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

CHICAGO, JULY 28, 1888.

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

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For the Religio-Philosophical Journal.

HEAVEN REVISED.

AND A VOICE SAID UNTO ME, "WRITE."

"It Shall be Given You in That Same Hour What Ye Shall Speak."

MRS. E. B. DUFFEY.

CHAPTER IV.

BUT ARE AS THE ANGELS.

The first result growing out of the experiences I have just narrated, next to that selfknowledge which I began to acquire through their means, was a knowledge of others. My eyes were opened so that when I met certain spirits, I seemed to enter intuitively into their thoughts and feelings; and I found, moreover, that, as my life record was placed before the Spirit-world that all might read, so when the desire came to me from good motives to read a like record of other's lives, the desire was readily gratified. But I also found that when the desire was tinged with any feelings of selfishness or uncharity, a cloud seemed to overspread the record so that could not perceive it clearly. By this means quickly found those spirits most congenial to me, and ascertained my own place in the Spirit-world—my own "sphere," as I had been wont to think of it. And here again another thing took me by surprise. Though all classes of spirits, both good and bad, do not meet and mingle here as on earth, still there is no strong outward demarcation between the different spheres or grades. Spirits of different approximating grades meet and in outward appearance associate together; but each one recognizes by that inner consciousness, that fine intuition of the spirit, which is bestowed in a slight degree as a rare gift upon some favored mortals, those who are their true companions and friends; and thus to the spirit vision spirits of different spheres are as plainly and distinctly separated as though each were walled in into a separate heaven. 'No; I am wrong. A strong chain of sympathy binds all together, causing the lower spirits who have begun to progress at all, to turn their regards and their aspirations towards those above them; while the latter always respond, in accordance with a haw within their being, to which they could not be false without themselves descending from their high positions. Thus, while wisdom and justice and truth are the centrifugal forces of the spiritual universe, dividing and separating, love and charity and sympathy are the centripetal forces, binding all together.

I had found my sphere in the association of these spirits whose degree of development most nearly approximated mine, and whose society was therefore congenial. I had found my home, which was, as best I could express it, an outward manifestation of my own character urnished and decorated with the fabrics I had woven, the articles I had constructed, and the pictures I had painted, by my thoughts and deeds, while yet in the earth life. It was, as it were, an objective self, and I soon came to love it as we must always love that which is part of ourselves. I had yet to learn what my work should be in the Spirit-world. But I was beginning to grow wiser, and so I curbed my impatience. waiting until that work should develop itself to my comprehension, as I felt the assurance it would do in the fullness of time. Moreover I dreaded by precipitate desires to subject myself to another ordeal. Margaret brought to me one day a woman who was

newer to the experiences of the new life than even I. "Love her," she said; "she needs all your love and tenderness."

rare bond of sympathy seemed to bind us together even from the beginning, and all unconsciously to myself I began my work by giving a helping hand to this sor-rowing, earth-tried sister. Ledid not know-it then, but I see it now, how we were each mutually helpful to the other. I in imparting strength to a spirit that as yet had little of its own; she in strengthening me in mak-ing a demand for that strength.

I asked her no questions of her past; I thought when she felt like confiding in me she would do so. I would have been content to remain ignorant until she chose to en-lighten me, but Margaret thought best it should be otherwise. She told me how this woman had in earth-life been bound by human laws to a man who early in her married days had forfelted her respect, and as a matter of course her love also. But she bore her burden of sorrow to the end, outwardly patient and uncomplaining, and performing for duty's sake, with a heavy heart, those duties which would have been a rare delight if love had been the actuating motive. The end came at last. As she looked for the last time upon the coffined form of her husband, though she wept tears of pity for both, be-cause of the happiness they had missed, she said to herself, "It is better thus."

I saw from the first that a shadow hung

over her, she seemed expectant yet fearful of something. When I knew her history, I understood what it was. She was thinking of her husband, and wondering why he had not come to claim her as his wife. Margaret read this feeling clearly, and so after a time she said to her:
"Your mind is not wholly at rest. There

is some matter wherein you are not quite

"I had hoped-I had feared," she began, and then hesitated. She could not at once

clearly define her own feelings.
"Yes, you have both hoped and feared, and when the fear is entirely subdued, and only the hope and the wish remain, then they will be realized.'

The woman looked up inquiringly. "You are thinking of the man who was once your husband," Margaret continued, in answer to the look. "When you are ready to go to him, not with a revived earthly love, but in a spirit of heavenly love, which is ready to forgive and to aid, then you will see the man whom you now fear. He will not come to you, but you will go to him; and when you come to know him as he really is, and comprehend the causes which conspired to make him what he was and is, your soul will be filled with pity which will make it forgetful of self-near many mith heart the constraints. Then you will stretch out your hands to him and become his savior, and he, with the love he really bears you, still strong in his heart, will follow your guidance whitherso-ever you choose to lead. This is part of your future work-not all of it. But not yet, not

yet. You are not yet ready for it.
"Have no fears," added Margaret reassuringly; "there are no fetters here to bind the soul. The bonds to which we submit are only those of mutual affection and mutual adaptation. An earthly law bound you togethet, but you are free here, for death is the great divorcer."

"Are there, then, no husbands and wives no marriages, in this world?" I asked

earnestly. "In heaven they neither marry nor are given in marriage, but are as the angels," was the reply given with a bright smile. "But I see you entirely misapprehend my answer. Let me explain. Here among us there are no marriage bonds which bind the soul to the corpse of a dead affection, but there is love fuller and more perfect than the earth knows anything about. You are still tinged with the earthly ideas, and the whole teaching of earth is to degrade sexual affectiob, and sink it to the lowest depths. Men and women who hesitate to take in vain the name of a purely imaginary deity, will not scruple every day of their lives to profane by light word or unhallowed deed the most sacred part of their natures. Truly, perverted love is a terrible demon. It is the embodiment and personification of selfishness. It tears, it defiles, it destroys, and it exults in its destruction. It sends more victims to the lower spheres than any other single cause. You must look there, in these spheres of lost spirits, if you would know to what depths a man and a woman will sink who blaspheme against the holy spirit of love which should find a pure temple; every heart. But search out the possibili-ties of your own soul, and then tell me if love—real love—is the impure impulse, the degrading impulse, the subject for jest, which it is so almost unitersally regarded. Is not pure love the very essence of unselfishness? Does it not ennoble the soul and purify the heart? Does it not ennoble the soul and purify the heart? rify the heart? Does it not arouse higher impulses and bring the dawn of a spiritual vision to which one can never attain without it? Is there any earthly happiness which brings mortals nearer heaven than this sentiment of the soul, which by even good people is underrated and despised, which by the ignorant and evil is turned into a curse? I tell you a man and a woman who truly love one another on earth, are already in heaven, and when you open the door of the Spirit-world to admit them, would on shut it in the face of their love? No; let it enter in all its fullness, and glorify

their lives here as there."

bloom, and bloom immortally here? Every opening blossom is a manifestation of love —a sexual union. Would you deny immortality to the flower of life—to that which, even as we find it, good, bad and indifferent, is, after all, all that makes life tolerable? It is at the source of all action. It is, when unperverted, the deepest and purest impulse of every heart. It is the constant theme of your novelists, the p-rpetual inspiration of your poets. It has incited to the grandest and most heroic deeds, and the noblest self-sacrifice. There is no other emotion which has such power over the human heart, and which has so controlled the destiny of na-tions and of mankind in general. Yes, I know you have been used to a cant about spiritual love, which you have not yet forgotten, even with your present experience in the Spirit-world. You have entertained a dim, shadowy idea that spirits stand stationary like spiritual suns sending out beams of love, thus envelope one another. Or if that is not your precise idea, it is something quite as spiritual and illusive. But you did not leave your heart behind you with your earthly body. You have the capacity for loving intensified; and not only that, but have arms with which to embrace. Would you have been satisfied if, when you first beheld your long lost chil-dren, you had stood at a distance and regarded them with your imaginary spiritual affection? No; you instinctively stretched out your arms to them, and took them your heart, and your kisses were on their lips, their brows, their cheeks. Is the conjugal affection less than the maternal? No; my children; we shall all some day, if we may not now, clasp to our hearts, some one whom we love, and who will love us with equal ardor in return. But not until we have entirely divested ourselves of the degrading earthly ideas concerning the purest, most sacred, most spiritual sentiment of the human heart?"

"But I thought you said there were no mar-riages here," we both remarked.
"Nor are there. There are no mismated couples; no degrading selfishness on one side, no misery and unrecognized self sacrifice on the other. They are as the angels. Earthly bonds are only perpetuated as the heart has sanctioned them. But love is the atmos-phere of this life. You have not come to the arctic regions, but to the region where love is a pervading influence, warming all hearts. No spirit can find its most perfect development who m sses from his life the experience which love can give him. If he has lived a loveless life on earth, the possibility is still reserved for him here. The certainty will come to him in the future. His bearinge annot be perfected with-

shall come some day to feel this love for

my husband?"
"For him who was once your husband,"
Margaret corrected. "No; there is no bond of spiritual attraction between you. know that now. He will come to recognize it sooner or later, and though his heart-is still turning to you, the time will come when he will find a more perfect happiness than he yet dreams of in the companionship of another.'

"Take me to him," cried our companion. "Not yet; you are not prepared. But you shall have the first lesson in that preparation and you shall come with us,"added Margaret. turning to me; "for 1 see your mind is full of questioning."

My companion turned toward me with a

sweet smile, her eyes being filled with tears, and drawing my arm within her own, we followed Margaret, who led the way to a temple which I had often noticed and wished to enter, but had restrained my impatience Within we found, not a shrine, nor an altar of any kind, but innumerable volumes ar ranged on shelves which extended from floor to ceiling.

'Do they then have public libraries here?' asked wonderingly.

"You mistake; this is a library of record wherein all may read, whenever they choose, that which pertains to the lives of them elves and others. Here are the true biographies of earth, not the false, superficial affairs which pass under that name in the life from which you have come."

She opened a volume and bade us read. I read a story which filled me with wonder. I was of a man whose nature was perverted by inherited traits of an ignorant and-depraved ancestry. With generous impulses, there was also an inherent weakness of character which caused him to be readily influenced and swayed for either good or evil. Added to these, were the conditions of the sensitive or medium, which, though the weaker already spoken of, made him the easy and unresist ing victim of evil spirits who, finding the air of even the lower heavens to which they had passed too ethereal for them, and missing, those gratifications of sense which were their only conceptions of happiness, continually sought the earth-life, and manifested their evil natures in evil ways.

When we had finished reading the record, I seemed to see in my companion's heart the depth of pity which opened down for the man thus doomed even before his birth to such an inheritance of misfortune and misery! All the hardness which for years she has entertained melted away, and she sat down and wept. Yes, we sometimes weep in the Spirit-world, for we have taken with us our emotional natures, and are not yet beyond sorrow.
"Take me to him! Take me to him!" she

"But —"
"Yes; I mean all. Do not the flowers cried. She seemed to feel that every delaying mortal existence and filled it with sor row

moment was a reproach until she should stand face to face with him.

As Margaret silently led us away from the temple I turned to leave my two companions, for I felt that in the coming interview, at least, I ought not to intrude. But Margaret beckoned me back, and the woman clasped my hand with a firmer pressure. We follow-ed a path which I had not before trodden. After a time Margaret spoke.

"My child, do not reproach yourself un-justly. You performed your part nobly, and did your duty well. Your self-sacrifice was more than ought to have been required of you. If you failed in a true appreciation of the difficulties which beset his path, it was because you had no knowledge of nor means of understanding them. Blame not yourself, but rather the unjust human law and popular sentiment which refuse to allow those to separate whom God hath not joined togeth-

We had passed out into a barren plain, and the path was rough and stony. The sky, too, which hitherto had beamed with more than earthly light, seemed to become gradually overcast, until finally, as compared with the light we had left behind us, there was scarcely more than twilight. Looking backward, the light of the region we had left shone like an aurora borealis upon the hori-

"Shall we go back?" Margaret asked.
"Oh, no, no!" the woman responded with fresh eagerness, and we quickened our steps. At last we espied in the gloom a figure sitting lonely among the rocks. The woman started and then stood still for an instant. She had recognized the figure.

"Oh. I pity him, so deeply!" she exclaimed, "but there is not one throb of love for him in my beest."

my heart."

The man seemed to feel our approach, for he turned and looked eagerly in our direc-tion, as if expecting some one. Evidently his expectations were at last realized, for as

he saw us he sprang up with a look of joy.
"You have come at last!" he exclaimed. " have been waiting for you day by day ever since I heard you had entered spirit-life; waiting in this solitude until 1 thought I should go mad. And yet you never came! You saw every one else, of course, before you

thought of me I recognized in his fretful and jealous com-plaining what must have been the earthly character of the man. The memories it awakened seemed almost more than the woman could bear. But she withheld all an-

swer. He continued: "You will at least stay with me now you have come?

"No," replied Margaret; "her home is not here."

"Is it possible," the new-comer asked, "that her, but she only took his hand and pressed it with what warmth she could. "The same cold-hearted, cruel woman you were on earth!" he exclaimed with bitter-

> The old repellent feelings seemed to be struggling to come back in the breast of my friend. I whispered to her:

> 'Remember the record. It is not himself who is speaking, but through him generations of undisciplined, selfish and wayward ancestors, and hordes of evil spirits who by their frequent influence and control have perverted what little of good there was left in-his nature."

