get the recreation they need peculiarly, whenever they can, becomes fully recognized by public opinion, there will be little diffi-culty in getting rid of the last of the blue laws.—The Open Court.

Sunday School Lesson.

BY HUDSON TUTTLE.

Dr. Withrow had the last talk at the leachers of the Sunday-School Convention lately held in Chicago. He had a grand opportunity of giving them a method of in-struction which they could carry home and apply, lifting them, and through them their classes, out of the old worn rut they have so long followed. He, however, only deepened the rut, and sent them away with an interpretation of his text, which sounded more of the times of Cotton Mather than of Beecher. His lesson was from Exodus xvi. 4-12, being the story of the manna and quail. God sent the quali and manna to show his power to feed the whole multitude. But when they abused his favor, he took away the manna and punished the people for their disobed-

ience The lesson to be learned was that God was ever endeavoring to reward those who obeyed his commandment, and when he punished it was because the people rejected his laws. He demanded implicit obedience. A broad and comprehensive exegesis of the Bible, such as is given by its most learned students. and those who are its true friends, so far from taking the stories of the manna and the qualis, or Jonah and the whale as his-toric facts, understand them as the folk-lore

terest. The story of Jonah's gourd, in constantly changing form, has been told by mothers to their children for thousands of years, and the mothers of to-day repeat it in the form of Jack and the bean stalk. The wondering child has been delighted with the tale since the pyramids were young, as it was told in Chaldee, Assyrian, Aryan, Greek, Latin and many modern tongues. It is a strange change after the child has been regaled with the story of the bean stalk growing up to the house of the giant, to relate the story of the gourd to the grown man as a fact, and enforce belief by an appeal to the sacred in-spiration of the book.

After reading the Solar myths of the Egyptians, Assyrians and Hindus, and the exquisite forms they assumed in the Grecian mind, of the darkness devouring the light. the night the day, and the return of the sun from his winter's journey, one is ready to see in the swallowing of Jonah by the great fish, one of the chameleon forms of this timeold story. Thus read the story of Jonah, instead of being a butt for the ridicule of an Ingersoll, whose shallow criticism goes no deeper than the word, and a stumbling-block for many an honest believer, becomes replete with interest, and a revelation of a history antedating the written page.

But Dr. Withrow knows nothing about any interpretation, except that of the written

word literally taken. He is a striking illustration of ativism, by which is expressed the fact that sometimes offspring go back, as it were, far up the stream of heredity, and take some quality that has been latent for many generations. Dr. Withrow is as one who was born a century ago, but just now awak-ened. He knows of nothing outside of the infallible book, and cares for nothing. His god is an autocrat on the throne of the universe, and man a puppet to dance to and for his sovereign pleasure. That such a man should crowd to the front to give the last words of instruction in Bible study to a class who were going forth to multiply his teachings a thousand fold, is a sad commentary on the material at command.

How long shall the Bible be interpreted after the manner of the village pettifogger, rather than the broad methods by which scholars read all other literature? So long as it is, there will be misunderstanding, antagonism, credulous book worship on one side, and irreverent scoff on the other.

Berlin Heights, Ohio.

For the Religio-Philosophical Journal, UNITARIANISM. .

BY AGNES CHUTE. Part Third,

The Eastern Unitarians, seeing the drift of their Western "folks" into a reckless license, have been for years much worried to know how to manage them so as to get them back up-on a safe working basis. There is not much field for Unitarianism in the old East. Society and religion have crystallized there. The West is the natural field for the Channing revelation. The money of the Unitarian body is in the East. The body wants to do missionary work with its money. But what can it do in the West with this Conference of Western churches coming together fellowship anything and everything that comes, nor seek to know if it be clean or vile

or ask of it promise for the future? Several years ago the leaders among the Eastern Unitarians, after anxious consideration of the matter, sent a man to preach in the University town of a Western State. This man had nothing in his past to recommend him, save that he had been a very orthodox trinitarian minister. He was a failure, however, as a trinitarian, and when he starved out of his original pasture he became reckless, and broke into the field of materialism. He appeared for a short time as a lecturer upon anti-church themes. He was the eulogist of Thomas Paine, and sought the fellowship of the iconoclasts of the country. But he was no more successful there than he had been in the trinitarian pulpit. He was getting into scant pasture and jumped the fence again, this time breaking into the Unitarian winter wheat. There he set about making himself "solid" with the money-givers in the East, while he sought a field of labor well removed from their personal supervision in the West. He is no more successful as a Unitarian minister than before, but he has an eye to the fact that the Unitarian body East desires to work in the West and will make a well-paid agent of whoever can control Western Unitarianism and guide it in harmony with the wishes of the Eastern party. This trinitarian materialistic Unitarian set himself to work to bring about that harmony, and secure the coveted position of Western Secretary of the A.U. A. He worked cautiously among the clergy of the Western Conference, and in 1884, secured for himself the secretaryship of that body, turning out J. L. Jones who had held it for many years. Secure on the throne, as he thought, he at once constructed for himself a private office, and began the work of buttonholing the "brethren" into his service. He constructed an image of clay which he called "atheism and agnosticism." He opened war on his mud man. He said he "had atheists in his own church and had no objection to them as laymen." They were objectionable only when they were in the pulpit. He tried to make the clergymen of the Western Conference believe that there were atheists and agnostics among them who should be torn out root and

But they didn't see it! They claimed to know as much about Unitarianism as he did. Some of them had grown gray in the harness; others had been Unitarians more years than he had been months. They did not take kindly to this interference on the part of a man who had been scooting all around the horizon to find a profitable quarter in which to blow his own horn. But he couldn't read the signs, and in 1885 attempted to commit the conference to a cast-iron resolution of "Christian Theism." The attempt was foiled; yet in charity for sitting down on him, they made him secretary again. Another year he worked hard to secure a following that would enable him to capture the conference at its next session. That came in the spring of 1886 at Cincinnati. There he made a persistent effort to incorporate the name of God in a definition of the purpose of the conference, but failed by a vote of ten. to thirty-four. There was not an atheist or an agnostic opposing him, not one. The men who defeated him were as far above him in their conception and worship of God as he was above a savage, yet they said they would not have any dogmatic fence around them, and they would not ber out anybody on account of his theological or even anti-

of the Semitic race, belonging to the age of myths preceding history. With such an interpretation these stories become pleasing to the imagination and of profound ingive as nearly as practicable a definition of the position of the conference and a statement as to what Unitarianism is.

Did they elect the disturbing element

again out of charity?

He couldn't warm up in that bosom any more! But he was no sooner "left" than he gathered his routed forces as a hen gather-eth her chickens when a hawk sails by, and formed a new body known as the Western Unitarian Association, the object of which was to destroy the Western Conference by creating a stampede of its churches. Then began a war that for covert hypocrisy beats anything on record. The disturber had fortified himself with a paper which he had been running in opposition to Unity, the organ of the Western Conference men. He now used that sheet to keep up a continual attack on the Western Conference leaders. His articles breathed malice often and yet he was obliged to write in respectful terms about those whom he hated. The Unity party met him at every point, exposed his falla-cies, corrected his misrepresentations and pursued the even tenor of their way. The new organization struggled through the winter and finally in despair of doing anything itself prevailed upon the Eastern body to send a committee west to confer with the officers of the Western Conference, and if possible, obtain harmony. Such, at least, was the estensible purpose. The real animus of the movement was a plan by which this man who felt it his duty to take care of God should get the Western Conference to take such action as would force the Eastern body to drop it and affiliate with the new organization. A meeting was held early in May of the present year. The Eastern men met the officers of the Western Conference in Chicago, told them that they felt as though they were bound legally to spend their mon-ey, the funds of the A. U. A., only for the spread of "pure Christianity," and wanted them to agree that while they could not lim-it their fellowship by any "dogmatic test," they would do their missionary work on "the basis of Christian theism."

The majority of the officers of the Wastern

The majority of the officers of the Western Con'erance declined to make such a pledge on the ground that none were entitled to define "pure Christianity." The Eastern men then attempted to obtain from the officers of the Western Conference a promise that the conference would give up the missionary work entirely to the control of the Eastern body, or its representative, who was to be presumably, the unparalleled disturber who was so anxious about God. This, too, they failed to secure, and went home as empty handed as they came. The disturber who had jumped from orthodoxy into materialism and sung Paine's praises to the anti-theological party, and then had scaled the garden wall, and dropped into the strawberry bed of Unitarianism ostensibly in the interest of God, but really in his own behalf, had at last succeeded in bringing about a refusal of the Western Conference to be guided by the A. U. A. One step more and the long-coveted prize would be in his bands. He must masquerade in an apparent attempt at harmony at the near meeting of the Western Conference. What occurred there comes next.

Medical Legislation-Healing Without Drugs.

To the Editor of the Religio-Philosophical Journal

Your very able and justly sarcastic editorial upon "Medical Legislation" a few weeks since, aroused my interest again in the fates of the varied systems of healing now being practiced so largely and so successfully all over our land,—their success alone leading to the measure for their restriction. Monopoly is not the law, but rather the usurpation of all the rights and privileges under the law and those fanatics and bigots who aim to govern the people by medical legislation are only seeking self-aggrandizement through a self-imposed tribunal. To assume that only such as study under the guidance of these self-constituted judges of the needs of human flesh are competent, is a wheel within a wheel, which leaves to the citizen no choice. "The wheels of the gods grind slowly," but none the less surely is there progression in the rank and file of that vast army of workers for the amelioration of human suffering.

The pendulum of materiality had swung its full length, when, in its rebound, the world was startled by the sound of a spirit gun. What more natural as a sequence to the dominion of matter than the present craze for the dominion of "mind." One extreme rarely fails to follow another, and as it has ever been, so it is reasonable to suppose it shall ever be, as "history repeats it Out of these two extremes will naturally flow a happy equilibrium, which will remain as a rational and practical advance upon either of the other extremes.

In order to satisfy myself of the merits of these new systems. I made bold to call upon several of their exponents, beginning with the so called "Christian Scientist." were those who recognized in man no pain no sickness, no disease and no sin—all mind -and by restoring the mind to its normal state all sense of pain departed; truly methought the pendulum has swung clear over the line, yet in justice to them be it said those who testified to their merit was legion The sick are healed and none can gainsay it

Then came the magnetic healer, who believes not at all in Christian science, nor ve in materia medica, but that healing is a di-vinely appointed gift, and the happy possessor need never err in his ministrations if only directed by a "guide," or a "spirit doctor," of mayhap an "Indian chief;" and here, too were marvelous illustrations of healing, and as many advocates to the principles. Not satisfied with the premium put upon ignorance of the human system by the Christian Scientists, nor yet with the passivity or automatic methods of the magnetic healer, I searched for one who combined a knowledge of the human system and its needs, with an equal knowledge of these methods of cure already investigated, by which so much good had been wrought.

Through inquiry I was directed to Dr. L. A. Priest, of 287 Washington Boulevard. If you will permit me, Mr. Editor, I will record my visit with the urbane and affable doctor: "Well, doctor, I called to inquire your opin-

ion of medical legislation. Does it disturb уоп?" "Not at all—not at all! Any measure which Merferes with the individual rights of a cit-

izen will never be sustained; therefore, this must fail." "Upon what do you base your assurance?"
"Upon the Constitution of the United States It is the privilege of all men to worship God according to the dictates of his own conscience, and he who said preach the gospel

simply fulfil the command of the founder of Christianity."

"Ah, then, as you use your hands, are you

not more properly speaking a magnetist?"
"Not altogether. I studied Christian Seience in Boston with one of its most popular teachers, and as much of the theory as is ra-tional I use and endorse fully. Why, the Christian Scientist should combat the use of the hands I never could understand, and in that regard they are blind to their own need and their patients interests, for magnetism is an important adjunct."

"Then you use both the mental and the magnetic?" "Yes, sir, and experience teaches 'me that

the combination is a perfect system of healing."
"Can you tell me of some of your cures in Chicago?"

"Yes, sir, with pleasure. I have just dismissed a case of great interest and import.  $\Lambda$ Mrs. R., upon whom some of our most eminent physicians had decided to operate for tumor, first acquainting her with the fact that she might not live through the operation, but that death was inevitable and the operation the only hope. She was almost helpless when she came to me three months ago, and so large as not to be able to sit in an ordinary arm chair. After the third treatment there was a decrease of six inches in the size of her waist, and in that same ratio she improved all over, nature being restored to action where for months it had been dormant. She is now perfectly well and able to resume her duties, and is washing and ironing as many days in the week as she can get it to do."

"Have you ever had a case of consumption?"
"I have one case in mind of supposed comsumption, which proved by Mrs. Priest's diagnosis to be malaria. A young man who, two years ago, was pronounced a consumptive by the best 'physicians in Minneapolis, a Mr. S., now residing and doing business here. He was so ill as to despair of living but a few months at most. After a few treatments the liver was stimulated to greater activity and profuse and frequent action of the bowels followed for about three weeks. during which time his appetite gained constantly and he also gained in flesh. He is

now perfectly well and at business daily."
"Have you any specialty?"
"Well, no! I am almost universally successful, though I have sometimes thought my success was almost phenomenal in cases of eye trouble. A lady, a Mrs. S., of --- Ave., came to me for an injury to the eye, having been struck by some substance while driving. She had been for months under the care of the best oculists, both in New York City and here. She suffered great pain in the eye constantly and was forced to wear dark glasses all the time, even in the house, and not able to use her eyes at all for sewing or reading. She was relieved instantly of pain and is now perfectly well after about nine treatments."

'How about neuralgia?" "Oh. I have a patent on neuralgia; I can control neuralgic pains in a few minutes." Now, Mr. Editor, these are but a few of the many cases told me by these wonderful people and in justice to them all, I have selected one who combines both systems, hoping thereby to show to the world the merit of spirit healing called by whatsoever name it be, and also to record the virtues of these methods, that for future efforts in medical legislation, it may stand as a voice from the

people of protest.

For the Religio-Philesophical Journal,

ED. S. HERRON.

ROCKS AHEAD. BY CHARLES DAWBARN.

Number One. I was recently invited to visit a cotton mill in one of the towns of Connecticut, and I found so much harmony between labor and capital,-between the hands and their employers, that it almost seemed as if the spirit of commerce had loosened her grip, and was allowing the spirit of humanity to make an attempt to run a factory and earn a dividend. 1.500 hands were employed. Yet no discontent; and never a strike in that town of Willimantic. As much health and happiness seemed centred in those mills as this work-a-day world will permit. There was not enough of discontent in the whole region to keep a knight of labor from starving to death. But the relation of capital to labor is not my object, and I am only interested in these unusually harmonious conditions. because it was in these model mills I realized, as never before, the dark cloud through which our boasted civilization must pass in the near future.

My guide pointed with pride to the improved machinery by which, he told me, they cept so well to the front of the market, as to afford good wages and kind treatment to their hands. He recognized the fact that competition meant flerce battle; in other words, that no one must undersell them, or

produce a better article. But improved machinery claims its name from one of two results. It either turns out a better article, or supplies the present demand at a lower price; and we all know that the "betterment" consists either in doing more work with the same hands, or else in lessening the cost by requiring less labor. We hear constantly of some new grand invention of labor-saving machinery. That means every time that you have taken the worker's wage, and turned it into cunningly contrived movements of metal and wood, whereby you can do man's work with a child, or, mayhaps, without any flesh and blood at

So in these mills were all improvements right up to to-day. Go back but a few years and twice 1,500 willing workers would have been turning out less work than the result of which the company is so proud; yet we must keep in mind that but for other causes presently to be alluded to, there would to-day be full work for double the number of hands in that mill, if labor, human labor, were the standard of production as in our grandfather's time.

As we were admiring the various mechanical inventions my courteous guide called my attention to several new machines in which the raw cotton was passing through some of the earlier processes required to turn it into thread; and he told me that each of those new machines could do the work of four or five of the kind with which huge rooms in those mills seemed to be filled. Of course these new machines must soon take the place of the old once, and that means either more thread, or else fewer hands will be required in that mill: and therein is the cloud which seems to me to be hanging over our bossted civilization.

There is no machine in use to-day but some improvement may destroy its value to-morrow. All machinery that does skilled work means that you have taken the brains from to every creature' also said, 'these signs the workmen and placed them in those forms shall follow them that believe; they shall lay of metal. A poorer workman can now do the hands on the sick, and they shall recover.' I work; and step by step we are creeping on to the time when the machine, once started and supplied with power and raw material, will do its work with little aid from human

An American in England has just invented a gun for the British government, which, once fired, uses its own recoil to unload its empty cartridges, reload full ones and fire them off almost indefinitely, with each bullet 190 feet behind the one that preceded it. Supply it with cartridges, and you could walk away, leaving it to go on with its choosing. No. leaving it to go on with its shooting. No-body would grumble if it threw a million soldiers out of murderous employment; but when it comes to a machine replacing a bread winner we have a problem of a differ-

Let us go back a little that we may trace the winding path by which civilization has traveled up to to-day, and is travelling onward to morrow. The man who first learned the lesson of steam as it babbled and crooned its prophecies from the kettle on the hob, was a Moses preparing to lead his fellows out into a new world of power. Just coal and water and iron, and the England of today was born. The hand laborer of the old loom had to die; but there was work for the power matter. the million under the new master. seemed a glorious era, for the world was England's customer, and every balance sheet showed more and more wealth. Presently some of England's best customers began to use their own coal, water and iron; supplying not only their own need, but competing for the trade in every clime. Fierce and more fierce has grown the competition, until cheapness of production has become the one end of commerce. And that fact brings with it a lesson of import for humanty. Profits in every trade have been growing less, till to-day the garment must be made where-ever labor will do the work at the least cost. A few months since I found the Germans buying cloth in England, and after paying 15 per cent duty making that cloth into cloaks in Germany, with which the British market and British customers are now supplied, whilst thousands of British operators are thrown out of employment by the change

The first effect of this national competition falls upon capital; but capital dies if it cannot earn increase; so if labor cannot be employed to a profit in one place, capital will quickly flee to another. Therefore the time is close at hand when this battle of trade must hurt labor too, no matter what combination or strikes trades-unions may enforce for self-protection.

There must come a point at which competition kills both capital and labor by exhaustion. In my next I propose to notice some of the problems that our industrial civilization must solve or die.

### Woman and the Household.

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

#### NOT ALL A DREAM.

I dreamed of a flowing river That was fed from mountain and plain That came like a barvest giver To gardens and fields of grain; Whatever it touched it brightened, For life was within its wave; Whatever it washed was whitened

For in it was power to save.
But I dreamed that its waves impeded
Shrank back to their ditile springs,
And the tide that the great world needed Was circling in hand-breadth rings.

I dreamed that the angels planted A vineyard of God, below, That unto the earth was granted The power to see it grow, That up from her barren places Her desert's extended scope, Like music the echo chases

Came voices of joy and hope.
But I dreamed that the vineyard perished,
That all but its roots were dead!
For strength that its life had cherished

Like dew of the morning, fled. And I dreamed of a holy altar Where Truth had kindled a fire, A light for the feet that falter A gleam for the eyes that tire.