> She smiled sorrowfully as she pressed my hand, and then went and sat down, beside him; and spoke kindly to him, trying to arouse the better feelings of his heart, not by reproof or moralizing, but by bringing happier emotions uppermost. Margaret and turned to one side and left them alone.

> Presently I felt a strange oppression in my reast, and my head began to swim as if with vertigo.

> "We must remain here no longer," said Margaret; "this air is poison." She called to our companion, who imme

> diately arose and came back to us.
> "You will take me with you?" the man
> asked entreatingly. "I have looked forward asked entreatingly. "I have looked forward to this meeting all these years. You surely will not drive me away now.

> He entreated so pitifully, that his wife eemed to know not what to say. She looked inquiringly to Margaret. Let him come, if he wishes," she respond-

> ed, much to my surprise. So with a cheerfulness he had not yet manifested he walked beside us, forgetting his past grievances in a flow of jubilantly-happy

> As we returned, the sky gradually grew brighter, and the air purer, until we had nearly reached our starting point. The man had hesitated more than once on the route, apparently stumbling oftener as the obstacles

in the path decreased. "I can go no further," he said at last. "We must stop here. I cannot breathe, and the light almost blinds me. We must retrace our steps a little way, for this climate is certainly not a healthy one."

"Your wife's home is further on," said Margeret. "Her home should be where her husband s," he returned with his own quernlousness. Then Margaret turned to him, and with a

severity which she had not beforemanifested she said: "You are no longer on earth. This woman is no longer your wife, but free to come and go as she chooses. Her home is waiting for her, a home which you yourself realize you cannot enter. Shame upon you, who with your selfishness still unchecked or unchangNo. 23

.re; but now must seek to drag her into emi-darkness where you find your conal home. You may come to her when are fitted, but she cannot go to you, except as an occasional visitor."

The man drooped in dejection. The blow seemed almost too great for him, and yet he bore it, and at last turned to her with an un-

characteristic gentleness.

"Forgive me," said he, "I will not curse you now as I have done in the past. I will not even seek to do so. I will not again ask you to come to me until I and myself more worthy. I did not realize my unwarthinese. worthy. I did not realize my unworthiness until now. Promise me when that time

Margaret interrupted: "She can make you no promises and you must seek to exact none. But I will make this promise in her stead, that when you become truly worthy of heart, whatever it may then be, shall be gratified." the love of a good woman, the desire of your

He slowly retraced his steps, and we turned and went on our way. Looking back, the last glimpse we obtained of him, he was standing with face turned towards us, and with outstretched arms, as if silently entreat-

The interview was altogether a sad one, and yet not wholly unsatisfactory. My friend's work had begun, and she felt that some little had been accomplished. What a prolonged task it promised to be. However, here we are not limited by time, but have all

eternity in which to work.

After Margaret had left us, my friend embraced me silently, and then took her departure. I sat down to think it all over, and presently became lost in revery; and when at length I aroused myself from it I found my-self repeating: "But are as the angels! But

[TO BE CONTINUED.]

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal: Since my last notes from Onset to the Journal, it has been a very busy time here; the people have been arriving in numbers far exceeding previous seasons, until the hotels and cottages are well filled, so much so that our streets have the appearance of a day in the midst of our regular camp meeting. Saturday, the 14th, every train from the west was laden with visitors seeking a cool-er home beside the waters of the Atlantic, Onset receiving her full share. The South-ern and Western States were well represented. Every season demonstrates the fact that the people from the Western and Middle States are learning more and more of the iperation a shore. The people on the coast also find much benefit in the mountain air of Nothern New Hampshire and Vermont. The drinking water at Cuset is unsurpassed-cold. pure. and clear as crystal, and admired by all.

The Association has made extensive arrangements this season to entertain the people that may visit Onset, seeking either mental or physical health.

The social gatherings during the past two weeks have been frequent and very much en-joyed; among them was a reception given Mrs. S. R. Stevens, at the cottage of Mrs. D.. E. Putnam on Pleasant avenue, which was made doubly interesting with a sum of money that spoke more than beautiful words, in this day of unpaid true mediumship. Among the many friends who were present to offer words of cheer, was Mr. John Lamont, of Liverpool, England. The evening was very pleasantly enjoyed.

Saturday evening, the 14th, was fruitful for birthday parties. Mrs. W. W. Currier received her friends on the occasion of her sixty-first birthday. Mr. and Mrs. T. B. Griffith also received their friends in commemoration of their youngest son, who is in spirit-life. Both parties were well attended, and the remarks were well calculated to do good:

Mediums for spirit communion are here and ready to do the good work as messengers between the two worlds, but I fear they will starve for want of sitters, as the average investigators only wants to see the marvelous which will be furnished in abundance, by the dozen or more fraud mills that are here and ready for work, having been thoroughly advertised by thorough exposures during the past winter and spring, and bolstered up by the so-called spiritual press and its contributors.

Sunday, the 15th, opened clear and bright with enough already here to make a good audience for any of our best speakers. trains came loaded with seekers after truth. The concert at the grand stand, Carter's full band, quieted the people with fine music. Everything indicated a successful and pleasant opening of our 12th annual camp-meeting. 10:30 A. M. arrived, and President Wm. D. Crockett called the vast assemblage to order, and in a short but appropriate speech, gave all a hearty welcome.

After singing by the audience he introduced one of our resident speakers, at Onset Mrs. M. S. Woods, who naturally feeling the open insult that had been forced upon the good people of Onset by the selectmen of the town of Wareham by licensing the sale of intoxicating liquors at Onset (which is positively prohibited by the deeds of the Ass tion to all the lot owners), spent the full hour of her lecture in an exhaustive argument against the abominable curse of rum, which was timely and to the point.

Continued on Fifth Page.

A SEA OF WHEAT.

[Translated from Constancia, Buenes Ayres for the Religion Philipsophical Journal.) On the 24th of December, 1887, a lamentable accident took place in Barcelona, Spain, which the papers of the following day re-ported as follows:

THE DOUBLE MISFORTUNE OF YESTERDAY. "It happened yesterday at half past 3 o'clock in the afternoon, at the wharf of Bar-

celona.
"A family from the Province of Aragon composed of the mother (a widow), a married daughter and a son well in his teens, who was just convalescent from a serious malady, were, at the hour above stated, together upon the wharf, the first two seated upon the steps of a stairway and the latter standing beside them, enjoying the benefit of the sunshine which tempered the cold that was then reigning, and each one of them, without any doubt, very far from anticipating the disaster that was about to overwhelm them. 'At the before mentioned wharf men were

busy, it appears, at the dangerous operation of piling up wheat that was being discharg-ed from a vessel lying at anchor in our harbor, and either because of the weakening of one side of the wall composed, as is customary, of sacks of wheat to hold the loose grain in place, or because the weight of the wheat broke away the barriers of canvas that coveredeit, the case is that the mountain of wheat rushed precipitately in the direction of the stairway where the family were rest-ing and in an instant the two women were buried by the avalanche. The son who by instinct of preservation had leaped aside on seeing the grain coming, immediately hurried to the assistance of the others; and when he was about to stretch out his hands to his sister who had caught him by one of his legs, a filled sack that fell from the wharf struck him in the breast with great force, throwing him to the ground at some distance away.

"At the cry of those present who witnessed the accident, a force of men hastened to the spot with shovels to uncover the victims, and were assisted in the task by many other persons; but although all labored with celerity and briskness it was sometime before the bodies of the two unfortunate women were discovered, and life was already found to be extinct. They had died from asphyxia; their open mouths were full of wheat that had made its way there as they struggled for

"As may well be supposed, the young man on seeing the lifeless remains of his idolized mother and sister with whom a few minutes before he was in happy conversation, and without the slightest presentiment that such a terrible fate could occur to them, was wild

with grief. • "A circumstance: On shovelling away the wheat from the place of the disaster, a dog belonging to the unfortunate family was found alive, standing close to the wall where he had taken shelter.

A workman who was contemplating the horrible catastrophe was heard to say in en-ergetic language, "What a contrast! While a large number of laboring people are dying of hunger for want of employment, these two unfortunate women are smothered in a sea

When we read the foregoing account we were profoundly impressed as was quite nat-ural, and lamented the death of those two poor women; but still more were we impressed by the words of the laborer, which for us served as a hint to ask of the spirit who guides our work whether these words of the aborer did not contain the compendium of a history of horrors, and our invisible friend spoke to us as follows:

"You have on your planet an adage or re-frain that says, The voice of the people is the voice of God! and never was a simple mind better inspired than that one of the sons of toil as he stood contemplating the women who were smothered in a sea of wheat.

Learn, then, such violent deaths are always in obedience to the fulfilment of an unavoidable law, the rendering unto each one according to his deeds. Great, very great, are the sins committed by the individual that must die by violence without having time to prepare his mind for that supreme moment in which he has to part from beloved friends and break those human ties that undoubtedly constitute the all of his earthly existence; and although the act of dying, philosophically considered; is only the laying aside of a garment more or less worn out, leaving to the spirit its spiritual body, and with this all the sensations of the true life (for he who quits the earth loses neither his memory, will, nor understanding), yet nevertheless it is none the less sad and paintered the same of the same of the less sad and paintered the same of ful for him to leave behind the domestic hearth where a few chapters, more or less in-teresting, of the eternal history of his spirit, have been written. And if it is sorrowful to take leave of those places where one has lived and loved; very much more violent is it to see one's self suddenly separated from dear ones without having been able to make these last requests, those sacred charges at the last moment, which even the most humble people respect and carry out as a divine

"Why is it, think you that the counte-nances of old people acquire that very sweet serenity of expression, so that we even say 'the old folks are becoming children again?' It is because the spirit is satisfiedly content with having remained on the earth a time sufficiently long to acquire the knowledge it needs, and at the same time to square up the accounts it proposed to settle. An aged man may say, 'How the years weigh me down!' but if that same spirit could speak to you while its body is in repose, perhaps it would say quite to the contrary; closely allied to an ailing and sickly body it thinks very differently from what it does when freed from an organism whose imperative and multiplied necessities weary and fatigue the spirit.

"An existence is a voyage which the soul undertakes for its growth in perfection, and just as your earthly explorers are happy and even proud when they complete a journey even proud when they complete a journey around the world and penetrate into regions unexplored, so the spirit is satisfied with its work when it contemplates from above its no longer serviceable body, saying, 'Poor body of mine' feturn to dust in peace; how well thy muscles of steel, thy red blood, the phosphoric substance of thy brain, did serve me! Thou wast my charger that ever saved me from imminent peril! Thou art nothing now! Thou art separating into atoms, and in each one art separating into atoms, and in each one of them still palpitates the sensation which

my will imparted to them.'
"Each existence is for the spirit a most interesting chapter of its history. Alas for that one who is obliged to part with its covering at a time when it is most attached to earthly life, who despises itself when reason

it instantly and endeavor to put yourselves out of harm's way; and, perhaps, you have more than once seen a cripple recover his agility on seeing a runaway horse approaching him. You also have the proof in beggars who, in spite of being in want of everything necessary for the sustenance of life (for many of them live from year to year, sleeping each night in a different place), you will see that on that account they never attempt to commit solicide; but quite to the contrary they become habituated to privations, their sensibility be-comes blunted, undoubtedly, and they relain their instinct of preservation, for the love of life is superior to any amount of suffering. The spirit loves its clayey tenement, however de-fective and repugnant it may be, because it is useful for its advancement; because the law of indefinite progress demands a union of the human soul with an organic body; they are two quantities, neither of which is of any use without the other, for though it is true that the spirit exists without the body in a superior state, it is also certain that in worlds like yours and in others more advanced, without an organism suited to the conditions of the planet in which it may wish to dwell, it cannot accomplish its purposes; it cannot associate itself with the life of that globe which attracts the spirit by its magnificence, and by the memories which it awakens in the mind of the beloved beings residing in it who are connected with its own eternal history.

"Among the many errors which divers re-ligions have propagated, one of them (the most perficious without any doubt) is the contempt they have expressed for the human body—mortifying it with sackcloth, chastis-ing it with lashes, weakening it by fasting, covering it with loathsome nastiness,—for woolen garments in contact with the body have with the heat developed parasites which have mortified it and made of it a repugnant object that has been looked upon by culti-vated persons with pity and contempt. This is what the religions did in their infancy, and some of the different philosophies have participated in the same error-not exactly by neglecting and forgetting hygienic laws which require cleanliness with moderate and healthful food, but by saying, even those who call themselves spiritists, 'O! when will the hour of my departure from this world arrive If permitted, I am going to remain in the Spirit-world century upon century without this body that so much encumbers me, without this materiality that is so exacting. the life of the spirit is the true life.'

"These innocent exclamations keep up a relish for religious idealism which is the annihilation of the man. What, think you, can spirits in space enjoy whose advancement does not permit them to go beyond the orbit marked out by their relative labor and progress? Think you, perchance, that they enjoy the glory portrayed by the different religions Spirits in space also suffer and regret the time lostin useless occupations and they also lament their separation from the friends they loved, and are pained at the hardships they see them undergoing. The life of the spirit keeps in perfect harmony with its multiplied existences; he who has departed from this earth unwept and unblessed does not smile with the smile of a just person; the crisis of death does not anticipate the events of the eternal history of the spirit; what you do not attain in the earth or in the world in which you may dwell you will not obtain by having left an organism inefficient for your necessities. Nothing is gained by assault, by the forcing of fortune; in the regions of truth every thing is weighed and measured by laws of the strictest justice; therefore, ye who are only moderately endowed with virtues and intelligence do not sigh to leave this world for you will not find greater happiness than your deeds merit. Do not undervalue the time you have at your disposal for progress and for perfecting yourselves, for you have no greater wealth nor do you possess greater treasures than the hours you know how to employ for the benefit of your fellow creatures; and thi is of great advantage to you, for he who dif-fuses light is himself the source of light.

"With these considerations which we have thought necessary, we will tell you some thing, though not all, about the past of those two persons who left their earthly tenements in a sea of wheat.'

"In the relation of matters of fact we are in the habit of omitting places and dates, for the deed that is verified neither loses nor gains importance by the knowledge that it was executed on the banks of the Rhine or Guadalquiver, amid the fogs of the Thames or the ripples of the Seine—the place is of the least importance, the subject of the drama is what interests and that which exercises an influence upon the progress and upon the future of the spirit.

"Those two poor women of the people are two spirits who for many centuries have been bound together by the most intimate bonds of life and particularly by the oneness of

"In various existences they have belonged to the sacerdotal order which has always been avaricious, save a few and honorable -xceptions. In an existence not very remote those two spirits contracted the horrible debt that they have just now paid. They belong-ed to a privileged class of high priests and were venerated and feared by an humble people who lived around them in squalid poverty after paying over to the holy mother, the Catholic Apostolic and Roman church, the tenth of all their income.

"Among those who paid this tribute were two hard-working old men who were twins and who, having each lost his wife and children lived together; prolonged sickness and death in their families had so reduced their possessions that in their old age they had only a poor little cabin and a few acres of ground left and all under mortgage to different creditors. Under these circumstances they could itors. Under these circumstances they could illy afford to pay to the church the sum stipulated by her priests, and this fact they made known to the ecclesiastical assessors. The latter reported the matter to their superiors who made no delay in visiting John and Paul whom they had already spotted as free thinkers, for in all ages there have been a few who have been brave enough to protest against religious absurdities.

"The conference between the four was energetic on the part of the weaker ones who

ergetic on the part of the weaker ones who complained that the church exacted of poor people what she rather ought to give to them; that they were poor old men without any one to care for them in their poverty.

"John and Paul gave expression to great truths, and at that time to declare the truth was to sign one's own death warrant; but loyal souls have no fear of martyrdom and although they well surmised that they would pay very dearly for their daring, yet they talked to those fathers of the church with that ready frankness which free and earnest becomes disordered, when it does not find in the body all the organs that it needs for its manifestation; and the proof of it you have in yourselves. How often you say that you

find your life insupportable, that you would like to die, and at the same time if you feel that any danger threatens you, you flee from money in the ground, and that they had inmoney in the ground, and that they had in-sulted the church, the two priests tormented them for several months, refusing them necessary nourishment, purposing to have them die slowly that most horrible of deaths—hunger. They would leave them without food until they saw them almost inanimate, and then they would give them nourishment only to begin again the torment of starvation until at last they died cursing their persecutors. In the meantime these two priests, taking advantage of a terrible drouth, bought up all the wheat they could lay their hands upon, selling it afterwards at fabulous prices, for its weight in gold, as one might say. The famishing multitudes besought them for mercy and then feigning a compassion that they were very far from feeling, they gave them damaged wheat which being devoured by the hungry masses developed a desolating plague among them, carrying off innumer able victims. * * *

"And those two tyrants of humanity, those two monsters of depravity, who were never moved by the cry of a tender child, the petition of an aged man nor the prayer of a despairing mother surrounded by her starving children, died peacefully in their beds. The church gave them a funeral of great pomp; their bodies were deposited in the vaults of a sumptuous temple; famous sculp-tors carved out reclining statues of them which even to day are sleeping upon their marble sepulchers and being visited by countless travelers, for they are really mar-

vels of art.
"Thus it is in this world; many go to the common grave who should be canonized, and often perfect monsters of iniquity are immortalized. But of what consequence is it that in the comedy of human life parts are played like those represented in your theatres? Is, perchance, the actor a king who adorns himself with a purple mantle and who places the imperial crown upon his temples: No; his ephemeral reign endures but a few hours; when the performance is over, when the spacious coliseum is deserted, the actor falls back to what he was, a commedian more or less clever. Thus it is precisely with the spirit who leaves this world. He may have dwelt in a regal palace; an imperious law may have been only a caprice of his; but on reaching that other world he will be but as an actor who goes forth from the theatre with no more greatness and no more dominion than his many or few virtues. The farce will continue upon the earth, a hangman of humanity will be canonized; but this will not prevent the hangman from returning to earth to pay eye for eye and tooth for tooth, as has happened to the two ambitious cornerers of grain who returned to your planet in a most humble position and have commenced paying their debts by dying smothered in a sea of wheat. It is just that the nourishing grain which they withheld from the starving multitudes should smother them a hundred and a hundred times, for there is no debt that shall not be paid and no instalment that shall not be made good. If this were not so, if human injustice and blindness were a likeness of Divine justice, think-ing men might well go mad for reason would be lost in chaos; but fortunately it is not so; no one is happy by exclusive privilege and nobody is unhappy by being forsaken of Providence, for each one has what he legitimately merits; and if you closely observe your sur roundings, if you carefully study into the chapters of human history which each fami-ly forms, you will see that, leaving aside those who come to settle up terrible accounts the majority of earth's people suffer no more than the consequences of their blunders; many groan in poverty because in their present incarnation they squandered what they possessed; others incur debts (causing serious trouble) because they will not be resigned to living with honorable and quiet moderation, and more than one grave infirmity comes upon you at times because you gratify immoderately your appetites, and you bring about your own ills by your imprudencies. And do not forget that the same relation obtains in all the acts of your life; that no one enjoys more happiness than he has himself created; therefore it is that you see at times the mendicant smile as though almost in the enjoyment of supreme happiness, and it is because the perfect tranquillity of his con-science surrounds him with light in the

midst of the deepest shadow.
"Remember, then, that no one has more re pose and well being than that which he creates. Pity those who die-like the unfortunate women, overwhelmed by an avalanche of wheat. Alas! for those who leave the earth without preparing their souls for that solemn scene called death! Adieu."

w V. The foregoing communication embodies great truths; each man is the artificer of his own fortune, and convinced that the fictions f history deceive the inhabitants of earth but not those who have passed beyond, we should endeavor to see that our acts be not menable to just criticism on any ground, so that on leaving this world we may not find ourselves like the actor at the conclusion of a theatrical performance in which for a few moments he played the part of king, without on-taking of his purple and ermine; there remains to him as his own the slightest rag of his costume.

Let us treasure up truth and practice good works so that on leaving this earth, although our last breath be drawn in an humble cabin, the fact of our good deeds may shine both here and there, and although our remains be thrown into a common grave, let our spirit have the immense satisfaction of exclaim-ing: "I left the earth in peace with my con-science, and I shall be re-incarnated again without any fear." Happy is he who can con-template his past life without remorse and smile placidly before the splendid aurora of his future. AMALIA DOMINGO Y SOLER.

For the Religio-Philosophical Journal. The Hymnology of Spiritualism.

W. G. HASKELL.

In the churches, the singing of religious or rather of theological hymns is a consequential part of the service. It is called "the praise of God." The words of these "sacred" hymns or songs are for the most part consistent with the systems of the lost part consistent with the systems of theology accepted by those who use them, "Simply to thy cross I cling;" "Jesus Only;" "Saved by the blood of the Lamb;" "Praise Father, Son and Holy Ghost," and scores of others equally familiar, are partiport illustrations of this feat are pertinent illustrations of this fact. Some of the tunes to which such hymns are set are singularly beautiful, and are known in every household in the land, where, in not a few instances, the words of the hymns are unknown. The churches are financially

able to employ the very ablest composers, and to pay them handsomely for their work. Now the singing of hymns or songs is of no less consequence to spiritual gatherings than to Methodist or Baptist meetings. Our

people may not-indeed do not-find it necsary to "praise God" by flatteries or to conciliate him by petitions, however beautifully and poetically worded. But experience has taught us that music, and particularly sing-ing, is conducive to those conditions of harmony which make more easy, or certainly less difficult than without it, the access of the disembodied spirits to those remaining in the flesh. And so the spiritual circle as invari-ably begins, or its little breaks are filled in, with singing, as do the Orthodox prayer-

But it has been my experience, and that of many who have expressed themselves to me, that a quite large proportion of the hymns so used by our people are by no means con-sistent with the philosophy of Spiritualism, or with the experience of those who have passed from the earth-life, upon even such matters as have the consensus, so to speak, of spirits. Our hymns or songs, as found in our collections, are quite largely those of the churches, with, perhaps, here and there the elimination of a manifestly objectionable word, but often deeply tinctured with sentiments which plainly imply the positions of orthodoxy. I know how I feel when I listen to them. I am a dear lover of music, and especially so of vocal music; but when such hymns are sung by our people, in their circles or public assemblages, it is often with a feeling not conducive to harmony, because of my mental protest against the sentiments utter. I am very sure that spirits usually tell us in their communications, that the current and popular religious systems are found by them to be not true. Spirit existence is not the thing, as to place or condition and occupation, which the churches teach. I have never even heard of a spirit who has affirmed that he or she has seen great white throne, and Him that sitteth thereon." In short, there is general repudi-ation of those doctrines which are the staple of sermons and prayers and hymns. How then shall that which is repulsive to me to day, because my thought is largely in accord with what most well informed spirits assert, become attractive to me to morrow, if perchance I have then put off the mortal and put on the immortal? And how shall a circle expect to harmonize its sitters with the invisibles who draw near, by the expression, though made never so musically, of sentiments in which the said invisibles can not

To the music of these hymns, or many of them, no exception can be taken. Melodies are good, and harmonies all that could be desired. It is not infrequently the case that the music is first composed, and then hand-ed over to the verse-maker, to be furnished with words which he deems appropriate. And we may be reasonably certain that he will deem appropriate something which his employers desire, or which will give him a good reputation as a hymnist among those whose

good graces he courts. There is no lack of material from which to compile a collection of hymns that would be every way suitable to spiritual gatherings. Some of the finest, the most truly spiritual sentiments ever put into verse, are to be found in the published works of the world's acknowledged poets, not a few of whom have themselves been in hearty sympathy with the essential things in Spiritualism. Such are some of Whittier's, Tennyson's, Longfellow's, Pope's "Universal Prayer," etc., already set, in metrical composition, to the music of charming hymns. Many of our people through their own organism, and many of our mediums as agents or scribes for some in spirit-life, have written exquisite gems of poesy, and many others could and would, without doubt, give us other fine bits of verse, adapted to existing and popular tunes. Out of such available material, it would not be difficult for a competent compiler to make up a collection of fifty or more such hymns, and for some of our publishers to issue them without music, in neat, compact, pocket-sized books, to be sold at a low price, con-venient for our people to take along with them to lectures, camp-meetings and circles, or to furnish the songs of a family about its

There may be such a collection now in existence. If there is, I have not seen it; and I would suggest to its publisher a moderate amount of advertising, that our people may know of it, and where to get it. But if not, is it not a matter for some properly qualified party to make ready?

Philadelphia, Pa.

The "Signs of The Times."

It is plain that whatever Prof. Elliott Coues does, he does well. His excellent address, delivered before the Western Society for Psychical Research, at Chicago, may profitably be pondered over by those who desire to see the true scientific spirit infused into psychical research, and more especially by those who imagine that the scientific method has only to be applied to the phenomena of Spiritual-ism in order to demonstrate their falsity. Every line of the discourse has the real scientific ring about it, there is no base metal, and it is certainly in itself a striking "Sign of the Times" that it should have been produced by a man whose whole training, as he told his audience, had been "that of a scientist, accustomed to cool, critical, skeptical, yet unbiassed looking at every question that comes up, submitting all statements to the test of verification by actual experiment;" by a man, in point-of fact, about whose scientific standing there can be no question, and whose reputation is sufficiently broad-based to silence orthodox academic sneers.

There are men of science and men of science; the term is one susceptible of various definitions, according to circumstances. The really scientific man is rare, the scientific quack is common; and the psychical student may justly view with satisfaction the fact that the greatest outery against his subject and against himself comes up from those whose position, such as it is, depends on their keeping on good terms with the public, or from those whose vanity has been pricked by the impertinent suggestion of the Spirit-ualist that the "laws of nature" have not as yet been completely collated and pigeon-holed. It would be interesting to observe in what manner Professor Coues' address would be received by a body of orthodox "scientists" actually forced to consider it. Unfortunately such work has generally been met by a con-spiracy of silence, and no doubt the same tactics will be resorted to in this case. Indeed, it is the only course open to those who are too narrow-minded or too cowardly to face the facts, or whose faculties have been warped by a slavish devotion to some special minor subject, which has weaped them from all interest in other things, and rendered them childish and incapable, in dealing with any thing outside the burrow in which they

have spent their lives.