Its radiance flamed with a glory The dwellings around to fill, And the earth was thrilled by the story Of the city upon the bill,
But I dreamed that the altar tumbled;

That its glow became a spark, That its steps and its pillars crumbled And its dwellings around were dark. \*

Then I dreamed that our hearts, in union, Went out to the children of men,— That the swell of our love's communion The river sent forth again. By toil of our hands united

The vineyard in beauty bloomed! Devotion and truth, relighted The city our home illumed!

And the gift of the inspiration
That flamed through Mount Zion's throng,
Was heard by each listening nation
And known as the full new song!
Mt. Lebanon, N. Y.

(Chelory Willogs) (Shaker Village.)

About fifty women have this year been elected as school supervisors in Maine. Women are employed on the staff of more

than two hundred newspapers in the United

The Prussian ministry of public instruc-tion has recently decided that no women shall be admitted as students, or allowed to attend lectures in any of the universities. Mrs. Senator Sabin of Minnesota, having no children of her own, has adopted a family

of nine. Mrs. C. C. Buel is attending many State conventions in the West.

Dr. Kate C. Bushnell is in New Jersey, lecturing on the white cross movement. Miss Frances E. Willard and Miss Anna Gordon have started on a trip to the Prov-inces of Manitoba, where they will hold a

W. C. T. U. In the Kansas house of representatives, Miss Anna McCord is assistant docket clerk, Miss Myrtle Swafford, enrolling clerk, Miss Nora Shaeffer, of Finney county, is postmas-

Rosa Bonheur's famous painting, "The Horse Fair," has been presented to the Mu-seum of Art, in New York, by Cornelius Van-

The powerful story by Elizabeth Stuart Phelps, in the June Century, entitled, Jack, is exciting great interest in other circles as well as among temperance workers.

Mrs. Martha Tunstead, a Cherokee ndian woman of Indian Territory, and president of the W. C. T. U of that Territory, has lately organized fifteen unions, most of them consisting of both white and red.

Mrs. Bessie White Hagar of Louisville, Ky. has compelled the State Board of Pharmacy to grant her a certificate to dispense medi-cines as a chemist. Although she was a di-plomaed pharmacist the board refused to ex-amine her, but have now been compelled to do so by the courts.

every sort of subject, from book reviews and political articles to a common advertising paragraph. During the last year of this contract she received a salary of five thousand

Frances B. Phillips, M. D., the wife of a leading attorney of Bloomington, Ill., has lately returned from a year's absence in Vienna, at which place she has received practical in-struction in the largest hospital in the world. Dr. Phillips had previously been graduated from the Woman's Medical College in Chicago, from the Woman's Medical College in Chicago, and had been a practicing physician for three years, so that she is at present admirably equipped for useful work among the suffering of her own sex. Mrs. Phillips is a sister of the editor of the Journal. The Eye of Bloomington, in its issue of June 5th, contains a handsome engraving of this successful physician, with an appreciative sketch of her professional earner. her professional career.

Mrs. Kingsley of Michigan, in an address upon co-education, speaks in this way of the University of Ann Arbor: "A professor said that the influx of so ma-

ny young ladies from cultivated homes makes a social life among the students, so that their social culture and elevation through their own numbers, is a matter of comment and congratulation among the faculty. The moral influence of the girls has been very mark-

"The orator of the last commencement day, a graduate of 1857, told me that the night after his arrival he started out about eleven o'clock, to pry around among the haunts of the town, to see if the students celebrated commencement week as they used to do; but all was orderly, no convivial groups could be find. The next night be started out again with an old classmate to find their most secret haunts, but with like results. The following morning he recounted this to one of the young professors, who replied: 'Oh, that sort of thing is out of date. With the young ladies in college, the carousing has

"When these advanced female colleges of the East seek their professors from co-educational institutions, it is proof conclusive of the merits of such institutions, and the best educators predict that the day is not far distant when the whole principles of separate education of the sexes will be abandoned. Theoretically we have co-education, but practically it will require the united efforts of citizens, professors and legislators to bring our University to the standard which the future shall demand. The circumstances and growth of the State have necessitated in the past, a devotion to business. The spirit of mercantilism, has been the dominant principle which has swayed every individual."

It is generally a truth, applicable to one

sex as well as another, that whoever cannot make money, cannot manage it when made. And it is one of the good effects of following the independent career of woman, wherever that is witnessed, that when she knows how money comes she learns how to take care of it, and can spend it intelligently.

On this point nearly every exchange contains illustrations. A western paper says that, "Not long ago the secretary and treasurer of one of the largest street-car lines in Pittsburg was taken Ill. and his daughter. who had never had any practical training for the work, undertook to manage his business. She kept the books in good shape, attended to the collection of money, paid the employes, and bought food and stock for the company. Her father died, and she had done so well in her official capacity, that the company thought the best thing to be done was to elect the girl to fill the position permanently."

The same exchange gives an account of the richest woman in South America, who lives in the capital of Chili, Dona Isadora Cousino. "rivals the financiers of all times. She is almost as famous for her charities as for her business ability. She is one of the. richest women in the world. At her husband's death he gave her absolute control of his immense wealth, and she has proved herself a veritable queen of finance. She manages her business, exhibiting great foresight, breadth of purpose, and great ability as a manager of affairs. She has a power of control that can direct and harmonize the different branches of trade and business in which she is engaged. She has a trained superintendent for each separate department. These she has the tact to pay well, thus binding them to her interests. On one farm of vast extent she has four hundred men. Every house in a village of six thousand or seven thousand is hers, and to the people of this village, and one adjoining, she pays out monthly from \$100,000 to \$120,000. She owns the only large coal mines in South America. From them she receives \$30,000 each month. She has copper and silver smelting works of great value, and a fleet of eight iron steamships. All this vast enterprise she controls and directs.

#### Early July Magazines Received.

THE ATLANTIC MONTHLY. (Boston.) An Ode, entitled, My Country, of more than eight pages, opens the Atlantic for July. The Water-Ways of Portsmouth, is full of amusing anecdotes and interesting reminiscences of old Portsmouth; Mrs. Abby Sage Richardson furnishes a story called Dona Quixote; An Old Kentucky Home and its inhabitants, are carefully and pleasantly described; The Decay of Sentiment, is full of bright and amusing passages; W. A. Crafts contributes a paper called, Is the Railroad Problem Solved? Isabel F. Hapgood has an essay on Count Tolstoi and the Public Censor, and Horace E. Scudder considers The Use of American Classics in Schools. Besides these and other artitles there are reviews of recent literature.

THE POPULAR SCIENCE MONTHLY. (New York.) David A. Wells opens his series of articles on The Economic Disturbances since 1873, in the July Popular Science Monthly; Stuart A. Weld describes the present condition of the Panama Canal; Lawsuit or Legacy concerns those interested in life-insurance; Warfare of science with theology gives a view of the curious fancies of churchmen concerning meteorological phenomena; Human Brain-weight gives the principal facts with reference to the weight of men's brains; Isaac Kinley furnishes the geological explanation of the origin of the North American Lakes, and Grant Allen gives a sketch of Among the Thousand Islands. The Editor's Table has several discussions.

THE AMERICAN MAGAZINE. (New York.) A variable and lengthy table of contents is found in this month's issue. Z. L. White, in his article, Metlamahtla, tells the story of the complete civilization of an Indian tribe on the Northwest Coast. The Rev. S. W. Culver, President of Bishop College (Marshall, Tex.), gives an interesting account of the colored schools in the Southwest. An illustrated article on Literary Life in Philadelphia, gives sketches of men and women famous in the

Mary Clemmer once entered into a contract to write a column a day for three years, on any subject assigned her. She never failed and flowers, is the subject of a paper. Other for a day to fulfil her task, which included articles, poems and stories add much to the interest and variety.

ST: NICHOLAS. (New York.) A patriotic flavor permeates the pages of St. Nicholas for July. The Brownies even become enthused and celebrate the Fourth at night. A Gun-powder Plot presents a Fourth of July Record in bright and clear verse; Betty's Sun-day carries us back to the War of 1812; The installment of Winning a Commission is one of the attractions of the number. Frank R. Stockton follows his last month's paper with a description of life in English Country; H. H. Boyesen commences a new Tale of Two Continents, and The Amateur Camera gives his fellow amateurs some Hints. The continued stories are increasing in interest and the poems and jingles are up to the usual standard.

THE PHRENOLOGICAL MAGAZINE. (London, Eng.) Contents: Mr. John R. Whitley; The British Phrenological Association; The Coming Man; Notes on the Irish Members; How to Read a Head; Harmony at Home; Notes and News of the month, Etc.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Relievo-Phylo-phylogal Journal.1

SPIRIT WORKERS IN THE HOME CIRCLE,—An Autobiographical Narrative of Psychic Phenomena in Family daily life, Extending over a period of 20 years. By Morell Theobald, F. C. A. London: F.

Fisher Unwin. For sale at this office. Price \$3. This is a most excellent work, the author assum-This is a most excellent work, the author assuming that Spiritualism is no longer an airy, floating phenomenon, half seen, half believed, much feared and rarely welcomed; it is domesticated—it receives a "local habitation and a name," and links itself to the theologies and philosophies around it, either for friendly alliance or hostile conflict. Thus understood, the various shapes it assumes the author classifies as follows:—

1. Simple phenomena: such as the movement of

Simple phenomena; such as the movement of solid bodies.
 Chemical phenomena; such as suspending the

action of fire, diminishing or augmenting the specific gravity of bodies; modifying the solidity and interpenetrability of matter. 3. Complex phenomena, combining the characteristics of the first two; such as conveying water

from one vessel to another at a distance.

4. Direct writing, drawing, or painting; pictures or writings being produced without any known human intervention whatever.

5. The appearance of spirit lights and bodily forms, and the utterance by invisible organs of audible sounds—musical, vocal, articulate, or other.
6. Spirit photography; production of photographic plctures of objects not supplied by the artist or seen in his lens; often when other photographic

conditions also are absent; notably, in complete darkness.

7. Mental states of infinite variety, producing interior voices or impressions; heightened periods of oratory, trance speaking, poetical or other composition, automatic writing, orderly or disorderly pessession, impersonation, healing and curative gifts.

Through nineteen chapters the author elucidates in a clear and concise manner the varied facts that

in a clear and concise manner the varied facts that may be adduced from the above statements. In

chapter 7 he says:
"Another still-born boy (our last) came in March,
"Another still-born boy (our last) came in March, "Another still-born boy (our last) came in March, and the old wounds were re-opened. Through my siteter's hand on the same day came a short message referring to it, and to a curious humming sound, which had been frequently of late observed by her, in the house when she was staying with us. The message was as follows:—
"Dewdrop is the name of the fairy darling who is now tring in meansaious slumber, in the loveliest."

now lying in unconscious slumber, in the loveliest (flower) you can imagine. Dewdrop of living love. It has never breathed on earth, but the germ will thus be given to the union of the spirit-and-earth group will we hope prove a stronger bond of un-ion between you all. Another link of love. Love ion between you all. Another link of love. Love that has been given to us, and to you in the midst of the grand law of sacrifice by the suffering of the gentle mother, but the honored loved one: for her months of suffering will reap years of glory in the crown of motherhood... Dewdrop in our midst is the focus of freeh love. Let not your faith fail you in our power to come. (Here came the humming sound F. J. T. had so recently heard.) Yes, this is our visible eign promised and now begins....God be with you all... Grandma M——has the babe in her special care. It is very precious to her and to us all. Think not of the perishing casket: think only of the immortal, the unblemished, the pure gem.... I will be with dear Nellie (the mother) in gem....I will be with dear Nellie (the mother) in an especial manner. All is well. All will be well. Love from the loving group....
"Three weeks after this another automatic writing,

quite unexpected, was given through F. J. T.'s hand while living at a distance, and sent on to us, and signed "Your loving Mama." It is as follows.

"Dewdrop is reviving and is a pet playing with us all. To me (your loving mother) he is so wonderful that I can but watch him hourly. I rejoice to find that these little fairles are truly the little ones we always thought were lost. In truth no germ of life is ever lost. Is he not well named 'Dewdrop,' for even as a dewdrop did he just rest in your midst, at dthen as unconsciously was his spirit absorbed back into the spheres from whence he came; for the spirit germ is an incarnation from the Holy Spirit spheres, and whether it is developed in the earthbody or no, it will always in the end return to the body or no, it will always in the end return to the Maker God, and be with Him, His child. I see now the beauty of the belief in Spiritualism. I see that it is often clouded, just as the spirit pure in itself becomes begrimed with earthly evil; but the truth is beautiful, and to know that I can still be with all I loved on earth is to me a far greater joy than I would let myself believe when I was on earth. I felt the teachings of my youth, to die and be present with the Lord, should be enough; but the lesser loves (the love of God in Christ is the die and be present with the Lord, should be enough; but the lesser loves (the love of God in Christ is the ruling love) maintained and strengthened built up as it were—the fuller, truer love. I desire dear to know the truth as to whether I am still near him; he believes it, but not so fully as he would were he able to open his spiritual perception to the full truth. I go to see dear——I cannot impress, her with my presence, and this is one great use in believing in Spiritualism—even if you abstain from entering into the details of the physical phenomena the belief helps us to get to you all, and make entering into the details of the physical phenomens the belief helps us to get to you all, and make known our presence, that we are as a cloud of witnesses around you. Your dear little N. wants much care; keep her with you if you can, for the spirit is fuller trained in the earthly sphere; this is one of the mysteries I am told, but like many others I cannot grasp yet. I awoke (here) in delight and vigor (after much earth languor) and found myself in the midst of my loved ones. I was a child at school. I have seen Jesus. I live in His presence as I did when on earth...."

## New Books Received.

THE WORKS OF WILLIAM SHAKESPEABE Vol. 1. edited by Wm. George Clark and Wm. Aldis Wright. New York: John B. Alden.

ELECTRICITY AND LIFE: or The Electro-Vital Theory of Nature. By Edward C. Towne, B. A. Cambridge, Mass.: Chas. W. Sever.

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George Bancroft contributes to the July Century a short paper on "An Incident in the Life of John Adams." Mr. Bancroft spent an afternoon in the company of the second President of the United States, in 1818, when Mr. Adams was three or four years younger than Mr. Baucroft is now.

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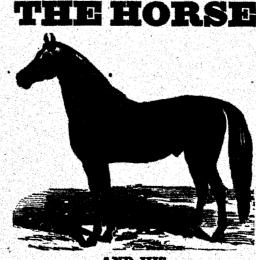
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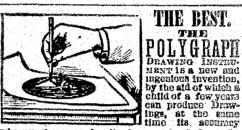
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Exchanges and individuals in quoting from the Bu-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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

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

CHICAGO, ILL., Saturday, July 2, 1887.

#### The Red of Procrustes.

The bed of Procrustes is not a myth; it exists to-day in a pleasant and historic town in New England. On it have been stretched five persons, during the last few months; President Egbert C. Smyth and four other professors of Andover Theological Seminary. Too long by a head to fit in between the iron extremities, they were found to be incapable of compression.

It remained to those in authority, therefore, to chop off the superfluous length, and desapitation was performed by the Board of Violitors who beheld the hapless patients bound by creedal cords which are nearly a contury old. Strange to say, the decapitation was performed only upon the president, though the five professors are of equal longth and deserved the same fate, whatever that might be.

The creed which bound them may be briefly stated thus: "The Bible is the only perfect " rule of faith and practice and is infallible " in its religious teachings; no man has pow-" or or capacity to repent without knowledge " of God in Christ, and there is and there can " be no probation after death."

The president stands decapitation remarkably well; in fact there is doubt if his head is really off or not. Two decisions are required before the condemned man can be certain of his true condition: that of the Board of Visitors and that of the Board of Trustees. The power of action rests with the trustees who are in accord with the president with one exception, while the visitors who condomn the prisoner, have no real right of executing him. To settle the dispute, the ease will be taken, on appeal, to the Supreme Court.

Presisely the same views are held by president and professors who propose to cling together and open next September as usual, although the chief office is declared vacant. All the religious world will witness the final trial and its outcome with a strange interest. And this will be, not on account of its essential importance, but because of its signideance as a milestone in the grand pathvæy of religious development.

In secular organizations clauses are always inserted in the constitution, whereby provision is made for change and growth. In the arts and sciences as well as in sociol ogy, it is an understood fact that progress is necessary and desirable. Organic growth cannot be limited by fixed law; either law or the organism must give way by inner accretion and unfolding.

Not so in the aforetime religious world. No matter how obsolete or monetrous the statement or revolting the doctrine, to deny or to doubt has been to call down upon the head of the offender social obloquy or gross charges of immorality. It was held, that, not only had revelation ceased, but that to the sacerdotal order alone belonged the capacity and power of translating it into plain vernacular.

Finally there arose a large-hearted missionary who dared preach to the heathen the doctrine of the possibility of probation after death. To him the passage to hades was not paved with the bones of infants a scant span long. The merciful, the loving, the tender heart of him was not capable of believing in the condemnation of those who had never even so much as heard the name of Christ.

This monstrous heresy was summarily dealt with, and the religious bigots turned their gruesome attention to the foremost seminary in the East,-the institution which supplies a portion of the country with its clerical neophytes in orthodoxy.

The decision of the Board, which has just been made, would be pitiful if it were not writing home spicy and sensible letters to puerile. It is the last dying thunder of a | the Cincinnati Times-Star.

storm; hopeless, horrible Calvanism. which is re-enforced neither by common sense, common experience nor common humanity. That man would be a monster who should deal with his fellows as he expects the Divine Father to deal with his children. The great heart of humanity is too large and sweet and true to take it in at all. It never has: it never can. He who imagines he believes in eternal damnation is mistaken; he cannot do so and remain sane.

To attempt to crowd church communicants into subscribing to such an article of faith results in hypocrisy which is the worst kind of immorality. With great social and religious problems pressing upon Christendom for solution, with the world of thought daily growing broader and freer, it is a travesty upon the intelligence of the nineteenth century that such a trial should be possible. In the nature of things it is inevitable that creeds should grow smaller and more clastic, year by year.

#### Robert Collyer in Chicago.

A whilem Yorkshire blacksmith with brain and brawn enough for a dozen of the ordinary sort of smithies, a big smooth face full of sweetness and light, white hair and silvery voice, came to town one day last week. He worked here once, but not in the smithing line. He had declined pounding iron into cunning shapes, and taken to pursuading men to mold themselves for higher and better uses here and hereafter. His theology was an uncertain quality and in quantity not enough to burden him, but his heart was full of love for God and man. Baptized in an Episcopal church, nurtured by a Baptist mother and just out of the Methodist pulpit. Robert Collyer could not be said to have the color of either sect tinting his mental furniture. He didn't know much about the science of theology, and cared less. He knew there was a world full of struggling souls needing kindly sympathy and assistance. For more than a score of years he worked, building himself into the hearts of the people and becoming a seemingly essential institution of the city. But one day he thought his work done here; against the protests and in spite of the tears of those who had grown to love him and to feel he belonged to them, he sorrowfully went away to the more wicked city of New York. The other day he came back on a visit. It were worth a life-time of devotion to duty to be able to justly deserve and to receive the welcome he got from his old parishoners and friends. Nobody thought of him as a Unitarian preacher, the only feeling was that a great warm-hearted man who had once been one of us and whom no time nor space could separate from our interest, was once more among us with all his old, homely, genial ways. A dinner by the Channing Club, a Sunday ovation at his old church following evening, gave opportunity for him to see how closely he was still bound by the heart-strings of Chicago people, and how easily passed are sectarian bars when one holds the secret of opening them.

#### "The Last Spiritual Offering."

Such is the title D. M. Fox gives the funeral discourse which he contributes to the final number of the paper published by Col. D. M. Fox. Editor Fox therein announces that publisher Fox is obliged to throw up the sponge and let his Offering die. He has been zealously supported by Henry Kiddle who undertook the contract of misrepresenting the Journal and overwhelming its editor with a disappointed pedagogue's gall. That hominal dilution, John Wetherbee, has spread over many columns his attenuated solution of spiritual slush. The venerable Thomas R. Hazard gave the Offering aid and comfort in his last days. Not that these Eastern helpers loved the Fox or were ignorant of his crooked career, but it was "any thing to beat the JOURNAL." Alas! their hopes were fated to destruction. The Jour-NAL held steadily on its course; it had never been free from the opposition of fanatics and the bitter hatred of frauds and free lovers, and wouldn't have known how to get on with the good will of the three f's. Mrs. Core I. V. Scott-Hatch-Daniels-Tappan-Richmond gave the Offering the benefit of her influ ence, but even this was not sufficient to sus tain Reynard. Fox announces that the un expired subscriptions of the Offering are to be filled by The Better Way, a new venture in the field of Spiritualist journalism which starts this week in Cincinnati.

In one way and another more than \$150, 000 has been spent in fighting the Religio PHILOSOPHICAL JOURNAL, but without avail All the big and little combinations and conspiracies against it have only strengthened and widened its influence; and it never stops in its forward march except now and then as in the present instance to drop a tear over the grave of a fallen foe.

Dr. Elliot Coues of Washington has been in Chicago the past few days visiting his sister. Mrs. J. M. Flower, and looking into the state of Theosophical matters here. On Thursday evening of last week Mrs. Flower gave an informal reception in his honor. Among the guests the Journal representative noticed Prof. Rodney Welch and Mr. Martin of the Times. Mr. W. P. Nixon (Inter Ocean) and wife, Mr. Charles Henrotin, Mrs. A. V. H. Wakeman (St. Paul Pioncer Press), Mrs. Caroline Brown, Dr. Sarah Hackett Stevenson, Mrs. C. K. Sherman and other well known representatives of local clubs, societies and the press.

Dr. N. B. Wolfe is traveling in Kansas and

#### GENERAL ITEMS.

Dr. H. H. Jackson, who left Chicago some years since to make his home in Cincinnati, is in town this week visiting old friends.

Dr. Dean Clarke is rusticating at South Wallingford, Vt. He lectured there the 26th

Proceedings of the Society for Psychical Research, Part XI., London, Trubner & Co., is inst received.

The Lake Pleasant camp meeting commences July 30th, instead of July 4th, as stated last week in "Excursion Rates to Lake Pleasant."

Geo. Knowles, secretary, writes: "The camp meeting at Delphos, Kan., will commence Aug. the 26th, and is to continue seventeen days."

The Seybert Commission have published the preliminary report of their investigations of Modern Spiritualism in accordance with the request of the late Henry Seybert. For sale at this office. Price, \$1.00.

Mrs. L. Pet Anderson, trance medium, intends to visit some of the New England camp meetings this summer, and those of her friends who would like to have her make them a call should address her at No. 30 Ogden Avenue, Chicago, Ill.

The Western Dentist is the name of an interesting and instructive little periodical published by Dr. J. W. Dennis, 319 West Fourth St., Cincinnati. Dr. and Mrs. Dennis are devout Spiritualists, and long-time readers of the Journal.

Avenue Hall, 159 22nd St., was crowded almost to suffocation last Sunday evening to listen to Mrs. Foye's tests. There was not even standing room left and many were unable to gain admission. Next Sunday evening Mrs. Foye will occupy the platform again, and those desiring to witness her seance should be in their places at not later than 7:15.

Chas. De Witt of Newton, Kansas, writes: "Our spiritual organization is flourishing, and much more interest is being taken in it here than for some time past. The association is now assuming a good financial as well as social standing, and is steadily on the increase despite the prayers of creedal forces that the association be disbanded and that Spiritualism be wiped out of existence."

Miss Lucy M. Salmon has been appointed to the Associate Professorship of History at Vassar College. She is the author of "Appointing Power of the President," is a graduate of Michigan University, studied history there after her graduation, has had charge of the work in history at Terre Haute, and has held the Fellowship in History at Bryn Mawr College.

We have no sympathy with mediums who practice deception, nor with spirits in or out of the body who aid them therein. Mediums who need continual watching, or who are known to supplement genuine manifestations by tricks of their own, should receive no encouragement from Spiritualists; but they should be kindly admonished of the great wrong they are doing to themselves and to mortals, as well as to the denizens of the spirit world .- Golden Gate.

The Wildwood Messenger is the appropriate name which J. Milton Young has selected for the Lake Pleasant camp weekly he is to publish and edit this year, in the interest of the camp and for the information and entertainment of campers and those at a distance who wish to know more of camp matters than can be published in Spiritnalist papers of general circulation. Six numbers will be issued beginning July 30th. Price for the season 35 cents or three copies of the series for \$1.00; address J. Milton Young, Lake Pleasant, Mass.

The Examiner of June 20th, San Francis co, Cal., says: "J. J. Morse, the renowned English medium and orator, yesterday morning attracted the largest audience under the huge pavilion tent on the Spiritualists' camp ground of all those he has attracted to that popular resort. The speaker was in his happlest mood, and the control was pronounced perfect, the result being declared on all sides the most able, exhaustive and moving of any hitherto heard from him, or indeed from any trance or inspirational speaker upon this

J. P. Whiting, a prominent Spiritualist residing in Michigan for some time, has been quite sick. The First District Association of Spiritualists, comprising the counties of Oakland, Macomb, St. Clair and Lapeer, at Orion Park, passed a series of resolutions, regretting that the sickness of Mr. Whiting incapacitated him from presiding over the camp meeting, and expressing the highest appreciation for his services, and also that of his wife. The resolutions are signed by Mrs. F. E. Odell, S. H. Ewell, J. H. White, Mrs. L. A. Pearsall, and twenty-four others.

Dr. Joseph Beals, President of N. E. Spiritualists' Camp Association writes: "The Lake Pleasant Association has decided to have a celebration at the Lake on the 4th of July. There will be speaking, and in the evening. fire works on the lake. There are some twenty-five or thirty families there now for the season; among them are Hon. Aug. C. Cary, of Washington; John White, of Buffalo: L. Bartholomew, of Philadelphia: Mr. Munger. of Kansas; Dr. Smith, of New York; J. Milton Young, of Haverhill: Mr. E. Terry, of Calfornia: Mr. Steel, of Hartford, and others. Twenty lots have been sold on the new grounds, and it is agreed that cottages shall be erected on them—good ones—before August first, 1888. There is some building going on there now; so you see the prospect is good for our fature prosperity."

Seances with Mrs. Wells, and Review of the Wells Case by H. J. Newton.

terms and conditions, after being brutally used by others upon a former occasion. I demanded a trial. I have had it, and am happy to say that the judge and jury have brought in a verdict in my favor, without a dissenting voice.

"In this connection, I desire to say that Mr. and Mrs. Newton have been misjudged by some of my friends and acquaintances most likely from not being acquainted with the facts. They have always been to me as brother and sister, and stood by me through trials and sickness. I should be ungrateful to myself and to the cause of Spiritualism, did I ever forget their kindness to me, or to use any words but praise to their memory. They have but one aim and object in this life, and that is to do what they can for humanity and the cause of Spiritualism, and mediums have no better friends and supporters than Mr. and Mrs. Newton.

"Now, I shall always look back with great pleasure to this evening, and hold in fond memory all the members of this company with the best wishes for their future happiness and pleasure, hoping that I may meet them often on this side of life, and join them in the life beyond the vail.

HENRY J. NEWTON, MARY A. NEWTON, ERASTUS H. BENN. C. P. SYKES. A. P. K. SAFFORD, C. How, A. A. MARSHALL. C. E. LUM, E. OLIVER, MOLLIE EBERHARDT JAMES P. COPELAND. E. MEEKER, GERTRUDE DOUGLASS E. R. SMITH, SOLEDAD B. DE SAFFORD.

On Friday evening, June 10th, the Committee met at the parlors of Mrs. Wells, 322 Sixth Avenue, to sign the report, on which occasion was presented an Engrossed Testimonial in a beautiful frame of white and gold. Letters were also read from Gov. A. P. K. Safford, and J. W. Storrs, the poet editor, which they voted to have printed, following the report. After the work of the commit tee was finished, a very nice collation was served by Mrs. Wells, and the remainder of the evening was spent socially, discussing the many and wonderful surprises and pleasures, witnessed by the committee while sitting for the manifestations during this investigation.

#### EX GOV. SAFFORD'S LETTER.

H. J. NEWTON AND OTHERS:-On our arriv al in New York, May 25th, myself and wife were kindly invited by our old friend Col. C P. Sykes, whom I had known favorably and well in Arizona, to witness the phenomena of materialization under test conditions prescribed by their circle. We very gladly accepted the kind invitation, and had the pleasure of witnessing four seances; at each one every precaution was taken to insure genuine manifestation without the possibility of fraud or deception, and in the efforts thus put forth, no one seemed more anxious to have the test conditions made thorough, than Mrs. Wells, and we have no hesitation in saying that the materialization of spirit forms at the scances we witnessed, was fully and fairly demonstrated beyond the possibility of a doubt.

Very Respectfully, A. P. K. SAFFORD.

#### JOHN W. STORR'S LETTER.

Birmingham, Conn., June 2, 1887.

MR. H. J. NEWTON,—Dear Sir: been favored with a seat, on Monday evening, May 30th, at your private test circle, held at the rooms of Mrs. Wells, I readily accede to your request that I should briefly narrate over my own signature, the occur rences of the evening, so far as I am able though it must be premised that the marvels of the occasion were such as could only be appreciated by the eye-witness thereof.

The construction of the cabinet and its location in the scance room, I need not attempt, as that will doubtlessly be attended to elsewhere. It is sufficient for me to say that the whole arrangement was so completely barred and barricaded against confederative fraud, as well as against any simulative or pretended manifestations on the part of the medium, as to enable me to say with as much of positiveness as would be possible with regard to my own actual presence there, that here could have been no confederate, and that Mrs. Wells was undoubtedly, during the whole scance, but a passive instrument in the hands of the wonderfully potent and mysterious forces that surrounded her. On examination, before and immediately after the scance, I found the cabinet framework screwed to the baseboard and to the floor, in the corner of the room and against plastered walls, with the only doorway entrance to the room barricaded with the parlor organ which was in use the entire evening. The light in the room was sufficient for a gentleman present to write out at considerable length notes of the occurrences, as well as to enable the persons present to recognize one another personally across the room.

The first manifestation of the presence of invisibles, was the whispered conversation of little Eunice, the "familiar", spirit of the cabinet. whose wise and exceedingly prettily worded remarks were very charming. Soon afterward naked arms appeared (to the elbow) outside the cabinet, and simultaneously from the extreme ends (six feet apart) of the occupied and unoccupied apartments. Then from the medium's apartment, some three or four feet square, a beautiful female figure came forth clad in pure white drapery, and after waving her arms and drapery, without any apparent purpose, in a few seconds 'she retired slowly to the place from which she came. This apparition appeared in a similar way several times, on one occasion taking a small flag from the mantel and carrying it across the room to Mrs. Newton, waving the same as if in recognition of the National Sabbath. was evident, from various occurrences, all this time, that something was being in preparation a little out of the usual way; in fact a surprise. And it came. Soon afterward the same form (apparently) previously described, emerged from the medium's apartment and advancing to the front of the other, began to throw out its right arm, with its pendant drapery, in a circular form, as if gathering unseen materials to a center, the first results of which was the appearance of a white fabric, whatever it was, which grad ually enlarged beneath the drapery pendant from the arms of the materialized form until the latter suddenly flinging wide the arms revealed a sister form, equal in beauty and brightness, underneath a canopy of white, formed by the drapery of the first figure. It was in truth the most beautiful tableau that After remaining for a few seconds in position, the two forms separated.

the first retiring within the curtains of the medium's apartment, and the other going gradually down in front of the other until about the size of the first white spot seen. and then slowly retired to the apartment within; without disturbing the curtains.

Immediately afterward the same form came-from the occupied apartment, and after going through similar motions, a dark spot was seen to develop under one arm, until with great rapidity it shot downward and upward; the canopy was raised, as before, and under it stood by the side of the manipulating spirit the form of a young man, dressed in dark clothing and wearing a cap, the latter exclaiming in a loud voice, "Good evening!" Both figures then slowly retired as before. except that there was no dematerialization of the second figure. Little Eunice immediately said, "That was for Mr. Storrs." When asked more particularly what the spirit said, she replied, "He said to the gentle-men from Connecticut, Good evening!" I am glad you are here." (Probably the last part was plain enough to little Eunice's ears. though not to those of mortals.)

A singular part of this presentation is the fact that the young man represented my son, and was dressed precisely as he appeared at a scance with Mrs. Stoddard-Gray, on the evening previous. At another private séance at the residence of Dr. Huyler, 613 Fifth Avenue, my son had promised to be present at Mrs. Wells' scance for materialization, if possible. Very truly yours,

JOHN W. STORRS.

REVIEW OF THE WELLS CASE BY H. J. NEWTON. The object in again presenting this case to the public is, mainly, to furnish an oppor-tunity for your readers to view it from a different standpoint than heretofore presented, based upon a plain statement of facts which occurred on the evening of the supposed expose, as witnessed by myself and also facts which occurred at previous scances where such are related in any way to the evening in question. In so doing I shall endeavor to do justice to all parties who were witnesses and participants in Mrs. Wells's séances held

at our house We were all, the medium included, placad in a very embarassing and unfortunate situation. In our card to the public, we asked the friends to "kindly withhold severe criticism until the medium shall have an opportunity to throw light, if possible, upon what is now a very dark and painful condition of

things." We have no hesitation in saying that if we had left the writing of that card until the present time it would have been worded quite differently, for the light we then asked for has dawned.

As a rule those who form opinions on exparte testimony will have occasion to modify or change their views provided they are honestly searching for the truth. In our country no criminal is so bad that he is not entitled to a fair trial. The law extends its protecting arm around him or her and says, the accused stands before the law innocent uatil proved guilty," and furnishes every facility for the presentation of evidence in favor of the accused; therefore justice demands that a statement be made from my point of view of this important case, in order that those interested may be better qualified

to judge justly.
Mr. Wm. R. Tice became convinced on the evening in question, that gross fraud had been practiced on the part of the medium, not only on that occasion, but that the manifestations which had been presented on previous evenings were the result of trick and

device. 1. He believed the cabinet was moved out so that the medium could pass from one com-

partment to the other. When the cabinet was afterward screwed to the floor, then the medium came out in front and passed into the other compartment; when this was provided against by the nailing of a strip of light colored wood on the front of the partition over the curtain, then he believes she drew the tacks from the netting, or sufficient number of them to admit her into the other part of the cabinet, afterward re-adjusting the net by replacing the tacks. His statement has been published

and the reasons for his conclusions given in

I was present at every scance held at my house with Mrs. Wells as medium, and was a careful and critical observer of all that transpired, and I do not believe the cabinet was ever moved out on the carpet one inch; neither do I believe the medium passed from her compartment to the other in a clandestine manner, nor that she ever pulled a tack from the net for the purpose of getting into the other compartment or any other purpose. There were present on the evening of the socalled exposé, fifteen persons besides Mrs. Newton and myself: of those fifteen, all but two looked at the occurrences of that evening in the same light as did Mrs. Newton and myself. The entrance of Mr. Tice into the cabinet was so sudden and unexpected and so complete in every respect was the change of conditions surrounding us and the effect apon the mind so paralysing that, speaking for myself I was entirely unable to form any rational or satisfactory opinion; everything seemed distorted and exaggerated. Such a mental condition is not a good one in which to pen articles for the public. The next morning two of the committee called at my house to take into consideration our duty under the circumstances. It was thought best to call a meeting of the committee immediatey. and one of the persons present volunteered o go to Brooklyn to see and notify Mr. Tice. When we met at my house in the evening (Saturday) four of the six composing the committee were present. Mr. Tice declined to attend and we were surprised to learn from the gentleman who waited upon him that he (Mr. Tice) had already written a statement of the affair for publication and that it was then (which was before noon) on its way to Chicago; not, however, as one of the committee, and yet Mr. Tice attempts to justify himself for whatever he did because of the fact that he was one of the committee. If Mr. Tice felt that an excuse was required for whatever he did on this occasion, it strikes me he should have sought some other than the fact that he was an integral part of a committee with which he did not act. He further conveys the idea that he was expected to sign a paper at the close of the scance which had already been prepared. He mis-interpreted entirely the import of what I had written. The committee, if they made a report, were to simply state what happened and under what circumstances, and what significance they attached to these occur-

I had written a description of the cabinet and nothing more; this was to facilitate the work to be done after the seance was over. There was no thought or suggestion that any member of the committee was expected to make a statement otherwise than as he saw it. My. Tice says that before signing any report he proposed to know whether or not fraud was being practiced and, therefore, took the methods which he did, in order to ascertain, and seemed satisfied that he succeeded. The majority of the committee, including myself, thought otherwise. I do not believe in that way of investigating

this subject. I believe Mr. Tice to be just as

## MEMORIAL SERVICES.

JULY 2, 1887.

(Reported for the Kellgio-Philosophical Journal by J. F Snives.)