But perhaps the chief value of this remarkable paper, in so far as we are specially concerned, lies in the lessons conveyed to would-be psychical researchers as well as to over-enthusiastic students of the occult. It may seem strange, at first sight, that persons who give themselves up to "research" in these matters should require to have it explained to them how experimental work with a suitable human organism is a sine qua non; but our own experience with our psychical re-searchers at home is quite sufficient to show that this elementary point takes long to mas-ter, and by many, indeed, is not mastered at all; while the need of proper treatment of sensitives, the careful development and observation of the instrument used, are far from being understood by those who would certainly not allow a plough boy to play pranks with a delicate balance or electronomer, or to amuse himself with immersion lenses and valuable specimens. The psychical bungler, in fact, requires to be talked to very plainly for his own good as well as for the good of others, in view of his behavior having so fre-quently been like that of the proverbial bull in the chinashop. Professor Cones certainly does this, and we owe him a debt of gratitude for it, as well as for pointing out to the members of the Western Society more clearly and forcibly, and certainly more scientifically, than has probably yet been done by any one, that no amount of description, no amount of testimony from others, can really avail much, and that he who gains real knowledge in these matters is the man who proves the reality of psychical phenomena by personal ex-periment and observation, and above all, by the study of the manifestation of spirit in

"Most persons," says Professor Coues, live and die in happy ignorance of the powers of animal magnetism, and they are peraps wise who remain thus ignorant. Much better back to our office, or store, or home, and attend to our ordinary business, and enjoy our usual pleasures, than wander unguardedly in the laboratory of the magnetizer at risk of an explosion at the first step." With great force and singular clearness does he drive home the lesson that animal magnetism is the key to the position; that to play with this tremendously dan-gerous force, in the present state of our nowledge with regard to it, is worse than "playing with fire." It must be admitted, indeed, that some such warning is urgently wanted; and it is devoutly to be wished that it may be taken to heart by those whom it most concerns. It cannot be denied that the great majority, probably, of those who "sit for manifestations" have not the faintest conception of what they are doing, of what forces they are calling into play, and of what injury may be done. It should be widely known that mesmeric experiments, and sittings for table turning, are not to be regarded as forms of harmless amusement for young ladies and gentlemen after tea, to be alternated with lawn tennis and billiards or whist. While, on the one hand, the careful and reverent study of the phenomena of Spiritual-ism by those who will qualify themselves for the work, is a labor which must produce enormous benefits for mankind, on the other, the careless, haphazard wonder-hunting of which there exists so much, must necessarily be pregnant with danger and evil. Let those who would know, clearly understand that they are entering upon a road which bristles with dangers and disappointments, but at the same time which may lead them far and high.- Light, London.

The Late D. D. Home.

I am about to describe a life very far removed from the common. I shall relate the facts of it with the more scrupulous attention to exactitude, inasmuch as it may well be said of D. D. Home:

"Many have spoken of him, but few have really known him,"

Daniel Dunglas Home was born near Edin-burgh, March 20, 1833. His parents both came of ancient Scottish families. Through his mother, whose maiden name was McNeill, he was descended from a Highland family in which the traditionary Scottish gift of the "second-sight" had been preserved. Mrs. Home possessed it herself; and while her som was still an infant she had a vision concerning him that found fulfilment more than ing him that found fulfilment more than twenty years later at Fontainebleau.

An Aunt, who had no children of her own adopted Home: and his infancy was passed in her care at Portobello. When he was nine spand emigrated to America, and took with them the boy whose life was destined to be so wonderful. He was a sensitive, delicate child, and of a highly nervous temperament, of such weak health from his infancy that he had not been expected to live. His frail health, however, no more af-fected his natural sweetness of temper and gaiety of spirit than did the bitter trials of after years. "I remember him," writes to me a schoolfellow of his, Mr. J. W. Carpenter, mayor of Norwich, Connecticut, "as one of the most joyous, affectionate and whole-souled boys among my whole circle of acquaintances, always ready to do a kind act. He was fond of his studies; but when out of the schoolroom spent all his time in the woods and beside the streams with one or two chosen companions. His nature was very sensitive. And he was easily grieved at any act of unkindness done to others or to him-

self.
"I never saw any thing of 'Spiritualism," adds Mr. Carpenter, "and am therefore a dis-believer myself; but I know that my old friend was thoroughly honest and sincere in his belief. I know of no one of my many school-mates whose career I have more carefully followed, and whom I have been more proud to call my friend, than D. D. Home.

Greenville, Connecticut, where Home re-ceived his first impressions of America, has been swallowed up in the growth of the ad-joining city of Norwich. Forty years ago, when he lived there with his uncle and aunt, Greenville existed as a separate village; and close at hand were the woods to which he escaped at every opportunity, spending there hours in that study of nature which always charmed him. Nothing escaped his observation and his prodigious memory. He always looked back on those days as the happiest of his boyhood. His studious and dreamy hab-its separated him from most other children of his age; but he had a chosen companion in these rambles, a schoolfellow a little older than himself, of the name of Edwin. A strong triendship grew up between the two; and they were always together, until Home went with his relatives to live at Troy, in the State of New York, some three hundred miles from Norwich.

A few weeks before this separation, Home was, as usual, with his friend in the woods. The two boys were both great readers; and when either of them had found any thing in a book that interested him, it was sure to be communicated to the other. On this occasion—it was in April, 1845 or 1846—Edwin was full of a ghost story that he had just read. The event it related to is associated with the history of a noble English family; and I am told that it furnished Sir Walter Scott with the groundwork of one of his ballads. A lady and her lover had mutually agreed that, if there were a life beyond this, the one who died first should appear to the survivor. In

pursuance of his vow, the lover, within a few days of his death, presented himself to his mistress. She treated the vision as a delusion of her senses; on which the spirit stretched forth his hand and laid it on hers, leaving there a mark that was ineffaceable. Many years after he had listened to this legend in the woods of Norwich, Home met in England a member of the family to which it related; and was assured that the history was well authenticated, and that a portrait of its heroine still existed, known in the family as "the lady with the black ribbon," from a covering she had always worn on her wrist,

to conceal the mark.

When Edwin's story was told, the two boys set themselves to discuss it, and also the possibility of such apparitions of departed spirits to those whom they had loved on earth. With the romance of their age, they ended by agreeing to bind themselves by the same promise that the two lovers in the legend had taken; and exchanged vows on the spot, in the most solemn manner they could devise. A few weeks later, Home went to live at Troy. He was then about thirteen years of age. In the month of June following, he had been

spending the evening at a friend's house, and on returning to that of his aunt, found that she had already retired to rest. Fearing to be scolded for being late, her nephew hastened to follow her example. It was a lovely summer's night, and the moon, shining through the curtainless window of his room, rendered a candle unnecessary; but at the moment when the boy, having finished his prayers, was slipping into bed, her light was suddenly darkened. Startled by the phenomenon, Home looked up, and beheld a vision that he has described in the opening chapter of his "Incidents in My Life," published in the year 1863, by Messrs. Longman: "I was about to draw the sheet over me,"

he writes, "when a sudden darkness seemed to pervade the room. This surprised me, in-asmuch as I had not seen a cloud in the sky; asmuch as I had not seen a cloud in the sky; and on looking up I saw the moon still shinning, but it was on the other side of the darkness, which still grew more dense, until through the darkness there seemed to be a gleam of light, which I cannot describe; but it was similar to those which Kand many others have since seen when the room has been illuminated by spiritual presence. This been illuminated by spiritual presence. This light increased; and my attention was drawn to the foot of my bed, where stood my friend Edwin. He appeared as in a cloud of brightness, illuminating his face with a distinctness more than mortal...He looked on me with a smile of ineffable sweetness, then, slowly raising the right arm, he pointed up-ward; and making with it three circles in the air, the hand began slowly to disappear. Then the arm, and finally the whole body, melted away. The natural light of the room was then again apparent. I was speechless, and could not move, though I retained all my reasoning faculties. As soon as the power of movement was restored I rang the bell, and the family thinking I was ill, came to my room, when my first words were—'I have seen Edwin—he died three days ago.'"

A day or two afterwards a letter was re-

ceived, announcing the death of Edwin after a very short illness.—From D. D. Home, his Life and Mission, by Mrs. Home.

The Story of Fine-Ear.

[The following touching narrative was sent to the Editor for insertion in a weekly journal of which she had the management some time ago. Having been mistaid and recently recovered. It is now offered to the readers of The Two Worlds; first, because the Editor piedges herself for the strict truth of the story, and is personally cogulaant of the wilnesses; next, because one of the noblest sentiments of the human heart is pity and kindness to dumb animals; and finally, we give it and press it earnestly upon the attention of every psychologist as a proof that the divine sparks of love and sympathy exist, and can be fanned into a flame of redeeming loveliness, even in the lowest and most abhorred of creatures, whether alimal or human.—ED. T W]

Ten or twelve wages are the proof was in the

Ten or twelve years ago there was in the prison at Brest a man sentenced for life to the galleys. I do not know the exact nature of his crime, but it was something very atro-cious. I never heard what his former condi-tion in life had been, for even his name had passed into oblivion, and he was recognized only a number. Although his features were naturally well formed, their expression was horrible; every dark and evil passion seemed to have left its impress there, and his char-acter fully corresponded to its outward indications. Mutinous, gloomy, and revengeful, he had often hazarded his life in desperate efforts to escape, which had hitherto proved abortive. Once during winter, he succeeded in gaining the fields, and supported for several days the extremity of cold and hunger; he was found, at length, half frozen and in-sensible under a tree, and brought back to prison, where, with difficulty, he was restored to life. The ward master watched him more closely, and punished him more severely, by far, than the other prisoners, while a double chain was added to his already heavy fetters. Several times he attempted suicide, but failed through the vigilance of his guards. The only result of his experiments in this line were an asthma, caused by a nail which he hammered into his chest, and the loss of an arm, which he fractured in leaping off a high wall. After suffering am-putation, and a six months' sojourn in the hospital, he returned to his hopeless, life-long

One day this man's fierce humor seemed softened. After the hours of labor, he seated himself with the companion in misery to whom he was chained in a corner of the court, and his repulsive countenance assumed a mild expression; words of tenderness were uttered by the lips which heretofore had opened only to blaspheme, and with his head bent down, he watched some object concealed in his bosom.

cealed in his bosom.

The guards looked at him with disquietude, believing he had some weapon hidden within his clothes, and two of them, approaching him stealthily from behind, seized him roughly, and began to search him before he could make any resistance. Finding himself completely in their power, the convict exclaimed, "Oh, don't kill him!" Pray, don't kill him!" kill him!

As he spoke, one of the guards had gained possession of a large rat, which the felon had kell next to his bosom.

Don't kill him!" he repeated. "Beat me; chain me; do what you like with me; but don't hurt my poor rat! Don't squeeze him se between your fingers! If you will not give him back to me, let him go free!" And while he spoke, for the first time probably since his childhood, tears filled his eyes and ran down his cheeks.

Rough and hardened as were the guards, they could not listen to the convict, and see his tears, without some feeling of compassion. He who was about to strangle the rat opened his fingers and let it fall to the ground. The terrified animal fled with the speed peculiar to his species, and disappeared behind a pile of beams and rubbish.

The felon wiped away his tears, looked anxiously after the rat, and scarcely breathed

until he had seen it out of danger. Then he rose, and silently, with the old savage look, followed his companion in bonds, and lay down with him on their iron bedstead, where a ring and chain fastened them to a massive bar of the same metal.

Next morning, on his way to work, the convict, whose pale face showed that he had passed a sleepless night, cast an anxious troubled glance towards the pile of wood; and gave a low peculiar call, to which nothing replied. One of his comrades uttered some harmless jest on the loss of his favorite, and the reply was a furious blow, which felled the speaker, and drew down on theoffender a severe chastisement from the taskmaster.

Arrived at the place of labor, he worked with a sort of feverish, ardor, as though trying to give vent to his pent-up emotion, and, while stooping over-a large beam which he and some others were trying to raise, he felt something gently tickle his cheek. He turned round, and gave a shout of joy. There, on his shoulder, was the only friend he had in the world—his rat! who, with marvelous instinct, had found him out and crept gently up to his face. He took the animal in his hands, covered it with kisses, placed it within its next and then addressing the head in its nest, and then, addressing the head gaoler, who happened to pass by at the moment, he said

"Sir, if you will allow me to keep this rat, I will solemnly promise to submit to you in everything, and never again to incur punish-

The ruler gave a sign of acquiescence, and passed on. The convict opened his shirt, to give one more fond look at his faithful pet, and then contentedly resumed his labor.

That which neither threats nor imprison-ment, the scourge nor the chain, could effect, was accomplished, and rapidly, by the influence of love, though its object was one of the most despised among animals. From the moment when the formidable convict was permitted to cherish his pet night and day in his bosom, he became the most tract-able and well conducted man in the prison. His extraordinary strength, and his moral energy, were both employed to assist the energy, were both employed to assist the governors in maintaining peace and subordination. Fine Ear, as he called his rat, was the object of his unceasing tenderness. He fed it before he tasted each meal, and would rather fast entirely than allow it to be hungry. He spent his brief hours of respite from toil in making various little fancy articles, which he sold, in order to procure tid-bits (I don't refer to the paper) which Fine Ear liked—gingerbread and sugar, for example. Often, during the period of toil, the convict would smile with delight when his little friend, creeping from its nestling place, would rub its soft fur against his cheek. But when, on a fine sunshiny his cheek. But when, on a fine sunshiny day, the rat took up his position on the ground, smoothed his coat, combed his long ground, smoothed his coat, combed his long moustaches with his sharp nails, and dressed his long ears with his delicate paws, his master would testify the utmost delight, and exchange tender glances with the black, roguish eyes of Master Fine-Ear.