Sunday afternoon, June 19th, and Adelphi Hall, N.Y. City, were the time and place for impressive services in memory of the veter-an Spiritualist, P. E. Farnsworth. The prin-

cipal addresses were as follows:— Mr. C. O. Poole: "Our brother, Parker E. Farnsworth, aged 69 years, departed for the spirit-land on the morning of the 12th of June, 1887. He was born in the town of Sharon, N. H., on the 1st day of June, 1818. He was the youngest but one of a family of eleven children, four boys and seven girls. The parents were poor, honest, hard-working people, gaining a livelihood from farming. Parker worked on the farm, and attended the district school in the winter. He was of a strong religious nature, and when about sixteen years of age he went through the process of what is called "getting religion," and joined the Congregational As he seemed to show some talent in the way of praying and exhorting, some of the deacons of the church persuaded the father that he ought to let the boy study for the ministry. He then commenced a course, of study in the High School at Fitchburg, with hardly money enough to buy his textbooks. By means of teaching school in winter he was able to finish his preparato-

ry course.
"In 1839 he was regularly admitted to Dartmonth College. In a short time his health gave way, and he left the college. He wound up his ministerial career by spending one year in the now celebrated Theological Seminary at Andover, Mass.,—the President and Professors of which are now being arraigned for heresy. After that, about a quarter of a century of his life was devoted to teaching. Some of the schools where he taught were large and popular institutions, in this city and elsewhere, and during his long career as a teacher he had thousands of pupils under his charge, some of whom now hold prominent positions in society. Since 1845 he was a resident of New York.

"About the year 1852 he first became interested in the phenomena of Modern Spiritualism. For several years he devoted much time to the investigation of the manifestations. He always maintained that he received many very remarkable proofs of the genuineness of spirit communication. The manifestations which he witnessed through Mrs. Leah Fox Underhill, (the eldest of the Fox sisters, now a resident of this city) he always considered perfectly convincing, and as fully demonstrating to him the fact of individual spirit existence and intercourse with mortals. It was through the mediumship of this well-known and highly-respect-ed lady that brother Farnsworth became a believer in Spiritualism.

"For about ten years he was the manager of the society of Progressive Spiritualists of New York. During a considerable portion of that time he was also conductor of the original Children's Progressive Lyceum.

In 1851, while he was teaching, for health exercise he commenced collecting bills for some of the doctors of very large practice in this city. This business soon grew to such an extent that he gave up teaching, and devoted his whole time to it. He then invented a system of medical bookkeeping which has since been adopted, with little variation, by nearly all the leading physicians of New York, Boston and Philamoral culture they agreed more than in any delphia. Failing to have the system copyrighted, he derived no pecuniary benefit

"It is certainly a favorable comment on his business energy, skill and integrity, that up to the last day he spent in his office he had for his clients some of the same men who commenced with him over 36 years ago. His mentality and will-power were strong and unyielding, keeping him actively engaged in business until almost the last day of his earth-life, and not deserting him when his spirit left the body.

"During the past thirty years he was connected in an active and influential manner with the leading spiritual organizations and movements in our city. For nearly all that time he was a valued member of this Conference, and a constant attendant and worker. He was always one of its leading speakers, fearless and indefatigable in search of truth, and eloquent and convincing in its assertion and defence, and much of the time a faithful and valuable officer of this and other spiritual societies.

"He was a scholarly man, of fine literary and forensic power, a profound thinker, and a man of strict integrity. He always kept a "level head," and especially in spiritual matters. He would accept no phenomena as gennine that were not susceptible of the clearest demonstrations. For that reason he never looked with favor upon cabinet performances and dark circles in general. He took the position that phenomena that cannot bear the fullest light are worthless as evidence of the great and important truth of man's immortality.

"But a few hours before he departed, he declared that he had seen manifestations of spirit-power that were genuine, beyond a doubt, and which proved the continuity of ness, and without fear or dread for the great therefore declare, and

"Resolve: That we have ever found our justice, earnest, intelligent and appreciative, ever loyal to those principles as the only real and divine saviors of mankind; that in his love for, and knowledge of spiritual things he was without a peer in our association; that as an eloquent and convincing advocate of spiritual facts and philosophy, on the platform and through the press, in prose and in poetry, he was among the fore-most in the ranks of Spiritualism; that in all his varied relations of life we always found him acting from his highest convictions of right and duty: Wherefore, there will ever linger in our memories delightful recollections of his noble character, his impressive voice, his wise teachings, and his cultivated influence, and we rejoice that our arisen brother enters upon spirit-life so well ripened in earthly years, in experience and in

Mr. J. B. Silkman: "I deem it a pleasure and a duty to add a few words to the formal | ty a fact? His tall stately tread will no motion in favor of the resolution. I am not so | more be seen advancing to his accustomed vain as not to know that if I should attempt to weave a chaplet worthy the brow of our departed brother, I should deserve the ridicule which followed Headley, the historian, when cleverly caricatured as a little fellow | self in the higher sphere with a power comstanding tip-toe on the top-round of a ladder | parable with its influence while on earth, against an equestrian monument to Wash-ington, with a long cane attempting to strains still more sublime, in teachings more crown the General with a military chapean, | divine." while able to reach his epaulets only; but if mistaken in my feeble purpose, remember the story of the boy sent to the lawyer's office, and take the will for the deed.

did he weep? Not because his friend Lazarus was in eternal torment; no Protestant believes that. Not because he was in purgatory; no Catholic would admit that. Not because he had entered heaven and eternal rest; that would be absurd. It was the out-ward and visible expression of the inward and invisible grace of humanity, of an ardent sympathy for the bereaved. As intense pain is expressed in the bead-drops on the furrowed brow, so does a warm, deep, affectionate sympathy find its expression in tears. Charlotte Cushman, replying to an address in her honor, said: 'the heart has no speech; its only language is a tear, or a pressure of the hand, and words very feebly convey its emotions.' Science, too, tells us that tears are never generated but by sortices and the second of th row or sympathy. As Montgomery beauti-

> And fixed by Heaven's decree,
>
> That all the pure delights of man Should spring from sympathy.

"And it becomes us to-day to weep with those who weep—not to flaunt the dismal outer-robes of darkness and mourning, now fast fading from society and the churches but to wear the crape around our hearts.

"It was only the day before our brother was stricken down that I asked him to attend with me an important trial now in progress, but his replies, like those of recent occasions, conveyed the impression that he was nearing the end. His words recalled Bryant's 'Waiting by the Gate;"

"Beside a massive gate-way built in years gone by, Upon whose top the clouds in eternal shadow ile, While streams the evening sunshine in quiet wood

I stand and calmly wait till the hinges turn for me.

"When on June 12th, 1878, I was told that the Evening Post bulletin announced the death of Bryant, I could not restrain my tears, for I loved and revered him; and when on June 12th, 1887, it was said that Farnsworth had just passed over, the cold chill of loneliness crept over, and I wrapped the crape in double folds about my heart, and was silent. We are told that Job in his great grief sat upon the ground seven days and seven nights, speechless; and the silence of the woman who but touched the 'Man Christ Jesus,' was impressive. In the cemetery at New Haven is a mural tablet over the remains of three children of ex-President Woolsey, one of the most lovely characters I ever knew. On one end of the tablet is inscribed the names, ages, and date of departure, all within ten days; on the other, from Psalm 39, the words: 'I was dumb, I opened not my mouth, because Thou didst it.' Thunder is noisy, harmless; lightning is silent. but it kills, consumes.

"Bryant and Farnsworth had many points in common, beside the facts that both were poets, and that both died June 12th. Their natures were alike in several respects; both of New England orthodox origin; the one educated for the law, which he practised but a few years, and then abandoned for literature and journalism; the other, as Mr. Poole informs us, beginning a course of study for the orthodox pulpit, which he soon after abandoned. Both in the maturity of their intellectual vigor renounced so-called orthodoxy for more liberal and humanitarian views. Their sympathies were in common upon the great political and reformatory issues of the age, and in their hatred of tyranmoral culture they agreed more than in any other, it was in their intense love of truth. In over 30 years intercourse with Bryant I never knew a more conscientious adherent to truth than the author of the oft-quoted lines from 'The Battlefield:'

"Truth crushed to earth, shall rise again, The eternal years of God are hers, But error wounded writhes in pain, And dies among her worshipers.

"Nor have I ever known Parker E. Farnsworth to sacrifice truth to expediency, nor heard a word to justify an unfavorable comparison of him with Bryant himself. Both were men of strictest integrity, unflinching conrage, and perfect truth. Bryant's closing lines in memory of his distinguished predecessor, William Leggett, are pertinent to our brother:

The words of fire from voice and pen, He flung upon the fervid page
Still move, still shake the hearts of men
Amid a cold and coward age.
His love of truth too warm, too strong, For hope or fear to chain or chill, His hate of tyranny and wrong, Burn in the breasts he kindled still?

"I shall long remember our last interview the day before his fatal attack. His mind was never more clear, and his warmth of affection had suffered no abatement. He was conscious his end was near. He died a victim to ceaseless devotion to duty. His last speech here, the last of fifteen hundred or more, seemed too much for his physical strength; the sword was then cutting its way through the scabbard.

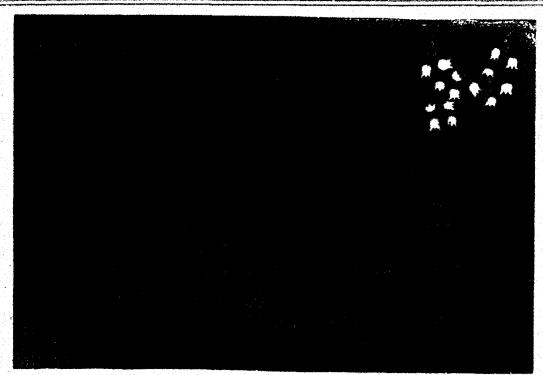
'So the struck eagle stretched upon the plain No more through rolling clouds to soar again, Viewed his own feather in the fatal dart That winged the shaft that quivered in his heart,'

"Another comparison may be drawn with Bryant, who made his last address in Cenhuman life, and that he waited with calm- tral Park, with uncovered head under a scorching sun. When our brother delivered change and new birth then impending. We his last eloquent address here, in which the sentences came forth not like wreaths of sleepy mist, but in forms of living light,' and departed brother in his pursuit of truth and justice, earnest, intelligent and apprecia-should be printed in letters of gold, I felt he was overtaxing himself, and needed rest; but as Bryant said of Schiller:

"'How could be rest? Even then he trod The threshold of the world unknown; Already from the seat of God A ray upon his garments shone.'

"It seemed as if our brother then heard a call from the other side. like Paul, when in yision he saw a man of Macedonia, and heard him crying, 'Come over and help us;' and may not our rapt vision contemplate our friend even now in communion with his dear companions of the Old Guard that went before him, the profound Edmonds, the learned Dr. Gray, the scientific Hare. Robert Dale Owen, Partridge, Brittan, and Hallock? And may we not further contemplate him still in the exercise of his increasing powers, a mes-senger from ascended ones to friends of earth, realizing that man is immortal, and eterniplace, nor will he, in his natural body, again awaken the echoes of this spacious hall with the music of his eloquence, but in its ethereal form his majestic spirit shall conduct it-

Other addresses were delivered in testimony of the talents and work of the departed by J. F. Snipes, H. J. Newton, Dr. Weeks and Mr. Bowen, after which the resolution "The shortest verse in the Protestant bible, was adopted by unanimous rising vote, and less than ten letters, is, 'Jesus wept.' Why the meeting adjourned.



Slate Writing With One of the Bangs Sisters.

To the Editor of the Religio-Philosophical Journal:

Monday, June 13th, I visited the Bangs Sisters at 22½ Walnut street to make an engagement with them for the afternoon meeting at the Spiritualists' Central Union in Weber Music Hall, and never having had a sitting with them for slate writing, and having attended only one of their materializing seances. I had a desire to test their mediumistic powers, and I must say that the result was grand beyond anything I had ever before seen. Only one of the sisters was presentthe other having business down town.

Six slates were laid upon the table, with wet sponge and cloth, with which I was requested to clean them. The medium took her seat at the end of the table, and I at her left hand near the corner. I was requested to write the name of the party with whom I wished to communicate, and also four questions on as many slips of paper, which I folded alike. First I wrote the name of my son who passed to spirit-life at the age of six years, over twenty years ago, asking him to write for me. The three other questions which were answered, it is not necessary for me to mention here. I tried to keep the first in sight, but failed, as you will see, after they were mixed. The medium picked up one, which I was quite sure was not the first one that I wrote, and requested me to hold it between my thumb and forelinger. Then it was placed on a clean slate, with a piece of pencil and held under the table by the medium with one hand, while the other was resting on top of the table. My hands were also on the table. In a moment there was writing heard. As soon as it was finished, three taps with the pencil were heard, which then'dropped on the slate. The slate was taken out and the pellet of paper was still folded, as placed there. I said to the medium: "That is not the correct answer to the pellet on the slate.

She said: "How do you know; please open it and see."

I was very positive it was not the first one was the first one, and here is the question and answer:
Question: "Charles R. Trefry, will you

Answer: "Yes, I am here and I am glad to have the opportunity to write to you to-day.

Will try and write you a long letter.—Charles R. Trefry."
"Trefry" was spelled correctly, which not

one in one hundred could do after hearing the name pronounced.

The next questions were concerning our meetings and the hall: two of them were answered while held between my thumb and finger,—one by Winnie, and the other by Naconney, both Mrs. DeWolf's controls. Then followed many questions, asked by me, and answered by other friends, and a long communication signed by my brother, Edward Trefry, his name not having been mentioned, or not even thought of during the writing. Here it is:

MY DEAR BROTHER D. F. T .: - How exceedingly happy I am to come to you in this grand and glorious way to-day, and give you evidence of my continued presence. I am around you always, guiding and impressing you in the road of truth and right; keep on in the road you have begun and you will reap a rich reward thereby, and we will stand by you forever. Your brother,

EDWARD TREFRY.

This was written between two slates, in plain sight, lying upon my knee, the medium holding one end of the slate with her right hand, and I the other end with my left hand. I could hear the scratching of the pencil while the message was being written. the slate being in sight all the time. Before the above message was written I had cleaned two slates, and put the pencil between them, tied them in a handkerchief and hung them on the gas fixture overhead. The room was as light as sunshine could make it. I then received another communication signed by my Brother Edward, as you will see in the above engraving; also the flowers drawn by my son, with his initials in four places,— C.R.T. at the end of the slate, C.R.T. at the stem of the flowers at the left, and C.R. T. in the rosebud in the center; and on the stem of the flowers at the right, in very small letters the word "laurel" was written. This "laurel" was the best test to me, having been given to me three times,—once in Boston by W. H. Mumler, a laurel bush being drawn on a card, and also a quill pen, and signed, Charles R. Trefry. The medium was a stranger to me and blindfolded during the writing. The same test was given to me by Mrs. Beals, of Boston.

I will give the little history in regard to the laurel. I lived in Stoneham, Mass. Charley was about four years old. We lived nearly half a mile from the main business street at that time. There was a man with a traveling daguerrectype saloon on wheels, who took that kind of pictures. Charley had picked by the wayside a bunch of laurel, which he had in his hand, and wandered up the main street, and the operator seeing him alone near the saloon, called him in and took his likeness with the laurel in his band. Going back home he told his mother he had his picture taken, and on going to the saloon we found it there as stated, and purchased it of the artist: it is still in existence in a faded condition. I understand the resebud to remind me of a dark scance with Mrs. Maud Lord, where he brought me a rosebud, placed it in my hand, and whispered, "For you, papa, from Charley." The rosebud was taken from a bouquet in a vase in the room. The slate with the writing through the mediumship of Miss Bangs is in my possession, and I regard it as a precious jewel. It can be

seen by any one so desiring. Englewood, Ill. D. F. TREFRY.

#### Grove Meeting.

To the Editor of the Religio-Philosophical Journal: Our meeting here in a fine grove was very orderly and interesting. Mrs. Woodruff charmed everybody with her clear thoughts, terse sentences and condensed wisdom. She thought cranks important factors in the world's growth. Cranks turn the wheels of progress. Every man should have at least one crank and use it, or all the wheels will stop. Dietetic cranks may help gluttons to see themselves as other see them, and become temperate. She held the audience spellbound for forty minutes. Mr. Burdie (in conference) was anxious to know of God. He had never found any one who could tell him anything about Him, and if there is no God prayer is waste of time (and he thinks it is). Others thought prayer was a spiritual expression of reverent longings, both natural and helpful. Mrs. Denslow and her two children sang acceptably, as also did Miss Burch ard from Paw Paw, whose voice is very musical and well trained. All in all the meet

ing was a success. speak at Benton Harbor the 26th, and at Muskegan, Mich., July 3rd and 10th, and at Sturgis July 17th and 24th; thence home and to Cassadaga for the 31st and Aug. 3rd. have engaged to attend the yearly meeting at North Collins, Erie Co., N. Y., Aug. 26th, 27th and 28th.

L. C. Howe. South Haven, Mich., June 23, 1887.

#### THE GREAT TORTILITA MINES.

From The New York Tribune May 29, 1887. Ex-Governor Rodman M. Price, of New Jersey. the California pioneer for whom the Legislature of that State recently appropriated \$50,000 to erect a monument in recognition of his public services, is in town. As a Lieutenant of the Navy, Governor Price took possession of California in the name of the United States. He has long been identified with the interests of the Pacific slope. Asked his opinion of the Tortilita Mines in Arizona, whose cilices are at 57 Broadway, this city, and whose shares are about to be listed, and are attracting much attention, I wrote, but on opening it, to my surprise, it | Governor Price said: "I am familiar with the country in which the Tortilitas are located. They are in the central and best part of the territory and in an enormously rich mining district. The company has twelve mines and owns a territory three miles long, with over 250 acres of rich ore de posits. The Tortilitas have already produced over \$150,000 in bullion. I expect to see a second Virginia City established there and another Comstock in the results of the mines. The value of the Tortilitas is demonstrated by the concentration of the ore below the water level in the two mines which are now being worked, which is the absolute test of permanency. They have a vein of ore already exposed 421/4 feet wide that assays \$50 per ton, and the supply is inexhaustible. "Am I acquainted with the management?" Yes. It is composed of reliable, competent business men of the highest standing. The president is Mr. Joseph H. Reall, president of the American Agricultural and Dairy Association, for whom I was for many months identified in the passage of the National Oleomargarine Law, and the vice-president is Gen'l J. Floyd King, of Louisiana, a distinguished officer in the late war, and for nine sessions, eight years, a member of Congress. The superintendent of the mines, D. F. Elmore, upon whom much devolves, is indorsed by Senator Sawyer, of Wisconsin, as one of the best mining men in America, and of absolute integrity and capacity. There is a great future for this enterprise, in my judgment. I regard the Tortilitas as one of the best properties ever placed on the New York market and experienced operators and mining men coincide in my opinion; I forsee great activity in mining stocks this summer.

> Recent reports in the newspapers concerning faith cures and deaths, said to have been occasioned by faith-healing or Christian Science doctoring, render particularly timely Dr. Buckley's article in the forthparticularly timely Dr. Buckley's article in the forth-coming Century on "Christian Science' and Mind-Cure?" Dr. Buckley is the editor of the Methodist Christian Advocate, and the author of the recent papers in The Century on "Faith-Healing and Kind-red Phenomena." Among the curiosities of the forthcoming article is a "Prayer for a Dyspeptic,"

Are you weak and wears, overworked and fired? Hood's Sarsaparilla is just the medicine to purify your blood and give you strength.

#### Southern Home Seeker's Guide,

The Passenger Department of the Illinois Central Railroad have just issued a neatillustrated pamphlet entitled "Southern Home Seeker's Guide" that gives an accurate account of what is being done in the way of Agricultural, Mechanical and Educational development in the South. Every one contemplating either permanent or Winter homes in the South should at once adddress Mr. J. F. Merry, General Western Passenger Agent, Manchester, Iowa, for a copy of this book, which will be mailed free on application.

THE MICHIGAN CENTRAL is "The Niagara Falls Route" to Buffale, New York, Boston and New England, as well as to the St. Lawrence, Thousand Islands, Montreal, White Mountains, Saratoga and other Springs and watering places of the East. It is also the direct route to Mackinac Island, the lakes and trout and grayling streams of Northern Michigan, Toronto and Ottawa, Sister Lakes, St. Clair, and other summer resorts. These are described in other summer resorts. These are described in a little book, "In Summer Days," which will be sent to any address, on receipt of two stamps for the post-age, by O. W. Ruggles, General Passenger Agent, Chicago, Ill.

#### Consumption Surely Cured. TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O.

address. Respectfully,
DR. T. A. SLOCUM, 181 Pearl Street, New York.

#### Lassed to Spirit-Life.

Passed to spirit-life ather home near River Sizz, Ohio, Mrs. J. N. Reese, in her 69th year. She was a woman of sound and sterling qualifies. Spiritualism to her solved the problem of life. Her husband and a large family mount their less. They were an one to e ploneers of this valley, and their home was ever open to the suffering ones of earth.

B. W. Ward.

Born into spirit-life, May 28th 1887, at Stout, Union Co., North Carolina, John C. Butterfield, aged 64 years. Another Westside, veteran Spiritualist rests well, after an active and worthy carth life. Memorial services were held by the Spirit Covenant in Chicago, on the 17th of June. He was a zealous and tireless charter-member of this organization.

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## MATERIALISM DETHRONED."

This pamphlet by Prof. A. J. Swarts, President of Spiritual cience University, and editor of Mental Science Magadine, 161 LaSalleSt, Chicago, is the strongest argument jet dyanced against materialistic claims.

advanced against materialistic claims.

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# A PAIR OF BABIES

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We offer to the readers of this paper an opportunity to purchase at a ridiculously low price a pair of HIGH ART. We offer to the readers of the most charming haby faces imaginable. The original paintings are by water-color reproductions of the most charming haby faces imaginable. The original paintings are by fall the color of Ida Waugh, who undoubtedly is without a peer as a painter of ideal children's faces. These reproductions are so faithful that even at isis are unable to tall the reproductions from the originals, except by close inspection. The pictures are lifesize, 12x17 inches, and are printed on the finest "rough board," such as artists use for water color paintings.

The subjects of these two pictures, a pair of Bables, one "Brown Eyes," one "Blue Eyes," about a year old, happy smiling, call forth an expression of delight from every beholder. With these we send a CHARMING BOOK FOR CHILDREN, a large follo of 24 pages, crowded with attractive pictures and exquisite stories for little ones. The covers of this book alone is worth the price I ask for pictures and book; it is printed in 28 colors, and on the back cover is 18 baby heads, and on

the first cover a life-size head. I send the two pictures and the book as described FOR 50 CERTS, postage paid, and agree to return money, and pay eturn postage, if the purchaser is not entirely satisfied with the purchase. The publishers of this paper know that I am responsible and mean just what I say. 45 Randolph St., Chicago, Ill.

#### Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS

#### The Spirit Guide.

Absent from the flesh, yet often at my side, I see thy shadowy form that comes my steps to guide, That bids me plack life's rose that grows so rich and

rare. The thornless flower of truth, born of the upper air, And wear for thee.

Thy footsteps make no noise, as on you gently pass, Thy breath would never cloud the fairest, brightest

glass;
Thy shadow has no weight to turn the finest scale;
Thy tones lack vocal sound, as thy soft words regale
My listening ear.

But still in overy thought I feel thy power of mind; Thy sout sways mine, at will, so close the ties that bind; If sad at heart I feel, and life seems dark and drear, Thou lifts the vell, and lo! God's sunlight is so clear O'er all the earth.

Absent, yet ever near. Oh! blessed be His name, Whose haptism of souls, is born of spirit flame, Who sende His augel ranks down from the Summer

Land, To help us bear life's cross, to give a helping hand Whene'er we call.

· FERN.

#### From a Private Letter.

A strong, matured and beautiful soul imprisoned in a frail body down in Toxas, reaches out to its Northern friend cometimes in letters that deserve greater publicity. We count the confidence and friendship of this aged woman, who patiently awaits the great transition, as among the precious things that will over endure regardless of the dividing line between two worlds. Below we give from her last letter all that is allowable, but not the best

Orange, Texas, June 13, 1887. My DEAR FRIEND:-The Catholic articles are, each My DEAR FRIEND:—The Catholic articles are, each one, more valuable than the last. The one received yesterday of June 11th "Ecclesiastic Infallibility," did me ever so much good. They are just in the right epirit, and when the series is completed I hope they will be printed in such a form as to be sown broadcast where they will do the most good. This is one of the limitations of my poverty, that I can't do the things I know would do good.—Let me tell you a thing which has twice happened to me lately, about 6 A. M. I have seen the full-sized appearance of my daughter in my room an hour and a half before she came. Each time I was awake and

to me lately; about 6 A. M. I have seen the full-sized appearance of my daughter in my room an hour and a half before she came. Each time I was awake and spoke, so sure was I that she was there. I was not dreaming, but truly saw her, and could hardly be persuaded that she had not been there before. She finally came. She had to a cross two rooms and an entry before she reached my room, through three doors, and there she stood by my bedside apparently as life-like as I over saw her, except that she did not answer my good morning! This was a materialization, sure enough, and I am certain that only in such a way can it be done, as yet; we don't know the laws governing it, and I don't think it can be done "to order." The thought projected itself into the atmosphere surrounding me, and photographed itself to me, as I lay there expecting her soon to come and put out my night lamp, as she does every day, before she brings my cap of coffee. The first time I was very much startled, but next time I was less nervous and watched "ier disappear. No noise accompanied either appearance. There was daylight and lamplight both in the room, and I was fally awake and truly caw it. I have three times seen such things, always of living people (as 'if these gone "over" were not very living).

#### Maverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

Our lecture season has closed after a very successful series of meetings during the past winter and spring which have been well attended, and we trust that much good has been done. The interest did not abate, and an increasing demand has been realized for thoroughly cultured ability to preach the ground of the new diseasestor of Sulvitulism. gospel of the new dispensation of Spiritualism.

ine phenomenal work, of course, is always called for by the curious as well as by the honest investigator, but it is finding its proper place in the seance room rather than to the exclusion of culture upon the platform, before the thinking public, who have too often bored with cheap and undefined twaddle, from honest, but uncultured persons, who have felt that they have had an especial call to preach, and act as though they could preach a little better than anybody else. They are dear good souls, but it is very hard to sit and listen to them; yet such an ordeal is decidedly preferable to being punished in the presence of one of the heavy-weight materializing shows, for an hour and a half.

There is a report that there is real materialization in Haverhill. Should I become convinced of the fact, I shall only be too glad to make an note of it

for the readers of the Journal.

The members of the Ladice' Aid Society, connected with the First Spiritualist Society, continue to have their weekly socials, and a more than lively interest attends them, and the interest may increase for they are furnishing feasts of good things at every social.

The programme at the home of Mr. and Mrs.

Hiram Nichols, in Bradford, on the evening of June of the different selections. One of the encouraging omens is this,—the young people are becoming in-terested in the Spiritualists' method of having pleas-ant and agreeable entertainments.

On the evening of June 15th, it was my privilege to enjoy a birthday party. Mr. Hiram Nichols, of Bradford, celebrated his 67th birthday at his home, under the most favorable conditions. In the first place he enjoys the beautiful knowledge that he is ripening for a life beyond, where he will have a reunion with his dear children, all of whom are over there, save one son. The father and five of the granddaughters that belong to the home orchestra, are living under his parental roof. The leader of the orchestra, Miss Jessie M. Little, another granddaughter living in his own family, and the others, took part in the musicale on this evening, making the hearts of all glad. It was one of those happy seasons few families have the pleasure of enjoying. It visiting this planet, and as there is harmony in music, let us all try and improve by its harmonious teachings. The world moves and the facts and philosophy of Spiritualism is doing its full share in the mill of progress.

W. W. CURRIER. seems as though there was a special musical wave mili of progress. Haverhill, Mass., June 16, 1887.

#### Miantie Camp.

To the Editor of the Religio Philosophical Journal:

The note of preparation is everywhere heard throughout the grounds. The older cottages are being burnished up equal to new, and those in pro-cess of erection, are being burnied to completion, so as to be ready for occupants on or before the 8th of July next, when the camp opens. It is difficult to of July next, when the camp opens. It is difficult to find a more delightful, romantic and inviting spot, whereupon to seek rest and repose during the heat of summer. Those fond of fishing and boating have here an opportunity to enjoy themselves to their heart's content, either in deep or shallow water. The camp is located about a half mile north of the village of Niantic on the Shore Line Division of the N. Y., N. H., & H. R. R. That village has become a popular resort during the summer months, and is furnished with large and handsome hotels, which overlook the sound to its entrance into the ocean. A convergence runs recorder. entrance into the ocean. A conveyance runs regularly between the camp and the village, so that those who prefer can divide their time between the two

The dining hall of the society furnishes meals at reasonable rates, and ample preparations are made for the accommodation of lodgers in the grand pa-vilion. Those who desire to rent a cottage can be accommodated by making timely application to the

Committee on Cottages.

The camp and its surroundings offer much to ames, while the emanation from the pines, mingled with those of the salt from the river, create a health-giving element, that can hardly fail to refreshed and invigorate the tired and care-worn mortals.

CARNOLL.

For the Religio-Philosophical Journal. "Passed to her Rest."

At the opening of one of the meetings of "Progressive Friends," lately held at Long Wood, Pa., a short memorial was introduced concerning a lady Friend who had notably been a member of the society from its inception. It commenced with the statement that our Friend S. M. B., since the last annual meeting had "Passed to her rest."

After the reading, friend G. B. Stebbins, who was in attendance and did excellent service during the meetings, suggested an amendment that would make the memorial accord more nearly with the prevailing advanced ideas of a future life as a condition of enlarged powers and extended activities. Opposition to any change from the old stereotyped expression, "gone to rest," at once sprang up from the agnostic element with which Unitarianism seems notably tinctured, and towards which "Longwood" the agnostic element with which Unitarianism seems notably tinctured, and towards which "Longwood" has showed a warm side for many years. One gentleman (from Detroit, perhaps) fell to discussing "cremation, which left nothing but ashes," as apropos to the matter in hand; another cried "one life at a time," and as the routine of the sermon was arranged for other business (the memorial being only a side dish) there was no opportunity for disonly a side dish) there was no opportunity for dis-cussing so unimportant (?) a subject as life in the future, and the substitution of the word, "passed on," instead of "passed to her rest," was all that could be afforded in that direction to our life-long

worthy friend and co-worker.

At another session of the meeting the proposition of a discontinuance of the Annual Longwood Assembly was up for consideration. I gave some of the Friends, privately, a broad hint, that if the little episode above related was a measure of their advancement it was no wonder they talked of discon-

tinuance. Longwood has in times past done noble work; but if this last straw be a true indication of her progress, better let her die than live to turn backward on the past and shame her earlier antecedents. I believe, however, if there had been more time that could have been groundly depreted for enlarging that could have been properly devoted to enlarging on the propriety of our natural aspiration towards continued growth in the after life, the weight of the meeting might have been thrown on the other side; but this impression did not prevent me from penning, rather in sadness, the following thoughts:

"PASSED TO HER REST!"

Is this, then, all progressive thought can say?— Where is she resting? In the cold, cold ground, 'Till Gabriel's trumpet shall blow its final blast, And waken souls to judgments long delayed?

Forbid it, oh! Economy Divine! Heaven's all-ordering law of endless growth Is never thus withheld; all life goes on Sure as the ceaseless throb of nature's heart.

Judgment for what? For years long passed away Of care and toll—of pain and pleasure— Failure and success? Of goodness-reaping joy? Or even for sin, by righteous, ordering law Long since paid fully in remedial pain?

"Passed to her reet!"—where then may rest Our risen friends? (who, like all finite forms, Oft need renewal of their wearled strength, Or wake, faint-struggling, from the second birth) Save in the sunshine of the sum in heart. Seen in the visions of the pure in heart; Save in its many mansions—homes of love— Deep founded in the world's enduring life, Where dwell the glorified-the gone-before.

Nay! (the fool crieth) we know naught of these! We see no life, but earthly—of the earth! Cremate the form beloved and naught remains But ashes cherished in the storied urn! We will not list the tale how long soe'er It may have comforted man's foolish heart?

Go to, ye blind, who look but do not see! Go watch the worm and learn the laws of life!—
No insect crawling on the grass-green earth
Or fed upon her forest foliage,
But builds its cruder short-lived form therefrom,
Lives its brief life, enwinds its shroud and sleeps;
Then wakes transformed, a winged child of air.

Go rub your eyes with eye salve! look again!
"Drink deep or taste not the Pierian Spring."
Lo! every Power by which we move and live,
By which our Mother Earth her orbit rolls,
Or spins unerring in her daily wheel,
By which winds blow, trees grow and waters run;
Dews fall, fruits ripen and all roses bloom— Yea, all the powers in Earth and Heaven above, Are only out bursts from an inner life Where occult cause still hides beyond our ken.

Rise then,O Sciencel pause, and search once morel-Sure as all nature links with endless chain, In one grand unit all progressive life—
So sure caust thou, "Star eyed," with love endowed
With pride repressed and still enhancing skill,
Trace patiently her ever brightening chain Till joyous Hope can grasp her jeweled crown And thou and she, for aye, be reconciled, Co-workers in the fields of light and life.

Oh! then, may Truth descend on angel-wing, And spread her mantle o'er a suffering world; Then will we, hard of heart, no more repel The angel voices from this inner realm; As joyous workers in a "brighter world."

Aye! it is more than "rest," beatitude—
With powers enhanced and vision glorified There e'en to toil as eagles in their flight, Ascending spirals of efernal life. J. G. J.

## Saw au Augel with Our Flag.

In the memorial services held in Maryville, Mo, the orator, Prof. B. A. Dunn, narrated the following thrilling anecdote, the case having fallen under hi own personal view:

"During the month of February, 1865, I was being conveyed on the hospital-boat R. C. Wood from Nashville, Tenn., to Jeffersonville, Ind. A noble-looking soldier belonging to the Eighty-ninth Wisconsin Regiment, who was sick with typhoid fever. lay on his cot next to mine. His sufferings were intense, and at times he appeared to become delirious, but these attacks were followed by periods of reason, each paroxym, however, leaving his bodily condition more weak than the prior one. It was evident that the time of dissolution was fast approaching. At length, raising his eyes and hands to heaven, he uttered one of the most pathetic and sublime prayers

I ever heard. Its peroration, as nearly as I can remember, was as follows:

"O, God! bless my poor, my distracted country; torn and bleeding with all the horrors of civil strife. Turn not, O, Father, Thy face from us in anger. Look upon us that we may live. Bless my country, save it from its enemies. Bless the flag and crown it with glory. O, Lord, in Thy great mercy, bring peace to this land."

He sank hack upon his pillow for a more and the sank hack upon his pillo

He sank back upon his pillow for a moment, when his face became lighted with an unearthly glow. Raising himself upright on his cot he stretched forth his arms, and, as if looking into

space, exclaimed. "I see a light coming from heaven. Nearer, still

"I see a light coming from heaven. Nearer, still nearer it comes. It is an angel clad in bright raiment, a crown of glory on his head. In his hand he bears a flag, our own dear flag. But what is that inscribed upon it in letters of burning gold? Saved! Yes, saved! The flag saved, the Union saved! O, God, I thank Thee!"

With these words he fell back on his pillow dead. Yes, dead; but his face shone as the face of one glorified. I have no question but that this man, with his dying eyes, looked clear through into heaven and was youchsafed a glimpee of the result, at that time so near and yet so generally unexpected.—St. Louis Globe-Democrat. pected.—St. Louis Globe-Democrat.

#### Bismarck's Visions.

Bismarck, like many other men whose brain is abnormally active, is sometimes subject to vivid hal-lucinations on sleepless nights. One morning he said: "Last night for the first time in a long period I have had a few hours of refreshing sleep. Ordina-rily I remain awake, the mind occupied with all manner of thoughts and anxieties. Then Varzin manner or moughts and anxiences. Then varxing suddenly appears to my vision, perfectly distinct down to the minutest details, just like a large picture with all its colors—the green trees, the rays of the sun on the smooth park, and the bine sky over all. It is impossible, notwithstanding all efforts, to escape this apparition."

Cabinets on top of the upright plane may be pret-ty enough, and effective, too, but they ruin the tone of the instrument.

Alice P. Torrey on John Wetherbee.

RELIGIO-PHILOSOPHICAL JOURNAL.

to the Editor of the Religio Philosophical Journal: Will you through the columns of your valuable will you through the columns of your valuable paper allow use to answer a communication written by one John Wetherbee, that appears in a small quarto sheet called the Watchman, published in your city, and edited by Hattie A. Berry,—evidently a woman, but one who has forgotten the motto that adorns the first page of her paper, "Be ye just unto all;" also an editorial that appeared in her paper of March 1887, from which I clip this extract:

"We wish all who may desire to use the columns of the Watchman, to distinctly understand that we have no space for reports of a derogative and sland.

have no space for reports of a derogative and sland-erous nature. We are not in defense of fraud of any

If she had not forgotten them, she would not have allowed such an insolent article to be inserted in her paper, affecting the character of one or more perons, upon the merestatement of John Wetherbee, of Boston, without a thorough investigation as to his reliability.

Allow me to say here that whatever I may state I

Allow me to say note that whatever I may state it do it without fear or favor, and I alone am responsible. I have been unable for sometime to determine whether the several communications written by John Wetherbee, were erratic, rambling statements of a person who might be termed a crank, or the last desperate efforts of a champion, not so much of the truth of spirit materialization, as of the genuine person several specular mediums and their confederation. ness of several a called mediums and their confederate. I am at present inclined to the latter belief, be-cause in his last letter, above referred to, he practically cause in his last letter, above referred to, he practically admits this fact by saying, "I had the advantage of most of them, because I knew the plan of the house and was familiar with it even in the dark." He states that the party were a set of roughs who knew no more about Spiritualism than a horse knows of mathematics." The only roughs I met with o that occasion, and of these I have positive knowledge, were the spirit (?) Lena, who struck me a severe blow on my face, and Mys Esignities "the edge, were the spirit (?) Lena, who struck me a severe blow on my face, and Mrs. Fairchilds, "the lone woman," who also struck me and tried to tear my bonnet from my head, at the same time using violent and abusive language. He furthermore states that "there was a rush of a dozen able-bodied men." Now I know better, with the except n of the regular worshipers, there were not twelve men in the room. He says: "On the same evening, Mrs. Fairchilds gave a seance, when the spirits did not seem to be any the worse for their rough usage." This shows he has quite an acquaintance with these "spirits." for he proceeds in this manner: "There This shows he has quite an acquaintance with these "spirits," for he proceeds in this manner: "There were spirit forms which I saw that never left the cabinet." Perhaps it was one of these self-same forms that broke a pitcher over the head of a lady, making a large bruise, beside cutting one of her fingers. "The forms were non est. The fact was, they dematerialized." Is it not a little singular that the garment they were clad in, and left behind them, should not dematerialize also? It does not, nevertheless, and can be produced.

theless, and can be produced.