The latter, confiding in his patron's care and protection, went, came, sported, or stood still, certain that no one would injure him; for to touch a hair of the rat's whiskers was

for to touch a hair of the rat's whiskers was to incur a terrible penalty. One day, for having thrown a pebble at him, a prisoner was forced to spend a week in the hospital ere he recovered from the effects of a blow bestowed on tim by Fine Ear's master.

The animal soon learned to know the

The animal soon learned to know the sound of the dinner-bell, and jumped with delight on the convict when he heard the welcome summons.

Four years passed on in this manner, when one day poor Fine-Ear was attacked by a cat, which had found her way in into the workshop, and received several deep wounds before his master, flying to the rescue, seized the feline foe and actually tore her to

The recovery of 'the rat was tedious. During the next month the convict was occupi-ed in dressing the wounds. It was strange the interest which every one connected with the prison took in Fine-Ear's misfortune. Not only did the guards and turnkeys speak of it as the topic of the day, but the hospital nurses furnished plasters and bandages for the wounds; and even the surgeon condescended to prescribe for him.

At length the animal recovered his strength and gaiety, save that one of his hind paws dragged a little, and the wound still disfigured his skin. He was more tame and affectionate than ever, but the sight of a cat was sufficient to throw his master into a paroxysm of rage, and, running after the unlucky puss, he would, if possible, catch and destroy

A great pleasure was in store for the con-Thanks to his good conduct during the past four years, his sentence of life im-prisonment had been commuted into twenty years, in which were to be included the fif-

teen already spent in prison.
"Thank God," he cried. "Under His mercylt is to Fine-Ear I owe this happiness!" and he kissed the animal with transport Five years still remained to be past in toilsome imprisonment, but they were cut short in an unlooked for manner.

One day a mutinous party of felons succeeded in seizing a turnkey, and, having shut him up with themselves in one of the dormitories, they threatened to put him to death if all their demands were not instantly complied with, and a full amnesty granted for this revolt.

Fine-Ear's master, who had taken no part in the uproar, stood silently behind the of-ficial and soldiers, who were ready to fire on the insurgents. Just as the attack was about to commence, he approached the chief superintendent, and said a few words to him in a low voice.

"I accept your offer." replied the governor.
"Remember, you risk your own life; but if
you succeed, I pledge my word that you shall
be strongly recommended to the Government
for unconditional pardon, this very night."

The convict drew forth Fine-Ear from his bosom, kissed him several times, and then placing him within the vest of a young felow prisoner, with whom the rat was already familiar, he said, in a broken voice: 12

"If I do not return, be kind to him, and love him as I have loved him."

Then, having armed himself with an enormous bar of iron, he marched with a determined step to the dormitory, without regarding the missiles which the rebels fired at his head. With a few blows of his bar he made the door fly open, and darting into the room, he overturned those who opposed his en-trance, threw down his weapon, and seizing trance, threw down his weapon, and seizing the turnkey, put him—or rather flung him—safe and sound into the passage. The solders seeing this, advanced, and overpowered the rebels. They received the punishment they deserved, and Fine-Ear's master was set at liberty. He ever after loved the little creature, which he called "the miraculous cause of his liberty." This little animal was as truly the means used by God to deliver the convict as if he had sent an angel to open the prison doors. When it pleases God to dethe convict as it he had sent an angel to open the prison doors. When it pleases God to deliver any one from prison or death, an animal may be his messenger; for the smallest and least of God's creatures obey his will, and are not beneath his notice.—The Two Worlds, Manchester, England. Congo Now a Slave State.

Richard F. Barton, writing from Paris, furnishes the N. Y. Herald with an interesting letter concerning the African explorer Stanley. He calls Stanley "an artist in surprises, a geographical Sardou" and does not despair of his turning up alive and well at some unlooked for point? Continuing Barton

On the present occasion his avowed objective was to rescue Emin Pasha, who has distinctly and determinedly declined to be rescued, but Stanley's real object was to divert the ivory trade from the long and expensive Zanzibar line to the cheap and safe water-ways of the Congo. The idea is excellent. By this means Belgium can recoup the mil-lions she has wasted upon expeditions and stations on the Zanzibar coast. Also prodes stations on the Zanzibar coast. Also, under the unprejudiced annexionists, our cousins—the Germans—can have the sole profit of the slave exportation; nor would a Teuton of them all raise a hand against what brings grist to the mill. Stanley has thus, by one touch of his magic wand, converted the Congo Free State—the happy hunting ground of Tiputib and his merry Sawahill men, absurdly named Arabs—into the Congo Slave State par excellence. The great slave mines are now transferred from the Unyamwezi country, the old mountains of the moon, to the Upper Congo. These fresh "diggins" remain to be exploited. Tiputib is made Governor (God save the mark!) of those new slave reserves at a salary of £300 a year, where he can easily make £30,000 a year, and where his followers are pretty sure to shoot him if he talk any nonsense about the abolition of the slave trade.

You must not expect to hear any truths of this kind in England, where the imperious and tyrannical opinion of society subdues even the boldest spirit. A well-known ad-ministrator, who was sent to the Congo, af-ter a careful inquiry, found Mohammedanism the grand and saving fact, and set down the Christian missionary as an utter humbug in all except being a doughty explorer, a laborious and useful linguist, and able col-lector of other men's money. The adminis-trator goes home fully resolved to state the facts uncompromisingly before the public of Great Britain, but, although the administrator is an honest man, the influence of the association of old ideas comes trooping back into his brain and compels him, so far from stating the facts, to state the clean contrary. He stands up and delares that the mission-aries are the cream of creation and that the Gospels are overspreading the land, whilst if he mentions Islam it is in a patronizing tone, as if Mohammed were a mere cook's courier to the founder of Christianity. All this is utterly unfair. It deceives the unfortunate public. The narrator may be honest and honorable, but he dare not state the facts nor her her her the state of the facts nor her her the state. the facts nor has he the courage of his own opinions. If he did society would turn upon him with the usual "O, no, we never men-tion him," and his name never would be heard unless accompanied by snarl or sneer. The fact is, England's chronic disease is religiosity in the few and hypocrisy in the

July Magazines Not Before Mentioned.

Wide Awake. (Boston.) The Story of Helen Kel-Wide Awake. (Boston.) The Story of Helen Keller, with portrait, gives details about this marvelous child that will interest old and young; another delightful piece of biography is the Monroe chapter in The Children of the White House. Very little has ever been given to the public concerning President Monroe's two daughters, but for this paper the most interesting matter has been unearthed; John Burroughs, in How To Observe Nature, tells some of his charming secrets; and Edward Everett Hale his charming secrets; and Edward Everett Hale gives an account of The Artillery Elections when he was a boy. Many more delightful stories, poems and pleityres adors the prograf the issue. and pictures adorn the pages of this issue.

The Phrenological Journal. (New York.) The Phrenological Journal for July opens with a notable man, Dr. N.-S. Davis, of Chicago, who is one of our best known physicians. Thomas Wentworth-Higginson, the author, is also discussed, and so is Sir Morell Mackenzie. A note on the Pathology of written Language is a curious item of physiology. The reader of this number will be pleased by its variety of topic and the useful entertainment it contains.

The Unitarian Review. (Boston.) An excellent table of contents appears this month: Creation is Revelation; Natural, Unnatural, and Supernatural; James Freeman Clarke, and Lea's History of the Inquisition are some of the leading articles.

The Historical American. (Cleveland, Ohio.) Number one of volume one of this illustrated monthly is ready for readers. It is to be devoted to History, Literature, Science and Art. The subscription is \$3

The Theosophist. (Adyar, Madras, India.) The usual good reading is found in the June number of this monthly, devoted to Oriental Philosophy, Art, and Occultism.

The Freethinkers' Magazine, Buffalo, N. Y. St. Louis Magazine, St. Louis, Mo.

Horticultural Art Journal, Rochester, N. Y. La Revue Spirite, Paris. Le Lotus, Paris. The Phrenological Magazine, London, Eng.

The Christian Metaphysician, Chicago.

New Books Received.

The Great Pyramid. Its Teachings to us as a Peo-ple. By Chas. Latimer, C. E. Chicago: C. H. Jones. Price, 25 cents.

An Irish Knight of the 19th Century. Sketch of the Life of Robert Emmet. By Vatina Anne Davis. New York: John W. Lovell Company. Price, 25

Mexico Our Neighbor. By Hon. John H. Rice. New York: John W. Lovell Co. Price, 25 cents:

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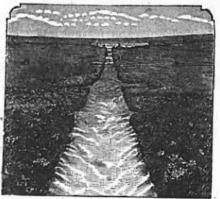
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(BICAGO, ILL., Saturday, July 28, 1888.

"Spiritualism and Like Delusions."

Spiritualism is dead again. Its delusions are now finally dispelled. It is done to death this time by Dr. Allan McLane Hamilton, who skillfully executes this monstrosity in only five pages of the American Magazine for July, pp. 328-332, with a firm hand, an gressions and greed, and appointing a comeasy complacency and a very modest exhibition of his really gigantic intellectual stature. We have been in at the death of Spiritualism so often that we know the executioner on sight. Dr. Hamilton is one of the regular staff of executioners-the typical hangman employed by our brother editors when they think the spectacle of gibbeted delusions will edify their constituency. We attend the process of strangling forever this most monstrous and dangerous delusion, with a complacency that matches Dr. Hamilton's own,-and to-morrow will see the truth of Spiritualism as bright and shining as if nothing had happened.

But let us look around the place of execution where Dr. Hamilton presides. The Diss De Bar is the only new wax figure in the entire collection. The rest are very old dummies, so old, so threadbare, so moribund, that we suspect Dr. Hamilton to be a very new hand himself, despite the air of easy assurance with which he exhibit his images. Here, gentlemen and ladies, is the ubiquitous cancer doctor with his dupes; here is Job, and the witch of Endor and St. Vitus. Here is the Wesley family gone crazy, which our Methodist friends are specially requested to notice; here are the Fox Sisters-you can even hear their toe-joints snap. . There is Guiteau, and another person who believed in metempsychosis, Over there are Hermann, Kellar and Hertz, doing spirit-pictures by slight-of-hand. On the right is St. Januarius stewing his blood; on the left is our Lady of Lourdes working a miraculous cure. Rochefoucauld is invoked to make a sensible remark, and then come Charcot and the school of Salpetriere to hypnotize us. Abraham Lincoln looms up as "remarkably superstitions," and Napoleon appears as a notable victim of illusions and hallucinations. A young lady appears playing on the harpsichord; her lover dies, and so does she. A case of epilepsy and a case of incipient delirium tremens are presented. Dr. Forbes Winslow is requested to "tabulate the conditions which might lead to the successful raising of ghosts," and obligingly does so. The audience is requested to observe the nodding head of the statue of a saint in St. Paul's churchyard, and to notice that it stopped nodding when a bird that had alighted flew away. Appealing flually to these things to prove that "in these days of scientific precision and materialism it is much easier to prick the popular delusion than it was in a more sentimental age," our amiable executioner gives the coup de-grace to Spiritualism; washes the gore off his mighty hands, and goes home to dinner.

faith-in himself. It is good to have such robust faith, such vigorous credulity, such papal infallibility, and such fine scorn for those unlucky, unwise wights among poor human beings who, the more they know of the facts in the case, are the more ready to

doubts and craven fears! When one sits down to demolish Spiritualism in five pages of a magazine, Dr. Hamilton's plan is the only way to be commended. Briefly it is as follows: 1. Say that the fraud and folly which disgrace genuine Spiritualism, and are most loudly denounced by true Spiritualists, are fraudulent, foolish and disgraceful-and say so with the air of being the first to discover that fact. 2. Say that some of the actual and undisputed manifestations can be explained as natural phenomena without recourse to any spiritual hypothesis-and say so with the air of imparting some novel and valuable information. 3. Say that all the rest of the manifestations do not manifest, because-because-well, you know, because they can't, you know-it is impossible! 4. Say anything you please, head up, eyes to the front, little finger on the seam of scientific pants -provided you say nothing that bears upon the facts in the case.

We congratulate Dr. Hamilton on following these rules to a brilliant conclusion, and return to affairs of more importance.

Opposition to Jesuitism in the Boston Publie Schools.

Two great meetings were held in Boston on the 11th inst., one at Fancuil Hall, the other at Tremont Temple, to protest against the displacement of Swinton's history from the public schools of the city and against the transfer of Mr. Travis, one of the masters of the English High School, because of his comments on Swinton's statements respecting indulgences.

Both halls were crowded to overflowing. Speeches were made and resolutions were adopted with tumultuous enthusiasm and amidst cheering and applause, denouncing the act of the school committee, which, it was declared, was done in "servile obedience to the requirements of the papal priesthood" characterizing attacks upon our educational institutions by naturalized citizens and their descendants as the "basest kind of ingratitude," expressing detestation for "the victous claims of the Jesuits that the State should have no voice whatever in the education of its future citizens," condemning the policy which has already made dangerous concessions to the Jesuits and declaring that no more shall be made "to these enemies of the republic," demanding the restoration of Swinton's history and Mr. Travis to their places, inviting "the co-operation of all Roman Catholics who appreciate the blessings of American citizenship," and refusing to yote for any person whose allegiance to a foreign potentate makes him regardless of American institutions, praising Hon, Abram S. Hewitt for resisting Roman Catholic agmittee of fifty "to take immediate action to protect the public schools from all assaults of the Romish hierarchy."