In regard to the "ten, lies that she knew to be lies," that Mrs. Torrey is said to have made in her brief statement, I wish John Wetherbee had been a little more explicit in making his statement, and referred in detail to them. Then it would have been possible for me to reply to and refute this false statement. He also states I did tell one truth, viz.,—that he, John Wetherbee, did endorse Mrs. Fair-childs as a medium

childs as a medium.

Now, Mr. Editor, if it is a fact that I did tell one truth, is it not possible, and also quite probable, that I may have made more true statements than John Wetherbee cares to acknowledge? I challenge him to prove that I told one lie, saying nothing of the him to prove that I told one he, saying nothing of the ten. Take all the time you want, John, and point them out; when you have done so, I shall demand that you furnish proof to substantiate your claim from beginning to end. He also says the "statement of the affair in the *Post* is wholly untrue as my printed reports will show." One would infer from this that he considers himself the only person preent at that scance or in Boston, even, that was capable or in the babit of felling the truth. As the ent at that scance or in Boston, even, that was capable, or in the habit, of telling the truth. As the reporter was present at that scance, and saw and heard all that transpired, I shall not attempt to vindicate his statement, and he is fully competent to care for himself. There is one coincidence that I will refer to, and that is that the statement printed in the Post and the letter that appears above my signature in the Globe are substantially alike, proving clearly that there were two present who could, and did, make similar reports of the proceedings; yea, there were others there who stand high in the estimation of their associates, ready and willing, if I make the demand, to corroborate all I have said.

In reply to the evident sneers of John Wetherbee

In reply to the evident sneers of John Wetherbee and others who refer to me as a "so-called Spiritual-ist, let me say that I am a Spiritualist, and Spiritualism is my religion-not a one-day-in-the-week affair, but every-day, practical and ever present. From the earliest recollection of my childhood I have heard its teachings. All my associations through my entire life have been connected with Spiritualists and Spiritualism. I never attended Sabbath-School even for a single session. My Spirit-ualism is a part and parcel of myself. I will even make the argument in my favor a little stronger by saying that I never was attended in case of sickness by any other than a medical clairvoyant. I claim that I speak truly when I say I am a Spiritualist, and that there are none who can furnish more conclusive proof to substantiate their claim. The important part I have performed in the recent exposure, has been done to try to free Spiritualism from the disgusting, vile impositions that are being palmed off on loving and credulous humanity as the material-ized spirits of their arisen loved ones.

Now, Mr. Editor, I am fully aware that it is matter of opinion only, in the minds of many, as to the veracity of my statements in opposition to those of John Wetherbee, but all who read will observe that I have made no attempt at bravado. I have made no false statements, and above all have treated John Wetherbee with more courtesy than he has any right to demand or cause to expect. Boston, Mass. ALICE P. TORREY.

#### The Raid upon Mrs. Fairchilds.

Fo the Editor of the Religio-Philosophical Journal:

I was present May 8th, at this woman's séance and have been in the habit when opportunity offered of visiting such places, having been a believer in spirit-return several years, but consider myself since this escapade to be pretty nearly cured of seeking my loved ones in any such trap. I have read some of the statements of "Shadows" relating to this event, and have been surprised and nonplussed at their incorrectness and inaccuracy of detail.

I contend that no one pair of eyes could have seen all that occurred on that occasion. I do not preall that occurred on that occasion. I do not pre-tend that I did, but I saw enough to convince me of the foulness of the nest, and also that "there are none so blind as those who will not see." I was not suspecting any grab, and, therefore, was not all ready to spring as were others, a dozen or more, and so was among the last to reach the cabi-net. Mrs. Wetherbee clung to the skirts of her husband's coat and when he shook her off, begged niteously of me and others to see that he was see piteously of me and others to see that he was safe. Detained by this, possibly he did not see the form or forms (some saw two, others only the last one) run up the stairs and the "Texan" after them only to have a door hanged and locked in his face; but there were at least five pair of eyes who did, and it occurred in a twinkling, and was all over before Mr. Wetherbee placed himself upon the third or fourth stair, with arm and leg across, saying, "This is an outrage. You served to up here there's is an outrage. You cannot go up here; there's a case of typhoid fever here."

The "Texan" said: "Yes, give me a key to the room at the head of the stairs and I'll go up again pretty

I did see the hand of Mrs. F. in the hair of gentleman who, placing his arm about her neck drew her closely to himself, that being under the circumstances more comfortable than travelling in opposite directions, and I do know that this is the opposite directions, and I do know that this is the only choking the medium got, as the gentleman seemed to have lost his disposition to hug her when she let go his hair. I heard the shattering of glass, but did not see Mrs. Fairchild break the picture over the head of Mrs. Pope, but I believe the latter lady's statement that she did, and a swollen bunch have have been stated.

upon her head a few hours afterward, and lasting for days, corroborated her statement.

That Mrs. Torrey received a vigorous blow from the young rascal who was palming himself off as her long lost "Lena," no one can doubt who was in her

Fairchild is a perfect lady. Well, if calling Mrs. Torrey a "she-devil," and a gentleman present a "beer barrel," and other choice bits of English while holding her elenened fists uncomfortably near one's face, are marks of refluement, then she is.

There were only four or five at this scance whom I recognized, but inquiries and investigations since have led me to believe that they are without exception the very opposite of "roughs and hoodiums"—respectable, peace-loving and generally orderly, but believing sincerely in the righteousness of their indignation at the charlatanism and trickery thrust upon a civilized community in the name of their religion they have decided that heroic measures must igion they have decided that heroic measures must be taken, and have rolled up their sleeves to do some very dirty and disagreeable work. That Mrs. Torrey held on to a boy who was playing spirit; that Mr. Torrey was the first to her rescue; that the boy escaped up the stairs, leaving the white, thin stuff in which he was enveloped in their hands, which was examined and marked for future recognition when we got upon the street, are facts, not "shadowy" once either.

ones either.

John Wetherbee, in the presence of witnesses said, speaking of the Ross affair of Jan. 31st: "Had I been there and witnessed the expose I could not acknowledge it, having written so much endorsing them. I should rather go into my hole and then draw the hole in after me;" just as though it would hurt him to "eat crow" any more than it does the rest of us deluded fellows who are chewing away, our faces as little awry as possible, although a larger our faces as little awry as possible, although a larger plateful might be his portion.

Said a lady not long since who has suffered in tak-ing other of this man's "wild cat stock;" "There's

not a drop of honest ink flows from his pen, and if some of our other editors would follow the example of The Religio-Philosophical Journal by giving him to wide harth! a galandid achievement or the Keligio-Philosophical Journal by giving him 'a wide berth' a splendid achievement would be won for a grand and glorious cause, keeping it untarnished and undefiled by pretenders and impostors." These well-shadowed Fairchilds' cards were distributed, "three hundred" of them, by Mr. W., at the late anniversary meetings, he having "sat up at a late hour the night before placing his endorsement of her upon them," and all for the love of truth. (?)

pracing his encorrement of her upon them, and an for the love of truth. (?)

Believe, me Mr. Editor, it affords me no pleasure, but a sincere sorrow to be obliged to say this, and were not names precious and kept for fature needs, I would secure several as strengthening this state-MIGNONETTE.

#### The Spirits of Indians Seen on a Mound.

White Mound township lies in the Western part of the country and is bounded on the North by Highland township, on the South by Eaton, on the East by Burr Oak township and on the West by Smith County. The main and North White Rock Creeke came into the township from the West and formed a junction at Salem near the center of the township. There are also several tributaries putting into the main stream both from the North and South, thus furnishing an abundance of timber and running water. The country along the White Rock here is water. The country along the White Rock here is not as rough as it is farther down the creek, but instead, is gently undulating, there being but very little but what is tillable.

stead, is gently undulating, there being but very little but what is tillable.

The township takes its name from a large white mound which rises to the height of about lifty feet above the surrounding country and its sides are so steep that it is quite difficult to climb. The mound is a solid mass of white magnesia rock the sides of which have crumbled off, from exposure to the weather, and slid down until the mound is almost a perfect cone in shape, the top of which is almost an elongated oval, about 8x12 feet and is covered with a short growth of wire grass, and upon it is a small oak tree struggling for an existence against the scorching sun and fierce winds to which it is exposed. The sides are perfectly hare and being almost of a snow white, it can be seen from a great distance and is also a grand point from which to get a birds-eye view of the surrounding country. As your correspondent stood on the summit of this great mound and viewed the, beautiful surroundings he could not help wishing for the skill of a "Raphael," that he might be able to transfer to canvas the grand picture before him. This mound undoubted-ly weak lendager. grand picture before him. This mound undoubtedly was a landmark for the Indians for ages, and from its summit ascended the signal smoke to guide them on their wa, or to announce the approach of

an enemy.

Mr. C. A. Lewis, who owns the farm on which the mound stands, in answer to our question as to whether there were no legends connected with such a natural curiosity as this, said, "There are several parties who have been favored with supernatural sights from the top of the mound that would seem hard to believe to one not acquainted with the truth and varacity of the parties in question. In answer to the question as to who the parties were, he said that he would give me their names if I would promise not to use them in connection with anything I might learn from them or others, regarding the subject in question. Upon being assured that the names would not be made, public without the consent of the parties themselves, we were furnished the names and immediately set out to learn what these reports were. The two men who gave us the most information, we will call Bentley and Steeley. Mr. Bentley was the first man we found, and we found him a man of intelligence and one who would not be expected to believe in ghosts or spooks of any kind. He received your correspondent cordially and after being assured that his name would not be used in connection with the information sought, he threw off all reserve and talked freely on the subject of Spiritualism, relating the manner in which he was thing I might learn from them or others, regarding Spiritualism, relating the manner in which he was converted to that doctrine, which we think worth repeating as it was a very remarkable occurrence. His story is about as follows: In 1849 he and his wife went with the vast army of gold seekers to the gold-fields of California. After they had been there gold-nelds of Cantornia. After they had been there about a year, Mrs. Bentley one morning informed her husband that her father was very sick and that she must go home immediately if she ever saw him alive again. When asked how she knew this she sald she had been warned in a dream and so impressed was she with the truth of her vision that her husband yielded to her entreaties to let her sail for her home in a vessel just ready to leave for New 1985. for her home in a vessel just ready to leave for New York. He believed his wife to be homesick and thought she had allowed the dream to trouble her more than it otherwise would have done. But, as the country was very wild, he thought his wife would be better off at home than there, therefore he was the more willing to let her go. About three weeks after this he was awakened one night by feeling the presence of some one in the room. He looked up and who should he see but his wife standing by his bed. He was very much frightened, and put out his hand to touch her but nothing met his hand except the air, yet there she stood as plain as life. He pinched himself and rubbed his eyes to

see if he was really awake.

Surely there was no mistake, there she stood and Surely there was no mistake, there she stood and there was no way of getting rid of the illusion, if illusion it was. Finally she spoke and told him he would never see her again alive, as the ship she had sailed in was lost with all on board. He asked her when, and she said "to-night." She also told him he must go and inform the friends of those who were living near him and then she disappeared. He was so completely unstrung from what he had witnessed that further sleen was out of the question. witnessed that further sleep was out of the question, so dressing himself he waited with a heavy heart until morning when he immediately set out to deuntil morning when he immediately set out to de-liver his message so strangely brought, but of course he was not believed but in about two weeks a vessel arrived which brought the intelligence that the ship which had but a few short weeks before salled from their port had been wrecked, and all on board lost. The date of the storm in which the wreck occurred corresponded exactly with the date of the myster-ious visit he had received from his wife. The wreck had been discovered the next deverter the storm or had been discovered the next day after the storm on a small island without a sign of life about her. There being nothing save a dismantled hull to tell the tale of the sad fate of those on board. Strange as it may seem, a short time after that he received a letter from home bearing the intelligence of the death of his wife's father. From that day so this he has been a firm believer in Spiritualism and has, he has been favored with many atrange visitations. says, been favored with many strange visitations from the unknown world. But to return to the mound, Mr. Bentley said that the first thing he had upon her head a few hours afterward, and lasting for days, corroborated her statement.

That Mrs. Torrey received a vigorous blow from the young rasoni who was palming himself off as her long lost "Lena,"no one can doubt who was in her long lost "Lena,"no one can doubt who was in her long lost "Lena,"no one can doubt who was in her cheek and ear were red almost to purple, in striking contrast to the other side of her face. Mrs. Wetherbee says that in the darkness the raiders grabbed each other. The circle was not at any-time grabbed each other. The circle was not at any-time to dark that this mistaka could hav occurred, and it; seemed to have been the especial duty of some one; and again whirled around stiff determined; not go the horse and surred the second time, being on the horse in that direction But, helical to be short.

He also states that Mrs.

cause of its strange actions, Mr. Bentley thought he saw something strange on top of the mound which was not more than 200 or 300 yards away. Again regaining control of his horse he turned his head once more down the road. This time he turned his eyes in the direction of the mound, which was a little to the right of him, and there he saw the cause of the apparently unwarrantable action of his horse. Standing on top of the mound was au Indian chief dressed in the gorgeous costume of his office, apparently addressing an audience. On looking at the foot of the mound he saw gathered there a vast assemblage of Indians, to whom the chief was speaking. He sat on his trembling steed gazing on the strange sight when suddenly everything vanished. Since then he has seen the same sight repeatedly, always during the full moon.—II. A. R., in the Jewel County (Kansas) Monitor. cause of its strange actions, Mr. Bentley thought he

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#### Saw Augels and a Beautiful City.

In the Woodland Cemetery on Decoration Day a lady was discovered placing flowers on a new-made grave. On the grave inclosed in a glass was a phoograph a beautiful girl about twelve years old

tograph a beautiful girl about twelve years old.

"She was my daughter," said the lady. "Yes, I know she is my daughter still. She is not here, but she is alive as much as ever she was. She had suffered much, but was peaceful and quiet toward the end. She said she heard music around her and saw angels in the room, She called them angels, but said they were like people she had known, but very beautiful, with shining garments. She saw and talked with them, and told us what they said to her. She saw and described her sister, who had died before, and other friends and relatives. She said she saw a great way off, as it were a beautiful city, and the gates were open. Inside were houses and lawns and trees and flowers and people walking and going about there open. Inside were houses and lawns and trees and flowers and people walking and going about there peacefully and happy. My little girl said that she went to the gate of the beautiful city and would have entered, but there came one who said no, but that in two days more she should come; and the gate was shut. Then my little girl said to me: 'Mother, in two days I will die. I will leave you, but I will go into the city and you will come to me there.' It was as she said. In just two days she died, and saw the vision to the last. No, it was not delirium. The child was in her right mind. I do not doubt that the vision was a reality."—Cleveland Plain-Dealer. Plain-Dealer.

#### Notes and Extracts on Miscellaneous Subjects.

The no-pass law threatens to upset a good many plans for vacations.

A nuisance at fashionable dinner parties is the professional \$50 story teller.

Every fresh youth who gambles to the extent of \$100 calls himsif a speculator.

The real swell of modern times is the one about whose appearance there is nothing conspicuous. There is a demand for dirty fellows to masque-rade as Indians and Turks at the summer resorts.

Something new and unique is a corkwood cane made to look like the dainty rolled umbrella prized by swells.

Regular games of base ball by professional players are to be included among season attractions at Cape May.

Sadie Moyer, of Lansford, Pa., is 10 years old, weighs 105 pounds, and is taking on fat at the rate of two pounds a week. Miss Evira Delanoy, who was bitten in the arm

by a rat in Porto Rico six weeks ago, has died in New London, Conn., from blood poisoning.

Ornamental lamps, made entirely of glass, and mounted on a stand of imitation marble, are seen and appropriately referred to as the latest thing out. Cape May will probably add a race track to its attractions—a feature considered by many to be absolutely necessary at the modern summer resort,

A woman of Berlin, Canada, recently gave birth to her twenty-first child, and both she and the little one are thriving. The father is resigned.

It is reported that a quarry of the famous "giallo antico," or yellow marble, used so much by the ancient Romans, has been discovered near by St. Generieve, Mo.

Man has subdued the world, but woman has subdued man. Mind and muscle have won his victories; love and loveliness have gained hers.—Gail Hamil-

Mrs. Louise Daniels recently passed a most credit-ble examination by the United States Inspectors, and has been licensed as a pilot on a Lake Champlain steamboat.

The largest rattlesnake seen for years in Butts County, Georgia, has been on exhibition in Jefferson. It measured six feet six inches, and had twenty-one rattles and a button. Petrified lobslers, clams, turtles, and the like are

found in great abundance in Santa Catalina mountains in Arizona, at a height of nearly 10,000 feet above the level of the sea. Opportunity is in respect to time, in some sen

as time is in respect to eternity; it is the small mo-ment, the exact point, the critical minute, on which every good work so much depends. It has been computed that the death rate of the globe is sixty-seven a minute, 97,790 a day, and 35,-

39,835 a year, and the birth rate seventy a minute, 100,800 a day and 36,792,000 a year. There was recently unearthed at Jacksonville, Ill.,

while excavations were being made for the asylum for the insane, an apple which is believed to have been buried fourteen years. The apple was in good condition considering its age. While six negro boys were preparing to go shooting near Wilmington, N. C., a shotgun was discharged and two of them were killed outright, two died soon after, and the fifth was wounded. The

only one uninjured was the boy who held the gun An old man has just died in Berlin who had occupled the position of landlord to a large number of tenants for fifty-seven years, and during all that time be never warned out or raised the rent on a tenant. Nor had he ever given a written lease to any of his tenants.

Mrs. Simmons, of Canawaugas, N. Y., stood by a window with a steel fork in her hand the other day during a heavy thunder storm. Suddenly there was a blinding flash of lightning which rendered her insensible for two hours. The house was not struck, neither did any of the inmates experience any shock.

A Philadelphia firm makes a practice of giving an excellent lace cap, trimmed with lavender ribbons, on which are embroidered the words, "One Hundred Years" to each woman in the State who lives to celebrate her 100th birthday. The latest recipient of the cap was Mrs. Mary Brunner, of Derry, who was born May 17, 1787.

A Spartan-like Judge had his own son before him this week in the Adams (Ind.) Circuit court, at De-catur, and punished him from the bench for intoxication and assault and battery, but he seems to have let up lightly on the young man—\$2 for the drunk and \$5 for the assault. The son, who was recently admitted to the bar, is 21 years old.

According to the Liario Romano it is now precisely 2,641 years since Mr. Romulus, C. E., first laid out the streets and lots of Rome, and the event is still celebrated in the Eternal City by the litumination of the Coliseum and the Forum, and by banquets at which the memory of the distinguished citizen is appropriately disposed of in silence.

I find one occupation which is ever green, of which we shall never weary, which is good for all seasons, beautiful at all times, a source of unwearying delight, which comes nearest the Divine; and that is the act of doing good. This is the one pleasure which, while all earthly pleasures grow less and less, will surely increase as life goes on. However empty this world may become to a man, let him but have learned this Divine art, and there will always be a joy for him in doing good to others,—George Damon. I find one occupation which is ever green, of

Long visits, long stories, long essays, long exhortations and long prayers seldom profit those who have to do with them. Life is short. Time is short.

#### NEW DEFINITIONS.

From Robert J. Burdette's Forthcoming American Dictionary.

Author—A man who scissors the distance tables out of a railway guide, the population of cities from the census, an article on "Volcances" from the encyclopedia, the rules of base-ball from a newspaper almanac and then publishes it under the title of "Gems of Thought and Mines of Knowledge," The term was formerly applied also to a person who wrote a book; in this sense it is now obsolete.

Results, Professional—See advertising agency.

Beauty, Professional—See advertising agency. Congress—A benevolent association, organized for the purpose of supporting the Congressional Record, and denying whatever may be printed therein. See also article on Natural Gas.

Critic-See Manager. Divorce—See Chicago. Drouth—See Prohibition.

Duel-A fashionable amusement, formerly considered dangerous, but now quite popular among the leisure classes on account of its assumed harmlessness. It is highly recommended by physicians for all persons who are too weak to play base-ball. Egg-A tribute of respect and admiration. See

Lecturer.

Fun—See Roys and "Headache."

Gum, Chewing—A course of study at a girl's school: see also caramel and bed-head.

Herse—A compilation of strange diseases, that develop innmediately after the sale. See "Taken In" and "Honest Farmer."

Independent—One who always takes the other side

Independent—One who always takes the other side to show that he can't be influenced. Judge—A title of honor applied to gentlemen who hold stop watches and have the best seats at horso races; in uncivilized communities sometimes ap-plied to persons who preside at the sessions of courts

Kicker—A man who never originates anything or suggests anything and opposes everything any one else suggests. See "Mule."

Lady—A female who takes in washing, does kitchen work, or waits on hotel tables. Major—A citizen of Georgia. Narcotic—See "Sermon."

Onion—A drug for strengthening the breath; much used by confidential people whom you cor-dially dislike and who are forever trying to whisper something to you which you do not wish to know. Professor—Any one except an instructor in a college or university; usually a horse tamer or dancing

master; sometimes a corn doctor.
Quari—A unit of measure applied to the size of hip pocket in Kansas; a flask which holds about enough for five men in Boston, three in Ohio and one in Arkansas.

Rider—In England, a man who tries to fall off a horse; in New York, a man who does fall off. See also "Bounce" and "Buck."

Talk—A singular sound produced by opening a vacuuin; a disease often fatal to Presidential candidates, who are apt to be attacked by it unless restrained by their friends. See "Lockjaw."

Umbrella—A myth of the nineteenth century; a place of nortable averagety that cannot be held in

piece of portable property that cannot be held in severalty; something which you have not, or if you have, it is not yours; that which cannot be kept. See also "Thief."

Vanity.—The quality by which a man is enabled to lightly ascend the long stairway to the editorial room with a poem.

Wrath—The quality that enables him to go down

Wrath—The quality that enables him to go down again in half the time.

Witness—The principal victim in any criminal trial; one who is forbidden by American law to eay what he saw or repeat what he heard. See "Browbeate" and "Badger."

X-Something which we do not happen to have about us for a couple of days.

Zodiac—A procession of animals on the cover of the almanac; the interior department on street parade; merely introduced into the language as part of a scheme to enable the letter izzard to make itself. a scheme to enable the letter izzard to make itself useful, nuff zed.

#### The Planchette.

This French word means "little board." It is said to have been first used by a party of French monks, 40 years ago, in one of their monasteries. The use of this strange three-legged tablet spread widely among the convents and among the higher circles until the Bishop of Paris issued an edict forbidding the use of this pretended vehicle of communication with the dead. Dr. H. D. Gardener in 1859 brought one home from Paris to Roston, "the city of notions," where it soon be-came all the craze. Thousands looked at it as a toy, but multitudes as a revelation. Some cauco it mere thing, a bit of thin ash or walnut, heartmere thing, a bit of thin asn of wainut, heartshaped, mounted on wheels and armed with a pencil, while others denied that it was a plaything and
declared it to be something possessed by magnetism,
odic force or Satan himself. One Planchette wrote,
for example, that on Kelley's Island an Indian
Chief was hurled with \$18,000 worth of jewels,
and transfer men want to work. The little wooden are and two men went to work. The little wooden oracle allowed them to scratch out only a few inches a day. A neighboring Planchette was consulted and pronounced—with more force than ele-gance—both men "——fools," putting the d——d before instead of behind. An Albany paper told of before instead of penind. An Alony paper told of an inquisitive young lady who used one, in company with her lover. "Shall we marry?" "Yes." "When?" "In two years." "Be happy?" "Perfectly." "Children?" "Boys and Girls.," "How many?" The girl was thunderstruck when her Planchette spelt out, letter by letter, under her fair fingers S.K.V.E.N.T—and she dashed the audaclous imp to the floor, splitting the path and the path of the most borney or the control of the control ting his backbone through and through. Seventy or seventeen? Which.-Ex.

#### "Hurry, Papa, I'm Going!"

There was a funeral recently at the Church of the There was a funeral recently at the Church of the Immaculate Conception, at which solemn high mass was celebrated by Rev. Fr. Teeling. Before the altar stood a snow-white casket, with a glass top, almost completely buried by flowers arranged with exquisite taste. The casket contained the remains of Mies Agnes Buckley, a beautiful girl of thirteen, daughter of ex-policeman Francis Buckley. Prior to her departure she made all the arrangements for the rown funeral selecting the style of casket, kind to her departure she made all the arrangements for her own funeral, selecting the style of casket, kind and arrangement of flowers and the form of service. The girl was in consumption, and realizing that the end was near, made all these arrangements that loving relatives might be spared the pain of so doing after her death. At eight minutes before nine o'clock, P. M., she heard the summons to come up higher, and then, hearing the click of the gate outside, and her father's footsteps on the walk, she summoned all her remaining strength, and, as with a mighty effort, raised herself lu bed and cried: "Hurry, papa! I'm going!" The cry was mighty effort, raised herself in oed and cried: "hurry, papa! hurry, papa! I'm going!" The cry was
heard by the agonized father, and he ran into the
house and reached the bedside just in time to fold
her in his arms, as with a smile illumining her face
and a whispered "Good-by" the pure soul left its
tired mortal frame. It was an incident, one of those
rare incidents which somehow soften human nature, make men and women better, and lead all to hope that the hereafter is not a myth, that there is another life where we shall all meet and "know as we are known," when in the "dawning of the morning" we, too, shall be outward bound.—Newburyport Herald.

#### Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites,

For Children and Pulmonary Troubles. Dr. W. S. Hoy, Point Pleasant, W. Va., says: "I have made a thorough test with Scott's Emulsion in Pulmonary Troubles and General Debility, and have been astonished at the good results; for children with Rickets or Marasmus it is unequalled."

Though Brooklyn has nearly 800,000 inhabitants it has neither a public library nor a solitary art gal-lery. The citizens complain that the wealthy men bestow their benefactions upon public institutions in other places. Ex-Congressman Chittenden has just given \$100,000 to Yale college, and George I. Seney has made a present of \$40,000 worth of pictures to the New York Museum of Art.

"Of earthly goods, the best is a good wife; A bad, the bitterest curse of earthly life."

A bad, the bitterest curse of earthly life."

How many wives who to-day are almost distracted because of their many aliments, all tending to make home unhappy, would become the best of all earthly goods if they got rid of their troubles by using Dr. Pierce's "Ravorite Prescription," which is an unfailing remedy, for those diseases and weaknesses which afflict the female sex. Send ten cents in stamps for Dr. Pierce's complete treatise on these diseases, illustrated by numerous wood-cuts and colored plates. Address, World's Dispensary Medical Association, Buffalo, N. Y.

# The Only Cure | For Scrofula,

For Blood diseases is through the use Ayer's Sarsaparilla, if perseveringly of a powerful Alterative, such as Ayer's used, according to the gravity of the dis-Sarsaparilla. By no other treatment ease, always proves efficacious, "For can the poison of Scrofula, Cancer, and the last ten years I have been seriously Catarrh be so thoroughly eradicated troubled with Scrofula. I finally deterfrom the system.

"For many years I was troubled with severing trial, and am cured by its use. Scrofulous Complaints. Hearing Ayer's I am sure it will remove all impurities Sarsaparilla very highly recommended, I decided to try it, and have done so with the most satisfactory results. I am convinced that Ayer's Sarsaparilla is the best possible blood-medicine."— Geo. Andrews, overseer of the Lowell Carpet Corporation, was so afflicted

"I was troubled with

# CATARRH

for over two years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I began to take Ayer's Sarsaparilla. A few bottles of this medicine until I began to take Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health."

Jesse M. Boggs, Holman's Mills, Aibemarle, N. C.

"My daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her sight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever with the complete of the same as a well and strong as ever with the complete of the same as a well and strong as ever with the complete of this medicine with Scrofula, and, at one time, it was feared she would lose her sight.

Charles G. Ernberg, Vasa, Minn., trace of Scrofula in h writes: "I hereby certify that I have used Ayer's Sarsaparilla, with excellent "I was always affile success, for a cancer humor, or, as it seemed to be cancer on my lip. Shortly affected, causing this remedy the sore healed. I believe that the disease is entirely culty in breathing. Three bottles of

# Ayer's Sarsaparilla

saparilia to be an infallible remedy for have relieved my lungs and restored all kinds of eruptions caused by impure my health."—Lucien W. Cass, Chelsea,

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LIVER DISEASE

AND

Mrs. Mary A. McClube. Columbus. Kamas. writes: "I addressed you in November. 1884, in regard to my health being afflicted with liver disease, and heart trouble, etc. I was advised to use Dr. Flerce's folden Medical Discovery, Favoite Frescription, five of the "Discovery, and four of the Prescription and Pellets. I used one bottle of the Prescription and Pellets. I used one bottle of the Discovery, and four of the market property and four of the pleasant Purgative Pellets. My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcerly walk across the room, most of the time, and I did not think I could ever feel well again. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness and thank God and thank you that I am as well as I am, after years of suffering."

Mrs. I. V. Webber, of *Yorkshire*. Cattaraugus Co., N Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a sivere pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

Chronic Diarrhea Cured.—D. Lazarer, Esq., 275 and 277 Decatur Street, New Orleans, La, writes: "I used three bottles of the 'Golden Medical Discovery," and it has cured me of chronic diarrhea."

CENERAL Mrs. Parmelia Brundage, of 161 Lock Street, Lockport, N. F., writes:
"I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly cankered. My liver was inactive, and I suffered much from drspepsia. I am pleased to say that your "Golden Medical Discovery" and "Pellets" have cared me of all those word in reference to your "Favorite Prescription," as it has proven itself a most excellent medicine. It has been used in my family with excellent results,"

Dyspepsia.—James L. Coler, Esq., of Yucatan, Houston Co., Minn., writes: 'I was troubled with indigestion, and would eat Eartily and grow poor at the earne time. I experienced heat turn, sour stomach, and many other disagreeable symptoms dimnon to that disorder I commenced taking your 'Golden Medical Discovery' and 'Peliets,' and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one haudred and seventy-one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to time up the muscles and invigorate the whole system equal to your 'Discovery' and 'Peliets.'"

Dyspepsia.—Theresa A. Cass, of Springfield, Mo., writes: "I was troubled one year with liver complaint dyspepsia, and sleeplessness, but your 'Golden Medical Discovery' cured me."

Chills and Fever.—Rev. H. E. Moslev, Montmorenet, S. C., writes: "Last August I thought I would die with chilis and fever." I took your 'Discovery' and it stopped them in a very short time."

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Theroughly cleanee the blood, which is the fountain of realth, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirite, and bodily health and vigor will be established. GOLDEN MEDICAL DISCOVERY cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or viced poison. Especially has it proven its efficacy in curing

Salt-rhoum or Tetter, Fever-sores, Hip-joint Disease, Scrofulons Sores, and Swellings, Enlarged Glands, and Eating Ulcers.

HIP-JOINT Mrs. IDA M. STRONG. of Ainsworth. Ind., writes: "My little boy had been troubled with hip-loint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great paint But now, thanks to your 'Discovery,' he is able to be up all the time,

INDIGESTION, BOLLS, BOUND HOWEIL, Paster of the M. E. Church, of Silver, and walk with the help of crutches. He does not suffer any pain, and can eat and sleep and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep as well as any one. It has only been about three mouths since he commenced using your medicine. I cannot find words with which to express my gratitude for the benefit he has received through you."

A TERRIBLE Maryland says: Mrs. ELIZA ANN POOLE, wile of Leonard Poole, walk quite a little ways, and do take jour 'Golden Medical Discovery. Now she can walk quite a little ways, and do tome light work."

We show that the chest, and shout the chest, and shout the chest, and bad taste in the mouth, that I have ever listed from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physiclaus for a year or two she A TERRIBLE

AFFLICTION.

Skin Disease.—The "Democrat and News," of Cambridge,
Maryland says: "Mrs. Eliza Ann Poole, wife of Leonard Poole,
of Williamsburg, Dorchester Co., Md., has been cured of a bad
case of Eczema by using Dr. Pierce's Golden Medica Discovery.
The disease appeared first in her feet extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and became
so severe as to prostrate her. After being treated by several physicians for a year or two she
commenced the use of the medicine named above. She scon began to mend and is now well
and hearty Mrs. Poole thinks the medicine has saved her life and prokinged her days."

Mr. T. A. ATRES, of East New Market, Dorchester County, Md., vouches for the above

# CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

O I IEN MEDICAL I ISCOVERY cures Consumption (which is Scrofula of the Langs), by its wonderful blood purifying, invigorating and nutritive properties. For Weak Lange Spitting of Blood, Shortness of Breath, Basal Catarrh, Brot chitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

It rapidly builds up the system, and increases the fiesh and weight — ose reduced below the usual standard of health by "wasting diseases."

Consumption —Mrs. Edward Newton, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my rifered had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and undertake to treat me. He said I might try college of lift I liked, as that was the only thing that could possibly have any curalive powers. The buff is a share well could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on my stomach. By hundred treatment, but I was so weak I could not keep it on that terrible disease consumption of an advanced. I treatment will be saw advertised for my complaint, procured a quantity of your "Golden Medical Discovery." I toke only in the cribing and be retired that he could not say idea, the could not say almost discourage; could not perceive any favorable and strength in the strange of the disease, and therein the could not say almost discourage; could not perceive any favorable and strength in the strange of the disease c

Ulcer Cured .- Isaac E. Dewer, Erq. of Spring Valley, Rockland Co. N. Y. (P. O. Box 28), writes: "The Golden Medical Discovery' has cured my daughter of a very had ulcer.

Golden Medical Discovery is Sold by Druggists.

Comessage in up periectly." Mr. Downs continues:

able cure you have effected in my case. For three years I had suffered from that terrible disease, consumption, and heart disease. Before consulting year I had wasted away to a skelet n; could not sleep nor rest, and many times wished to die to be out of my misery. I then consulted you, and you told me you had hopes of curing me, but it would take time. I took five months' treatment in all. The first two months I was almost discouraged; could not perceive any favorable symptoms, but the third month I began to pick up in Seen health gradually but surely developed themselves. To day I tip the scales at one hundred and sixty, and am well and strong."

Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Medical Discovery."

BLEEDING JOSEPH F. McFARLAND. Esq., Athens. La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its nie. For some six months she has been feeling so well that she has discentinued it.

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The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to mortals and find a response with the angels who may join us in the singing of them. Board cover. Price 50 cents; postage 5 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-GAL PURLIMING HOPER, Chicago. No. 663 Main >t., BUFFALO, N. Y. Review of the Wells Case by H. J. Newton. (Continued from Fourth Page.)

honest and earnest in his searchings for truth as myself. I don't believe he would purposely do a dishonest act, and those who judge him otherwise do not know him as well as I do. It is childish to get angry at a person simply because his opinions differ from yours and yet how often we are called upon to witness such exhibitions of anger, people making faces at each other and calling hard names; they seem to think this is arguing the case, and, no doubt, as a rule, this is all the argument such people have. While entertaining such views of Mr. Tice

in reference to his honor and integrity, I look upon him as fallible as illustrated in his investigation of the Ross medium. While I am using this incident to neutralize the force of his conclusions resulting from his experience with Mrs. Wells I can use it to disprove much of the vulgar stuff which has been written against him. The simple fact that he visited the medium Ross, carefully investigated and honestly published his convictions in favor of the medium, is sufficient to neutralize all the acid put into ink and on paper about him. I am not pleading for Mr. Tice or for myself or my conclusions, but for truth and justice as I see it.

When I commenced these investigations, my position was not a favorable one for procuring the services of a medium for materialization to sit for me under test conditions. For some reason unknown to me, l was looked upon with suspicion, so much so that two, at least, refused me admittance to their scances. I was not aware that I had either said or done anything to justify them in taking such a position. True, I took little or no interest in scances conducted as they ordinarily are, simply because I could make no use of them. I came away as ignorant as I went as no opportunity was offered by which I could inform myself. I found no fault beyond saying, "If this is all it claims to be, what a pity it cannot be presented in such a manner that no doubt will be left in the minds of the witnesses.

As a rule if I suggested to a medium the propriety of sitting under test conditions, the chances were that I would receive abuse instead of a respectful answer; almost always the medium would get in a passion and ask if I took them to be a fraud. Such a position on the part of the medium comes from a misapprehension of the relations existing between the medium and the investigator. The medium is not always so much to blame as those persons under whose influence, advice and guidance they are. Unfortunately for the cause of Spiritualism, there is a large and active class of people in our ranks who crowd themseves to the front as oracles and teachers, who have not learned the first letter of the alphabet on the subject. This active class usually attach themselves to the medium and are successful in so impressing them as largely to control their actions. You will always find them vehemontly declaiming against test conditions and warning mediums against all who may suggest such

things, as dangerous.

If mediums could be emancipated from these pernicious influences and be made to 539, in its true light, their position and relations to an auxiously inquiring public, and fully understand and comprehend why they are mediums, and the part they are called upon to take in a world of skepticism, doubt and uncertainty, there would be no more exhibitions of anger and impatience. I earnestly petition mediums to look at the matter in this light. Old systems have done their work, and are passing away, and the tendency of popular thought is one of skepti cism and unbelief in antiquated theology.