No such public meetings have been held. no such speeches have been made, no such resolutions have been adopted in Boston since the time that the Old Bay State, rocked by excitement caused by the encroachments of the Catholic hierarchy, resented the pretensions of priests and pope in this Republic and made an issue which resulted in the election of the anti Catholic candidate, John L. Gardner, Governor of Massachusetts. Among the speakers were well known Protestant clergymen of Boston: Rev. A. A. Miner, Rev. L. T. Townsend, of the Boston University, Rev. Philip H. Moxom, Rev. James N. Gray, Rev. A. H. Plumb, Rev. George A. Ela, Rev. William Clark, Rev. Thos. Leyden, a converted Catholic, and others. Dr. Caroline E. Hastings, one of the members of the school board, who voted against withdrawing Swinton's text-book from the high-school, was one of the speak-

The complaint against the text-book and its expounder was a Catholic priest who denied the correctness of Swinton's definition of indulgences in the early ages of the Church, and complained that the teacher had given the doctrine of indulgences a false application. As to the correctness of all of Swinton's statements about indulgences the JOURNAL need not here offer any opinion, but it may be mentioned that the Boston Herald, after carefully investigating the subject, decided that "the statement made by Prof. Swinton, is fully sustained by all acknowledged authorities, whether secular or religious, though the Roman Catholic authorities generally accessible in English are rather shy of giving all the facts of the case, while Protestant writers are often so sure of them that they present a very distorted record." Mr. Travis is an experienced teacher and he has long held the respect and friendship of the boys he has taught, irrespective of religious belief. It is improbable that he transcended his duties as a teacher, although it is possible of course that he gave a Protestant twist to the facts in regard to the doctrine of indulgences, which is certainly bad enough without any exaggerations or additions.

The real reason that the Catholic priest wished Mr. Swinton's history excluded from the Boston public schools is sufficiently evident when it is known that it is one of the many text books condemned by the Roman Catholic authorities, the same authorities that condemn our public schools and are We do not doubt Dr. Hamilton's good | doing their utmost to supersede our system of education with an ecclesiastical and parochial system in which Catholic doetrine and authority are of first importance. The feeling of those whose indignation is aroused by the action of the school board should be, not against Roman Catholics as acknowledge the limitations of their com- such, but against alien and hierarchical dic- several witnesses establish the fact, but chester.

Beingio-Philosophical Journal prehension. But away with such unworthy tation in regard to our public system of education, the corner-stone of our Republican institutions.

There is no doubt that Jesuitical influence, checked and now continually growing less in the Catholic countries of Europe, is stealthily making itself felt in this country. where the enormous immigration from the priest-ridden and king-cursed portions of the old world makes the support of branches of the Romish hierarchy possible in all the large communities in this Republic. In Germany, Erance and Italy the designs and methods of the Jesuits are well understood by the political leaders and by the more intelligent classes of the people, and every precaution is taken to guard against their schemes to subvert popular education and popular government. Here but little is popularly known or suspected of their aims or agencies, and the people of the United States have yet to learn what an insidious and powerful influence they exert when it is directed against any system or institution to which the order is opposed.

One thing in the Boston meetings will detract from their influence. Nearly all the speakers were Protestant preachers, some of whom 'seemed to value the occasion offered them only as it afforded an opportunity to denounce Romanism as a false religion opposed to their faith, while none of them was ever known to speak a word in favor of the complete secularization of the State. Rev. A. A. Miner, one of the most prominent speakers, is one of the parties in favor of christianizing this Government, of making a recognition of Jesus Christ as the ruler of na tions in the Constitution of the United States. Rev. Mr. Townsend condemned the Catholics because of their influence in "the removal of the Bible from the public schools." He would in common with his clerical brethren who spoke, impose King James' version of the Bible upon Catholic children and the children of those who reject the Bible as a special revelation, with no suspicion that he was showing a narrow sectarian spirit similar to that which he condemns.

Why was the speaking at these Boston meetings confined almost wholly to Protestant ministers? Why were there no speeches by lawyers, physicians, merchants, and citizens who have no personal or professional interest in opposing the policy of the Catholic church? With what consistency can men who resist the movement in favor of taxing church property, who insist upon prayer and Bible reading in our public schools, who favor public appropriations for sectarian institutions, who stubbornly oppose every effort to abolish the absurd judicial oath, and to relieve atheists and agnostics of all disabilities imposed upon them because of their religious views, with what consistency, we ask, can they denounce the Catholic priests because of their unwillingness to have books in the schools which are inimical to their faith? Romish aggression and intolerance should be opposed; so should Protestant bigotry and narrowness. Both Catholics and Protestants must come to understand the principle of impartial freedom and of equal and exact justice for all.

By insisting upon Protestant prayers and Bible reading in our public schools, the Protestant clergy have encouraged the Catholies in their opposition to our public school system and their demands, now becoming quite pronounced, for their proportional part of the school fund to support schools in which Catholic doctrine shall be taught.

The Protestant clergy must, sooner or later, if not from liberality and a sentiment of justice, then from policy and in selfdefence, make common cause with those who are working for the total secularization of the State by removing every vestige which remains of that unboly alliance of Church and State which was once universal throughout Christendom. There is a strong and growing disposition to resist the aggressions of the Romish priests in the educational and social affairs of the country, but this disposition prevails largely among those who are not blind to the sectarianism, bigotry and intolerance which exist in the orthodox Protestant churches and which at times are hardly less offensive than the same qualities as exhibited by the adherents of the Romish Church. Let us have opposition to sectarian narrowness, sectarian plotting and sectarian greed all along the line.

The Amateur Scientist.

It is awfully funny to observe his movements and conversation. The grave dignity with which he discourses on scientific subjects is paralyzing to the uninitiated, and this adds new zest to the fun. When this amateur is a spiritual scientist with wealth, leisure, and a will which wears neither breeching nor holdbacks, then things get real jolly. Brother Henry J. Newton is this sort of a scientist. As a husband, father, and host he is all that one could ask. We never lose an opportunity to visit his hospitable home, and to talk with his amiable family. But it is as a spiritual scientist that Brother Newton affords us the most entertainment. In this capacity he is just now without a peer among Spiritualists. He takes the advice of spirits, voiced through the vocal organs of the medium to be tested, as to how the cabinet shall he built. The bad, bad, critical and observing Spiritualist discovers how the medium circumvents the fish-net test, but Brother Newton with his scientific acumen knows that it is Jesuit spirits who are responsible. Then he tests her again, this time on her own premises where she can introduce a confederate. She improves her opportunity,

Brother Newton's scientific mind pierces their delusion and finds that nothing but square dealing on the part of the medium! was attempted. Then the newspapers take the matter up; whereupon Brother Newton pines to take up somebody. He seeks, of course, the most difficult-to-get-at somebody. His abused protegé could lock arms with him and together they could walk down to the World office any day in the week and see the papers served on an officer of that corporation. But a thing so simple and expedi tious is not in the line of the amateur scientist. It does well enough to boast to the faithful that the wicked World is to be sued, but a truly, truly, spiritualistic amateur scientist knows better than to aid in inserting a finger within the mouth of the animal whose hereness is too realistic. He knows a trick worth two of this, does this scientist. It is vastly cheaper and safer to make faces and shy sticks at the one who is a thousand miles off. It makes more dust-dust fills the eyes of the faithful-and is infinitely more economical and prudent. O, give this scientist an opponent whose whereness exemplifies the element of furtherness, and he is at his best, leastwise that's the way it looks just now. We have labored for years to excavate some of the surplus science from Brother Newton, so that his mind would be more elastic, plastic, and conformable to the spirit of the times; but we fear the task must be given up as impracticable. A professional scientist is obstinate material, but compared with this amateur he is only clay in the hands of the potter. An amateur who plies his fad in a dark room, watching the antics of a half-dressed old woman, is evidently beyoud repair.

A good friend, who is pecuniarily interested in a camp meeting, wonders why the JOURNAL does not give more space to the gossip and news of the various camps? Why it don't send specially qualified stenographic reporters to the several camps? In reply to the first question it is sufficient to say that however pleasing it may be to Mr. Brown or Smith to have the painting of his cottage, or the purchase of a new arm chair, chronicled; or however gratifying to medium Jones or Thompson to say that he is at the same old stand and full of business, such items possess no general interest and are better adapted to the local camp papers. In reply to the second question, it is enough to say, it don't pay! A stenographic reporter competent for this special work would cost, including his expenses, not less than \$200.00 per month, and there is not enough good reportable matter at any one camp, as camps are now conducted, to warrant the expenditure. When there shall be a Spiritualist camp conducted on some such plan as Chautauqua, then we will be glad to send to it all the expert reporters required to report lectures and speeches and class work, which have general interest and permanent value.

A New York materializer, Mrs. Cadwell, has gone to Onset, and there found her voice. How wonderful! For a year she has been reputed dumb. Her control, Nelse Seymour, could talk, but she could not. Oh, miraculous change! But how this will detract from the interest of her future scances. Everybody knew-that "Nelse" was a genuine ghost, and not Mrs. Cadwell masquerading in the guise of the dead minstrel, because "Nelse" talked. Mrs. Cadwell couldn't talk. This settled it. But it is all right that the materializer should have her voice once more, else how could she enjoy the camp meeting: and to have to live along for a whole year with a shut mouth was quite bad enough. Besides there is great need just now of talking on the subject of persecution. Having been sealed up a whole year we can imagine how earnestly and how pathetically Mrs. Cadwell will descant on the wrongs endured by materializers.

The Hartford, Conn., Times has the following: A prominent business man in Waterbury was, until quite recently, in the habit of giving large sums of money, which had been taken in after banking hours, into the hands of his wife for safe keeping. On the 8th of June he handed her a thousand dollars in bills, and at the same remarked that he would deposit the money at the bank in the morning. After breakfast the bills were called for, but the woman had forgotten where they were secreted. A general search was instituted. Bureau drawers were upset, cupboards and closets ransacked, even carpets taken up; but still the missing money could not be found. The irate husband storm ed and swore by note, but the result remained the same. It was finally believed that the money was stolen. The house was again put in order but the wife received no more deposits for safe keeping. Sunday night she had a vivid dream, in which was revealed the money's hiding place. Hastily rising from her couch she lifted the lid of an antique chest and unfolded a pair of blankets, when the money rolled out.

Queen City camp meeting will be held at South Burlington, Vt., August 21st to September 16th. It is said that the unrivalled beauty of Queen City Park, with its lake scenery and charming retreats, are alone sufficient to repay visitors. The following speakers have been engaged: Hon. A. E. Stanley, Miss Jennie B. Hagan, Mrs. Sarah A. Wiley, Abbie W. Crossett, Judge A. H. Dailey, Mrs. Fannie D. Smith, Dr. W. B. Mills, Bishop A. Beals, Mrs. Emma L. Paul, Mrs. Morse Baker, R. H. Kneeshaw, J. Clegg Wright, A. E. Tisdale, Joseph D. Stiles, Dr. Geo. A. Fuller, Mrs. Juliette Yeaw, and Mrs. Lizzie Man-

Rev. H. F. Titus of Newton, Mass., resigned his (Baptist) pastorate some time ago, explaining that he had begun the study of medicine to better fit himself for missionary work, but his people induced him to go on preaching for them until last Sunday. Then he told them he should not enter their pulpit again; that he had ceased to be a Baptist; that there was no other church that he could go to sincenone attempted to live the ideal life patterned out in the gospels, and that he had no choice but to try to start a new one of his own. Mr. Titus believes that the church should undertake to live as Jesus lived; that there should be no rich or poor among them; that they should give generously one to the other; that they should take care of each other better than Free Masons or any similar society, and that there should be no social distinctions among them.

New York Sun: We regret to see that the industrious Chinese residents of this city have begun to introduce distinctions among themselves on religious grounds. In fact, it looks as if they already had a system of religious persecution in their social life. For example, they are about to hold a big Chi nese picnic and excursion, and notice has been given of the exclusion from the fest ivi ties of all "Sunday School Chinamen," which is the phrase that is used to describe christianized Chinamen. Now, in thus putting a social ban, a pagan boycott, a brand of outlawry upon such of their countrymen living here as favor Christianity, the pagans are blundering. The pagans have, of course, the right to exclude them on account of their religion, or because they have renounced the customs of their ancestors; but yet it would be proper for the paggins who enjoy freedom here to exercise a large liberality in the tolation of religious differences.

GENERAL ITEMS.

Geo. H. Brooks is now at the Haslett Park camp meeting.

Last Sunday, J. Clegg Wright lectured at Saratoga Springs, N. Y. He lectures there again next Sunday.

A Lake Pleasant correspondent reports much building, many fine improvements and a prosperous outlook at that resort.

Prof. A. E. Carpenter has an interesting article in a late number of the Boston Transcript, on "The Exposure of Spiritualit

Bishop Perry of Iowa has received the degree of "D. D. Oxon." from the University of Oxford, England. The only other living American who has received a like distinction is the Rev. Phillips Brooks of Boston.

Lucy Stone Blackwell argues that no woman should be hanged unless condemned by a jury of her own sex. But could twelve women be collected by the ordinary court procedure who would unanimously doom a sister to death?

Mrs. E. M. Dele, who has been visiting in Cincinnati for some time, passed through the city the beginning of the present week, on her way to Waukegan. She seems to be greatly recuperated in health and spirits She will not resume her mediumistic labors here until October.

Mrs. Frances Hodgson Burnett is claimed by the London Star as of English birth, though she has spent most of her life in America. Personally, it adds, she is attractive, seemingly on the sunnyside of forty, with yellow hair cut short, large blue eyes, fair complexion, a plump and well proportioned figure, and extremely quiet and gentle manner.

Our able English contemporary Light has given considerable attention to the lecture of Prof. Elliott Coues on "The Signs of the Times," republishing it in full from the JOURNAL and repeatedly commenting on it approvingly. In its issue for the 30th ult., Light has a leading editorial devoted to the lecture which the JOURNAL reproduces on another page. In reply to the many calls for the lecture which could not be supplied we now announce that it will ere long be published in pamphlet form.

One of the most brilliant female writers of Spain, is Miss Amalia Domingo y Soler, whose literary merit has been recognized by the Spanish world for many years. She is a spiritist in belief and writes for many of the spiritual periodicals of Spain and is also a regular contributor of the Constancia, a semimonthly publication of Buenos Ayres. On another page will be found one of her articles; the casualty of two women being smothered under an avalanche of wheat, furnishes a text for the illustration of the reincarnation theory in which she is a believer.

A city correspondent writes: "Mrs. Shepard Lillie, Mr. Edgar W. Emerson and Mr.J. S. Lillie, held three meetings on July 15th and 16th and were successful every way. Mr. Emerson left the 17th for Onset Bay camp meeting, and Mr. and Mrs. Lillie for Minnesota, her former home. On their return from Minnesota, and while on their way to Haslett Park camp meeting, they will be tendered a farewell reception and benefit at the Prince's Opera House, 558 West Madison street, at 8 P. M., on Wednesday, July 25th. All friends of the cause are invited."

About four or five years ago a negro by the name of Carter went to Manningt S. C., and was employed as a cooper by a turpentine firm. A short time after, he says, he dreamed that he was going to turn to a white man. In a few months' time his hands commenced to turn white, and he is now almost white. His health, he says, was never better, and he does not feel any more inconvenience in being a white man than a negro. Some persons are inclined to shun him, and have refused to pass where he was, as they considered him a leper, or did not know but that he might be one.

Attention is called to an advertisement, on the third page, of the Union College of Law. To those contemplating the legal profession the JOURNAL can unreservedly commend this school. Judge Booth, who stands at the head of it, is known far and wide as an able jurist, a successful teacher and a man of advanced, religious and humanitarian views. The Faculty of this College is composed of leading lawyers who take special pride in the enterprise and give it their best service. It has been in successful operation for many years, and among its alumni may be counted manybrilliant lawyers and able judges who gladly acknowledge their indebtedness to the Union College of Law for the thorough training it produce the evidence when properly sumgave them.

Bishop Wilberforce's familiarity with the manners and habits of the lowest classes was well illustrated once when a Hampshire lout appeared before him for confirmation. The Bishop felt sure he had confirmed him before, so he leaned over and said very softly: "My boy, I think I have confirmed you before.' The lad opened his great, wide eyes and re plied, "You be a liar." Wilberforce knew that this was only the ordinary way a clown knew how to deny what was not true. So he was told to kneel down, and he was confirm,

Buchenan's Journal of Man is now ready for the July readers. To say that Dr. J. Rodes Buchanan is the editor is sufficient to insure a large sale. His writings are always popular and widely circulated. We are prepared to furnish any number of copies. Price 10 cents each.

The June number of Lucifer, published in London, Eng., is received. It is, an attrac-tive number, and has a good table of contents. Price, 35 cents a copy. For sale at this office.

Notes from Onset.

Continued from First Page At 2:30 P. M., J. Clegg Wright gave one of his best efforts as a teacher in the school of pure Spiritualism, showing its ends, aims, and possibilities when faithfully lived and practiced. At the close of Mr. Wright's lecture, Mrs. Whitney, late of California, gave an exercise in mediumship.

The Association feels assured of having another successful meeting this season. The conference meetings at the grand stand will be one of the main features of the camp, as they will afford a splendid opportunity for the people to come together and relieve themselves of their pent-up thoughts, com-

pare notes and gain mental strength.

Tuesday, the 17th, J. Clegg Wright gave
his closing lecture at this camp at 2 P. M.,
on "The Growth of Man and his Religious Ideas." Nothing but a verbatim report would do the gentleman justice. Wednesday, Miss Shelhamer, the well known

medium, arrived at the grove to fill an en-gagement on Saturday and Sunday, the 22nd and 23rd. Secretary J. M. Young, from Lake Pleasant, shade a flying visit to Onset on Tuesday, the 17th.

Mrs. C. E. Gilbert, Washington, D. C., is

visiting and recuperating at Onset. Miss C. C. Dyer, of New Hampton, N. H., is at Old Pan Cottage. Elisha Morse and wife, Minneapolis, Minn., U. A. Kilham, wife and daughter, and Mr. and Mrs. Bartlett, Chicago, Ill., are registered at Glen Cove House, Onset, Mass. W. W. CURRIÈR.

General News.

Governor Hill recommends a new census taking, and the holding of a constitutional convention .- A case recognized in Oregon as the woman suffrage test case will be heard by the Supreme Court of that State this month.-By a close vote the directory of the Kansas City Board of Trade has decreed there shall be no saloon in the Exchange Building .- The farmers about Memphis kindremember Hiram Sibley, who gave them \$10,000 worth of assorted seeds when they were in hard straits from storms some six or seven years ago.—The young man commit-ting suicide at Trinidad, Co., and supposed to be Fred Reingion, of Harper & Veckly, to be Fred Reingion, of Harper . was of noble German family, and manued Raymond Baron von Rohiwiski.-The Japanese are becoming so fond of card playing that in Kioto alone over 340 people are kept employed in the manufacture of playing cards, both Japanese and foreign, and the annual sales in Kioto amount to 53,557 yen.— James Freeman Clarke followed these rules during a long life and was happy: I have never been in a hurry, I have always taken plenty of exercise; I have always tried to be cheerful, and I have taken all the sleep that

It costs \$100,000 a year to keep up the Nev York 7th regiment.—Delaware peaches will be abundant. The yield is estimated at 5,000,000 baskets.—There is one place in Venturn county, California, where there are 6,000 acres planted with beans,-It is anticipated that the government exhibits at the Cincinnati exposition will cover 40,000 square feet of space.—The white hat has become extinct in London, and the reign of the "stovepipe" has returned in greater force than ever.—It is quite a caprice for a girl of the period to wear the colors of her favorite college fast-ened to some part of her gown.—Tiny mikado fans, made of paper, are worn in the hair by young girls.—The government is trying lobster culture on the Pacific coast. The first Atlantic installment has been anchored at Santa Cruz.—The canning of shrimp is be-coming a great industry in New Orleans. Fully 100,000 cans a day are packed there during the season .- Georgia has more watermelons than the railroads can transport.— Yellow fever is on the increase in Florida.— A gas-gusher was tapped at Wabash, Ind .-Crop prospects in the northwest are very bright.—The largest oil well in the world has been tapped at Findlay, O. The flow is estimated at 10,000 barrels per day.—Recent directory estimates place the population of California at over one and a half millions. double what it was in 1880 .- Gen. M. R. Patrick, governor of the central branch of the National Military home, at Dayton, G., is reported to be dying.—At Toronto Dr. Whiting, of St, Thomas, convicted of an assault on his 11 year-old niece, was given twenty-five lashes, the first installment of his punishment, which was fixed at two years in prison and fifty lashes.

THE WELLS BORE.

Mr. Henry J. Newton in the Role of Defender of a Detected Impostor.

He Thirsts for Vengeance, But When Offered a Chance His Courage and Faith Seem to Fail .- A Correspondence which is Self-Explanatory.

The following correspondence is public property and its prompt publication seems necessary to a proper understanding on the part of the JOURNAL'S readers, and in the best interests of truth and justice. The editor of the JOURNAL has never made an ediforial assertion of a personal nature which he did not think at the time was true and that he could prove to be so. The present case is no exception, and he stands ready to moned before a legal tribunal as will be seen by a perusal of what follows:

NEW YORK, May 11th, 1888. JNO. C. BUNDY—Dear Sir:—In your JOUR-NAL of May fifth (5th) you say "You can, if necessary, prove in the courts of New York City that Mrs. Wells is a vile swindler and has been for years using trick cabinets and confederates." In view of such a statement by you so strongly put, I wish to ask you a few questions which I hope you will frankly

First, is the Mrs. Wells alluded to above Mrs. E. A. Wells? Second, you say, "if neces-sary you can prove," etc. Now what in your opinion would make it more necessary than at present? Third, if your statement is true is it not your bounden duty to do what your say you can in this respect? Fourth, if your expenses are paid to come to New York City will you come and undertake to do in this direction what you say you can? Fifth, if you contemplate coming to New York at no distant day, will you inform Mrs. Wells or me of that fact, and state when and where in New York City you will be on a day specified and send such information to either Mrs. Wells or myself one week prier to the day indicated?

I have written this letter by the advice of Chicago lawyer and a friend of yours. Hoping an early feply, I am respectfully HENRY J. NEWTON, 128 West 43rd St.

CHICAGO, May 22, 1888,
MR. HENRY J. NEWTON (128 West 43rd St.,
New York City)—Dear Sir:—Yours of the 11th, written as you say under a lawyer's advice, came duly to hand, and as I do not think I need the advice of a lawyer to answer, it is now taken up at the earliest moment and in advance of other letters requiring answer received prior to yours. You ask certain ques-tions and express a desire that I will "frank-ly answer." Your questions refer to an edily answer." Your questions refer to an edi-torial in the JOURNAL of May 5th, in which the assertion was made to the effect that if necessary I could prove in the courts of New York City that Mrs. Wells was a vile swindler and had for years been using trick cabinets and confederates. I will take up your ques-tions seriatim. You ask: (1st) "Is the Mrs. Wells alluded to above

(1st) "Is the Mr Mrs. E: A. Wells?" To this I reply, Yes.
(2nd) "You say, 'if necessary you can prove,' etc. Now, what, in your opinion, would make it more necessary than at present?"

I answer, that to my mind nothing could make it more necessary and important to

make it more necessary and important to prove the truth of what I published, and I believe that in the interests of Spiritualism and of good people who have been deceived by this woman, the truth of said editorial statement should be legally established with-

out delay.
(3rd) "If your statement is true, is it not your bounden duty to do what you say you can in this respect?"

I answer decidedly, No. I have neither the time nor the money to do all that the occasion demands. If I had, I would have saved the cause of Spiritualism, and otherwise sensible men, from the humiliation of being proved the dupes of designing adventuresses.

(4th) "If your expenses are paid to come to New York City, will you come and undertake to do in this direction what you say you

To this I answer that the payment of my expenses to come to New York on the mission indicated is no adequate, compensation from so stanch a defender of Mrs. Wells as your self. New York is as near to Chicago as is Chicago to New York, and here is my place of business, to which I am always closely confined with only brief and rare intervals of

absence from town. (5th) "If you contemplate coming to New York at no distant day, will you inform Mrs. Wells of that fact and state when and where in New York City you will be on the day specified, and send such information to either Mrs. Wells or myself one week prior to the day indicated?"

To this compound question, which is evidently put for the purpose of intimidation, I ceply as follows: You are apparently labor ing under a misapprehension. I would like the opportunity of proving what I have published, and let me suggest in passing that Mrs. Wells may find it necessary to meet such proof ere-she has pursued her course much farther. To gratify you and to avoid all unnecessary delay, I make this proposition to you, to wit: You prepare your papers to pro-ceed against me upon the publication in the JOURNAL of May 5th. I will designate an attorney in New York or Brooklyn upon whom you may make service. He will give the required notice of appearance by my authority You to execute under the approval of that attorney a bond to me in the sum of one thousand dollars, to be paid to cover my ex-penses if I defeat Mrs. Wells before a jury upon the trial of that action. If you defeat me, you have vindicated yourself and Mrs.

Wells, and have done a good thing for the cause we both alike are interested in.)

I hope since you have opened this matter in this form and under the advice of a lawyer. that you will accept the above proposition. I do not, under the circumstances, see how you can well decline. Although constantly in-terrupted while giving this to my steno-grapher I trust I have been sufficiently frank, explicit and intelligible to meet your wishes.

Fraternally Yours, JNO. C. BUNDY.