It does not require critical observation to learn the fact that in this country the great majority do not believe in the old stories of cordingly procured two strips of black lacmiracles and myths, and that the belief in a life after the death and dissolution of the body is a phantasm and superstition without any base upon which to rest, and is only fit to be entertained by the weak-minded and chil-

At some future time I will trace the causes which have produced these results and show it to be the legitimate and inevitable effect of the development of the race. This being the present condition of mind and thought, it is the mission of the medium to check this tide of skepticism, to illuminate this dark and desolate night of materialism with the brightest and most brilliant star of hope that ever appeared above the mental horizon of a benighted and famishing world. Look at the mental condition of those who come to vou: try to realize what you are asking of a materialist when you call upon him to have faith in your honesty. He will tell you he has no use for faith; facts are what he is in search of. Ask yourself how can I best serve him? What is my duty to those affoat upon a boundless sea, without light or compass. almost delirious from everstrained effort. peering into the darkness for some ray of light, listening intently for some voice or sound from out of the midnight gloom, but no light comes to them, no voice, no sound greets the listening ear?

Such an one comes to you hoping against hope. You tell him his loved ones come to him; he asks you to make conditions so there can be no mistake. Have you any right to get angry under these circumstances? I say emphatically no.

Every medium for physical manipulations should, for their own good, as well as for the good of the cause, insist upon having test conditions. I wish every medium could realize that a large majority of those who come to them to investigate are in the mental condition above described; and when they ask you for bread don't give them a stone.

After the exposure of Caffrey and the offer of Mr. Pegram had been made, I concluded to determine, if possible, if conditions ordinarily in use, making such periodical flascos almost certain, were necessary; always causing great scandal and injury to the cause of Spiritualism. I went to Mrs. Wells the fore part of June, 1886, and asked her if she would sit for me under test conditions. To my great surprise she said she would, and her reply was without a moment's hesitation or any inquiry on her part as to what those conditions were to be. I had never attended one of her scances, and knew nothing of her mediumship except from hearsay. I was ac quainted with her as one of the trustees of the First Society of Spiritualists of this city, myself being the president.

After formulating in my mind the construction of my cabinet, I attended one of Mrs. Wells's seances for the purpose of holding a short conversation with Father Ballou, the controlling spirit. I desired to learn if my plan was feasible and if he had any suggestions to make. During the scance I was called to the cabinet, and Father Ballon said my plan was perfectly practical and that they would succeed with it after everything had become thoroughly magnetized by them. I did not reveal my plane to him, and in fact had told them to no one but Mrs. Newton, but I was perfectly satisfied that he thoroughly

understood them.

Wells what Father Ballou had said. She replied: "If he said he would succeed he surely will, for thus far he has fulfilled every promise he ever made to me." At no time did Mrs. Wells ever question me about the construction of the cabinet. It is proper that l should state that when I first applied to her to sit for me she was just recovering from a very severe illness (pneumonia) and was in no physical condition to hold scances and it is my opinion that she has not even yet recovered the physical condition which she had previous to that sickness.

After a few sittings with a company made up entirely of acquaintances, forms came from the vacant compartment of the cabinet. I made this statement the following Sunday at the conference, and at the same time stated that I had no settled idea how it was done, for aught I knew she (Mrs. Wells) was taken through the net, and if so, it would be no more wonderful than many well recorded facts of phenomena which occurred through the mediumship of the Potts brothers at Harrisburgh, a few years ago, also through Mrs. Guppy of London and at the "Miracle Circle" held in this city in the early days of Modern Spiritualism. Dr. S. B. Brittan was a member of that circle and from him I learned of the marvellous occurrences. My informant regarding the Potts brothers, was Mrs. F. O. Hyzer of Baltimore, the talented inspirational speaker. The Guppys were wealthy people living in London, and my informant was a distinguished scientist, well known in Europe and this country, having been the editor of a scientific journal for nearly eighteen years, and with whom I have an intimate acquaintance. He was their neighbor and it was his custom to spend one or two evenings each week with them. Dr. Fred. L. H. Willis also related to me some of the phenomena which occurred in his presence at the Royal Palace at Naples, through this same medium, Mrs. Guppy. The taking of a medium through a net-

ting would seem like a very simple thing after hearing what had occurred in the presence of these witnesses.

Mr. Wm. R. Tice having heard my statement at the conference, expressed a desire to witness the manifestations. Accordingly he was present by invitation at the next scance and several which followed. He declared himself satisfied with the manifestations and at the conference the Sunday following made a statement in harmony with this, and furthermore offered fifty dollars to any one who would show or explain how such phenomena could occur except by spirit power. This offer was several times repeated and had not been withdrawn up to the time of his supposed exposure. At a subsequent scance, his brother, Thomas Tice, came with him by invitation. After the seance was over, he told me that he saw the cabinet move out. I told him he was mistaken, as several others, myself included, who had equal advantages with himself, and had watched it as critically, could positively assert that it had not moved. Mr. William Tice, who had heard his brother's statement said he was very sorry to hear him speak thus, for he had watched the cabinet all the evening and had not seen it move and did not believe that it had. Mr. Thomas Tice made the same statement the following Sunday afternoon at the conference, but when questioned whether it moved out on the carpet or up towards the door, was not able to say.

Mr. Wm. Tice took the platform after his

brother had left it, and said he was very sorry his brother had made such a statement, for he had watched carefully every evening when he had been present and had never discovered the least movement and did not be lieve that it did move. At the following seance he decided to test the matter and prove to his brother that he was mistaken. He acquered tin, about two and a half inches wide and ten inches long.in which slits were cut so as to form barbed points sufficient to catch in the carpet. About an inch or more of the end of the strip was bent at right angles. These were placed under the two front corners of the cabinet and would be carried out with it if was moved, but the barbs would prevent the tin from being carried back with the cabinet, and thus indicate the distance it had been moved, if moved at all. He placed these under the cabinet without the knowledge of any one present but himself, and after all had gone he explained to Mrs. Newton and myself the result, saying that he was afraid after all that he had been mistaken and his brother was correct, for he had found one of the tins which he had placed under the cabinet, some twelve or fifteen inches from where he had placed it, and the other one inside the cabinet. I asked him how it was possible, considering their peculiar barbed points, for the one to get inside the cabinet even if the other one had been carried out on the carpet by the moving of the cabinet. He said he had no way of accounting for it unless the end of the tin which was bent to form the angle had got bent down, thus permitting the cabinet to slide over it, and when the cabinet moved back in place the tin was drawn inside. I explained to him two reasons why that solution of it was not satisfactory.

1. The tin when found had not been straightened out in the manner indicated as necessary.

2. The barbs prevented the tins from mov-

ing except in one way. He said he knew of no other way to account for the changed position of the tins, unless perhaps the spirits had had something to do with it. I told him his experiment, however it affected his mind, was very far from conclusive to me when all the circumstances were taken into account. In an interview with him a few days later, he said he presumed some person present had picked the tin up and not knowing what it was, had thrown it into the cabinet. I told him that such an idea was, to my mind, exceedingly improbable and about as unlikely to occur as anything he could possibly suggest. It seemed to me he must have forgotten who were present on that occasion. There were Mr. and Mrs. Poole, Mr. Tice, Mr. Sykes, Mrs. Newton and myself. Mr. and Mrs. Inness were also invited but were absent on account of sickness. I will be responsible for the statement that not one of the persons present either saw or heard of the tin until informed by him at the conference, the next Sunday.

Next, Mr. Tice thinks that the medium came out of the cabinet and passed into the vacant compartment partially concealed by passing under the curtains. This he thinks she did after the cabinet had been secured to the floor and consequently could not be moved out. His explanation of the peculiar occurrence of that evening was radically at variance with my views, as it involved the necessity of drawing the nails that secured the curtain to the center frame and replacing them, as the curtain was found nailed at

the close of the seance. These are two events Mr. Tice thinks preceded the final one and gave added weight to evidence of deception on that occasion. He

strips of wood nailed over the curtain to the center partition, then the medium wilfully and knowingly removed sufficient of the netting to admit her to pass into the unoc-cupied compartment and then re-adjusted the netting, securing it with the nails.

Now let us look at his conclusions of what transpired on that evening, in the light of some very important facts. The circumstances immediately preceding his entering the cabinet have been published, and nee not be repeated. On entering the medium's compartment he found her chair vacant and her dress and shoes lying upon the floor. He pitched them out into the room." whether the skirt or waist came first, I am unable to state, but when the last part came out, almost simultaneously with it came a white object from the other compartment about the length and size of a small pillow in appearance. It made no more noise or concussion, than did the dress and came out just

The light for these scances was furnished by a burner of the chandelier in the front parlor. I went immediatly and turned up the light and on returning, great was my surprise in looking at the white object which had been projected from the cabinet and had fallen within a foot of me, to see a female form lying on its back perfectly motionless. I again went to the front parlor for matches to light the gas in the back parlor. When I returned the form was gone and Mrs. Wells was sitting on the floor in the back of the

After the ladies had assisted her in arranging her dress, Mrs. Newton persuaded her to go into the front parlor and be seated. Mrs. Newton temporarily left the room and when she returned she found, much to her surprise, that Mrs. Wells had left the house alone, although Mrs. Thayer was waiting to accompany her. She (Mrs. Thayer) went directly to Mrs. Wells's rooms and remained with her over night. About half past ten the same evening Mr. Sykes and myself called at her residence; we found her very sick and semiunconscious and could not make her realize our presence. Early the next morning our family physician, Dr. S. D. Powell, was called; he found her still semi-unconscious and pronounced her in a critical condition. Mrs. Newton called twice that day, and either she or myself called every day until she was able

Mr. Tice and myself entered the cabinet to-gether and my first question was "How is the netting?" We commenced a thorough examination of it from the compartment intended to be occupied only by the spirits and found it apparently intact. A light was fur-nished and on close examination it appeared as if some of the nails had been removed and put in new places. Without any hesitation he came to the conclusion that the medium had removed the netting as before stated, and readjusted it in the dark. I suggested we settle this question by doing it ourselves. I removed the nails to where they were covered, being about eighteen inches, and from the lower part which rested on the carpet to the screw placed there by Mr. Tice. As the screw passed through a mesh of the netting, it was unnecessary to go beyond that. This was about fifteen inches from the further lower corner.

That you may fully understand this very important part of my statement, I will explain that the netting was drawn around the frame and nailed on the side in the unoccupied compartment, consequently passed under the linterested. frame, resting on the carpet, which was securely screwed to the floor, and we experienced no little difficulty in getting the net taking hold of the frame and springing it up. I asked Mr. Tice to readjust it and put it in position as we found it. He asked for a thin screw-driver; one was furnished but it was with difficulty we could get it under the frame, and we only succeeded by springing up the frame as before; and then with the screw-driver he caught/the mesh and drew it under the frame.

He said, "There, you see, it can be done." asked him to adjust it as we had found it but he declined to attempt it saying, "Oh! that is not necessary." I replied that I thought it was, and commenced myself to see if I could adjust it. I was not long in satisfying myself that it could not be done, for I found that in the strain upon the net to get it from under the frame it had been stretched to at least three inches and could not be secured to the frame in the same place without leaving it loose and bagging, and not smooth as it was before. I spent some time on it after the company had mostly left and again the next morning by daylight, but with no better success than before. Mr. Tice evidently believed the medium could do in the dark, what neither he nor I could do in the light.

Some of the things that transpired during the short time that I was out of the room have been related in detail by Mr. C. P. Sykes and published in the Banner of Light, of March 5th, 1887. I subscribed to the truth of that statement in the main but could not subscribe as a witness to what took place while I was out of the room.

I wish again to call attention to the white object that was thrown from the cabinet, and which made no more concussion when it struck the floor than did the parts of the dress. This is agreed to by all who witnessed it as far as I am aware.

If this had been Mrs. Wells in her normal condition, would there not have been a heavy jar when such a body struck the floor? Of this fact there is no doubt in my mind, and in order that there should be as little error as possible about this. Mrs. Newton went with Mrs. Wells and saw her weighed, and the scales balanced exactly at one hundred and eighty-nine pounds. If any one thinks that such a heavy body could throw itself, or ba thrown violently on the floor without jarring everything in the room, if not in the house, they have only to try the experiment to be satisfied to the contrary.

In looking at all the circumstances attending this extraordinary case, there is hardly one more significant than this, and must be disposed of in a rational manner by those who still hold to the theory of conscious fraud on the part of Mrs. Wells. There have undoubtedly been cases where an investigator was justified in seizing the form representing a spirit; but such cases are the exception and not the rule. As a general thing they prove nothing conclusive or satisfactory even to those who are actors, immediately engaged in such performances, and much less to the general public. There surely are much better and more effective ways.

When a person attends a scance for physical manifestations and insists upon a change of condition, he exhibits either his ignorance or his dishonesty. For more than twenty years have I held this position, arrived at by careful observation, and whenever I have wanted conditions different from those furnished at public seances, I have taken the medium to my own house and by repeated experiments and careful noting of

the floor and could not be moved, and the a degree of certainty, what the results will be in the presence of a good medium under changed conditions.

In inaugurating the scance with Mrs. Wells, I availed myself of these former experiences and at first had only a few invited friends. There were no striking results the friends. There were no striking results the first few evenings, but when the spirit forces had magnetized the cabinet and surroundings the manifestations began to develop and continue to increase in importance until interrupted by admitting the public. I watched critically the effect of opening the scances to promiseuous gatherings. It soon became apparent that no progress would be made this way, and took steps to secure the cooperation of ten or twelve persons who would engage Mrs. Wells to sit for us once a week and not be disturbed by other elements, while making our experiments. I had nearly completed this arrangement when interrupted on that eventful evening. My position in these experiments with Mrs.

Wells is, in some important respects, very different from that of others connected with them. Not only Mrs. Wells's mediumship and the possible conditions under which materialization could be produced, but Spiritualism itself for me was on trial. I sought the testimony of spirits controlling other mediums who from time to time were invited to witness the manifestations occurring at these séances, and in every instance I was assured of their genuineness. Some were private mediums and there could have been no possible motive for misrepresenting or deceiving. One in particular whom we had known for many years and through whom we have held intercourse with the inhabitants of the unseen world a hundred times or more, and were never told an untruth by her controls. Spirits from her band have re-peatedly visited these scances without their medium, and when opportunity offered have assured us that the manifestations were genuine.

The Monday following the unfortunate Friday evening this medium was brought to my house, or rather forced to come by one of her band, a distance of nearly four miles. She was immediately controlled and the spirit went over the whole ground, giving minute details of what had happened and advising us what course to pursue. We imparted no information to the medium upon the subject and she went away in entire ig-norance of the fact that anything unusual had transpired. The next day Mrs. Newton and myself drove to this medium's home and held another interview with the same spirit. He expressed great anxiety to meet and converse with Mr. Tice, spoke of his honor and integrity, and said that eventually he (Mr. Tice) would be one of Mrs. Wells's best and most valuable friends.

A few weeks later and when it had been decided to resume the seances as soon as the physical condition of Mrs. Wells would admit, Mr. J. J. Morse, who was speaking for the First Society of Spiritualists, and stopping with us over Sunday, on our return home after the evening lecture while conversing upon various matters, was suddenly entranced and controlled by a spirit who gave us his name. He commenced to talk about the trouble we had experienced and gave directions how to proceed. He told us to pay no attention whatever to the thousand dollar offer; gave directions how to form our circle, and assured us if we would fol-low his directions everything would come out satisfactorily to all reasonable persons

After Mr. Morse came out of the trance we informed him of what had been said. He reonea tust for seventeen vears this spirit out from under it. It was accomplished by friend had guided and directed his movements in the lecture field, sometimes telling him months beforehand of events that would transpire. Thus far he had never told him an untruth. I followed the advice given to

the best of my ability. Mr. Charles Partridge reported himself to me as present in the cabinet on this eventful Friday evening. A few days afterward I went to a well known rapping medium and Mr. Partridge again made his presence known to me. I asked if he would answer me mental questions; his reply was in the affirmative. All my mental questions were answered satisfactorily. He said he was present on the evening in question, as he had represented, and that eventually everything would come out right. Oral questions were not responded to.

A few evenings later I was present at a dark scance when a spirit patted me on the shoulder and in a whisper gave me the name Partridge, and gave as a reason why he would not answer my oral questions that it was because of the prejudice of the medium. No one present knew of my interview with the rapping medium, and it was a fact that she was strongly opposed to materialization and for this reason I chose to put my questions mentally. I could give other instances of a similar character, but this is sufficient for the purpose for which I have introduced them.

The questions calling for rational answers are: Have the spirits through these different mediums on these special occasions been falsifying, who have always been truthful heretofore? If so, is there a fountain in this dense wilderness of uncertainty from which truth unadulterated can be obtained? And further, can one be justified in pursuing an investigation with no hope or prospect of coming in possession of the truth as a reward for the labor devoted to it? Involved as I was in these apparent difficulties a danger seemed to stand in my pathway; so the reader will readily understand why, with me Spiritualism as well as the medium was on trial. As stated before, I followed directions given by these spirit friends, confidently believing in them and have the satisfaction of knowing that my confidence was not misplaced, and that now the storm is passed, and the sky that was dark and threatening is again bright, and the bow of promise is radiant in all its beauty. Before closing, I wish again to call the at-

tention of investigators to the great importance of a more careful study of the complex and intricate nature of the problems they will be called upon to solve. When you thoroughly realize the fact that the medium at materializing scances, while entranced is used in a variety of ways, and is frequently brought out of the cabinet to enact different parts, the necessity for absolutely test conditions becomes emphasized; because it must be apparent to a very indifferent observer. that when such facts are admitted and acted upon, a greater opportunity is offered for those who are disposed to be dishonest to practice fraud. We have seen this medium, (Mrs. Wells), brought out of the cabinet accompanied by a spirit so completely transfigured that it was impossible to determine which was the medium and which the spirit. and had nothing but this transpired the rational inference would have been that two spirit forms had appeared simultaneously: but the spirit proceeded to reveal to us the medium by passing her hands over the face and shoulders of the medium, and the white After the scance was over I informed Mrs. argues that after the cabinet was secured to I results, I feel myself qualified to predict with I lace drapery faded away as by magic, and

the medium stood before us unveiled and clothed in her dark dress as when she entered the cabinet at the beginning of the scance. The spirit then placed her arms around the medium and assisted her back into the cabinet. In a case like this the only test necessary, is to have the cabinet so arranged as to preclude the possibility of the introduction of a confederate.

In view of all the circumstances attending this remarkable case, together with the facts which have been developed during the last two months in the scances held with Mrs. Wells, the results of which are published this week by the company for whom she sat exclusively, I believe the popular verdict will be that I, and those who agreed with me, have been fully justified in the view taken of this case, and that Mrs. Wells stands today exonerated to the fullest extent, from every charge made against her honor and integrity as a medium.

June 22, 1887. HENRY J. NEWTON.



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