NEW YORK, May 24th, 1888. JOHN C. BUNDY—Dear Sir:—Yours of the 22nd has just come to hand and I hasten to reply. I will notice first your reply to what you call a compound question. You say, It is evidently put for the purpose of intimida-tion." To this I simply deny that I asked you that or any other question for any such pur-pose. You make a broad assertion of what you can establish in the courts of the city of

New York, and my purpose was and is to see that you undertake to do it, and if my ques-tion had the effect which you intimate it did I am sorry. I will enter into and execute a suitable bond that all your personal expenses shall be paid, which may be incurred in defending a suit for libel, brought against you by Mrs. E. A. Wells, in a court in New York City, provided you get final judgment against her. I cannot be made a party to any eleher. I cannot be made a party to any them to f speculation in this matter, and to ment of speculation in this matter, and proper my mind the above is/a fair and proper proposition, especially is it so if you really feel as you write, when you say that "nothing could make it more necessary or important to prove the truth of what you publish," and further that the truth of said editorial statement should be legally estab-lished without delay. Is this so? If you ad-mit service by your attorney there may be no necessity of your coming here at all, as you know nothing about it beyond hearsay.
You can bring no evidence from Chicago;
the evidence, such as it is, must be all here;

hence when you say New York is as near to Chicago as is Chicago to New York, it is true only as it relates to distances, but not in relation to this case. Is there any one in Chicago who will pay the expense of coming there and instituting legal proceedings? If so the case will be taken to Chicago. I noticed an editorial in The Better Way in its issue of the 19th inst., which contains several-liberal offers from New York parties which might meet more fully your expectations. I am entirely ignorant of who the parties may be, but judge from the language used that they mean just as It is stated. I used that they mean just as it is stated. I think I fully understand the insinuation that "Mrs. Wells may find it necessary to meet such proof, ere she has pursued her course much farther," as I am somewhat fa-miliar with the workers and their work in the conspiracy here and in Boston, I hope along the appendent this matter in this since you have opened this matter in this form without the advice of a lawyer.you will accept my proposition; in fact I don't see how you well can under the circumstances decline. Fraternally Yours, HENRY J. NEWTON.

CHICAGO, May 28, 1888. Hon. A. H. Dailey (Brooklyn, N. Y.)— Dear Sir:- Herewith I enclose my check for \$100 as a retainer in a matter explained as follows: In RELIGIO PHILOSOPHICAL JOURNAL of May 5th, I made certain editorial statements concerning one Mrs. E. A. Wells and her alleged mediumship. On the 11th I re-ceived a letter from Mr. H. J. Newton asking certain questions. I replied to this on the 22nd, and I enclose herewith a copy of said reply, which also embodies his questions. I this day am in receipt of a letter from Mr. Newton in reply to mine of the 22nd, and I enclose it also.

The enclosures will give you an under-standing of the situation. I place the whole matter in your hands and desire that you will act as my attorney, accept service for me and do all things that I should be empowered or expected to do were I within the jurisdiction of the courts of your State.

I thus promptly place the case in your hands as my attorney because I desire to have the merits of this controversy speedily settled in the only way that they can be, to wit: by legal proceedings in a court of justice. I made a plain, square proposal to Mr. Newton and, as I thought, a very fair and reasonable one. He sees fit to vary it and in a way to lead to misunderstandings and de-lays such as I do not propose to allow or be a party to. Neither do I propose to measure wits with Mr. Newton in smart letter-writ-ing or in playing buncombe.

His remarks about an editorial in The Better Way of the 19th refer to something of which I am wholly ignorant as I do not see that delectable sheet, and have not for months. Finding that it was only a weak imitation of the defunct Mind and Matter, ceased to look at it and to exchange with it. If Mr. Newton's cause has got so low that he is willing to join hands with the vile. infamous, J. A. Bliss and his "N. D. C. Axe." and the successor of the blasphemous, obscen, and scurrilous sheet published by the late J. M. Roberts, then indeed am I sorry, and the cause of decent Spiritualism is to be pitied.

You will please notify Mr. Newton that you represent me; and you will also please to take such prompt measures as may be necessary to give him every opportunity to show his sincerity in his expressed desire to prosecute. Yours truly,

JNO. C. BUNDY.

HUNTINGTON, L. I., May 31, 1888. DEAR COLONEL: Yours containing the check, Mr. Newton's correspondence, etc., came to-day. I probably will write Mr. New-ton, but as the whole matter is in my hands, I shall insist on such change of terms as will meet my own views. This certainly you must expect when you place your matters in my hands. I understand something of he responsibilities now upon you, and if Mr. Newton and Mrs. Wells have a desire to clear her very smirched character from the odium under which it rests, I think your offer eminently a fair one.

One thousand dollars will not pay your exenses, including lawyer's fees, etc., if your lawyer is to be paid reasonably for his service. You will be put to considerable expense and great loss of time. All for what? To prove in court just what I think any sensible person knows now of the character of Mrs. Wells' materializing scances. I had smell of one of them through her special favor some years ago. I remember the occa-sion well! It was a warm and sultry evening in early September. The katydids were chirping among the trees, on the mountain back of Summit, N. J. My wife and I were at the Perrine Mountain Home which graces this beautiful place. I was to speak at a meeting to be held in the open air the next day, in front of their house. Mrs. Wells was a guest, and gave a scance the evening preceding the meeting, to which we were invited; and accepting the invitation we witness-ed the show. I am sure I saw no materialization other than the partially nude form of zation other than the partially hude form of Mrs. Wells. She was another katydid. She has a sort of a whistling way of speaking. There is a whispering sound characterizing her vocalization, which was common to all the voices I heard. I was called up to the cabinet to recognize a departed relative, and in her approach for an embrace the exhalations of a head of sweath hair showed may tions of a head of sweaty hair showed me that the materializations were true to na-ture, too true to be interesting. I could see that Mrs. Wells, in a partially nude state, was imposing herself upon me as a departed relative. Whether she was entranced or not, cannot say, but even if she was entranced, what difference does that make as to the genuineness of the representation? Somebody was attempting to deceive me. Mrs. Wells was an instrument to that deception. That fact being established, I have only required the evidence of my personal friends

(Continued on Eighth Page.)

Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

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Poems From the Life Beyond and Within. Voices from many lands and centuries saylog: "Man, thou shalt never die." The compiler has gathered these poems from ancient Hindustan, Persia, Arabia, Greece, Rome, and Northern Europe, and from the great poets of the centuries in Europe down to some of the best words of living men and women, closing with inspired voices from the spirit land. Cloth, price, \$1.50, postpaid.

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Lassed to Spirit-Life.

Dr. J. G. Smith, the well known inventor, of Cleveland, passed to spirit-life the 19th of May, at Kavenna, Ohlo, where he was stopping for a short time on his way home from the south part of the State, where he had been spending the winter. Dr. Smith was born in Ontario county, N. Y. He began the study of medicine at the age of 17, and graduated at the Jefferson Medical College, Philadelphia, Pa. He commediced the practice of medicine in Cincinnati, Ohlo, in 1854. The labors of a large practice there were too arduous for one naturally delicate, and as the result of over work he was prostrated with valvular disease of the heart. He then chired the field of Investion, and received from time to time 15 patents, all useful, and many of them in successful operation. Through his long 22 years of sickness, he was always cheerful. He was a close student and an original thinker. His ideas were clear upon all subjects pertaining to men and the laws governing him. Your valuable paper was a great comfort to him; it softened the somow caused by the death of a dearly beloved daughter, who was the sunshins of his home and the comfort of his sad life. She passed away three years ago, since which time he has studied to learn something of future life. Your valuable paper gave him hope and comfort. He leaves an only son to moun his loss, and also a wife who has been permitted to care for him and share his sorrows and allictions.

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* It is written in a non-parti-an s; irit, and is a thoughtful and careful presentation of the question by one who is moni-It is written in a non-particians; lift, and is a thoughtful and careful presentation of the question by one who is manifestly sincere in the expressions of his sentiments, who has reacted the convictions after profound reflection. The work may be commended hearily for the impartial spirit in which both sides of the question are set forth, and the candor that characterizes is conclusions."—Beston Gazette.

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ing a white man than a negro. Some persons are inclined to shun him, and have refused to pass where he was, as they considered him a leper, or did not know but that he might be one.

Attention is called to an advertisement, on the third page, of the Union College of Law. To those contemplating the legal profession the Journal can unreservedly commend this school. Judge Booth, who stands at the head of it, is known far and wide as an able jurist, a successful teacher and a man of advanced religious and humanitarian views. The Facy ulty of this College is composed of leading lawyers who take special pride in the enterprise and give it their best service. It has been in successful operation for many years, and among its alumni may be counted many brilliant lawyers and able judges who gladly acknowledge their indebtedness to the Union College of Law for the thorough training it

Bishop Wilberforce's familiarity with the manners and habits of the lowest classes was well illustrated once when a Hampshire lout appeared before him for confirmation. The Bishop felt sure he had confirmed him before, so he feaned over and said very softly: " My boy, I think I have confirmed you before.' The lad opened his great, wide eyes and re plied, "You be a liar." Wilberforce knew that this was only the ordinary way a clown knew how to deny what was not true. So he was told to kneel down, and he was confirm-

Buchanan's Journal of Man is now ready for the July readers. To say that Br. J. Rodes Buchauan is the editor is sufficient to insure a large sale. His writings are always popular and widely circulated. We are pre-pared to furnish any number of copies. Price, 10 cents each.

The June number of Lucifer, pholished in London, Eng., is received. It is an attrac-tive number, and has a good table of contents. Price, 35 cents a copy. For sale at

Notes from Onset.

Continued from First Page At 2:30 P. M., J. Clegg Wright gave one of his best efforts as a teacher in the school of pure Spiritualism, showing its ends, aims, and possibilities when faithfully lived and practiced. At the close of Mr. Wright's lecture, Mrs. Whitney, late of California, gave an exercise in mediumship.

The Association feels assured of having another successful meeting this season. The

another successful meeting this season. The conference meetings at the grand stand will be one of the main features of the camp, as they will afford a splendid opportunity for the people to come together and relieve themselves of their pent-up thoughts, com-

pare notes and gain mental strength.

Tuesday, the 17th, J. Clegg Wright gave
his closing lecture at this camp at 2 P. M., on "The Growth of Man and his Religious Ideas." Nothing but a verbatim report would

do the gentleman justice. Wednesday, Miss Shelhamer, the well known medium, arrived at the grove to fill an en-gagement on Saturday and Sunday, the 22nd and 23rd. Secretary J. M. Young, from Lake Pleasant, made a flying visit to Onset on

Tuesday, the 17th.
Mrs. C. E. Gilbert, Washington, D. C., is wisiting and recuperating at Onset. Miss C. C. Dyer, of New Hampton, N. H., 19 at Old Pan Cottage. Elisha Morse and wife, Minne-apolis, Minn., U. A. Kilham, wife and daughter, and Mr. and Mrs. Bartlett, Chicago, Ill., are registered at Glen Cove House. Onset, Mass. W. W. CURRIER.

General News.

Governor Hill recommends a new census taking, and the holding of a constitutional convention .- A case recognized in Oregon as the woman suffrage test case will be heard by the Supreme Court of that State this month .- By a close vote the directory of the Kansas City Board of Trade has decreed there shall be no saloon in the Exchange Building.—The farmers about Memphis kind-ly remember Hiram Sibley, who gave them \$10,000 worth of assorted seeds when they were in hard straits from storms some six or seven years ago.—The young man commit-ting suicide at Trinidad, Col., and supposed to be Fred Reingion, of Harper's Weekly, was of noble German family, and named Raymond Baron von Rohiwiski.—The Japanese are becoming so fond of card playing that in Kioto alone over 340 people are kept employed in the manufacture of playing cards, both Japanese and foreign, and the an-nual sales in Kioto amount to 53,557 yen.— James Freeman Clarke followed these rules during a long life and was happy: I have never been in a hurry, I have always taken plenty of exercise; I have always tried to be cheerful, and I have taken all the sleep that It costs \$100,000 a year to keep up the New

York 7th regiment.—Delaware peaches will be abundant. The yield is estimated at 5,000,000 baskets.—There is one place in Ventura county, California, where there are 6,000 acres planted with beans.—It is anticipated that the government exhibits at the Cincinnati exposition will cover 40,000 square feet of space.—The white hat has become extinct in London, and the reign of the "stovepipe" has returned in greater force than ever .- It is quite a caprice for a girl of the period to wear the colors of her favorite college fastened to some part of her gown.—Tiny mika-do fans, made of paper, are worn in the hair by young girls.—The government is trying lobster culture on the Pacific coast. The first Atlantic installment has been anchored at Santa Cruz.-The canning of shrimp is becoming a great industry in New Orleans, Fully 100,000 cans a day are packed there during the season .- Georgia has more watermelons than the railroads can transport. Yellow, fever is on the increase in Florida .-A gas-gusher was tapped at Wabash, Ind.— Crop prospects in the northwest are very bright.—The largest oil-well in the world has been tapped at Findlay, O. The flow is estimated at 10,000 barrels per day.-Recent directory estimates place the population of California at over one and a half millions, double what it was in 1880 .- Gen. M. R. Patrick, governor of the central branch of the National Military home, at Dayton, O., is reported to be dying.—At Toronto Dr. Whiting, of St. Thomas, convicted of an assault on his 11 year-old niece, was given twenty-five lashes, the first installment of his punishment, which was fixed at two years in prison and fifty lashes.

THE WELLS BORE.

Mr. Henry J. Newton in the Role of Defender of a Detected Impostor.

He Thirsts for Vengeance, But When Offered a Chance His Courage and Faith Seem to Fail .- A Correspondence which is Self-

The following correspondence is public property and its prompt publication seems necessary to a proper understanding on the part of the Journal's readers, and in the best interests of truth and justice. The editor of the JOURNAL has never made an ediforial assertion of a personal nature which he did not think at the time was true and that he could prove to be so. The present case is no exception, and he stands ready to produce the evidence when properly summoned before a legal tribunal as will be seen by a perusal of what follows:

NEW YORK, May 11th, 1888. JNO. C. BUNDY—Dear Sir:—In your JOUR-NAL of May fifth (5th) you bey. "You can, if necessary, prove in the courts of New York City that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and confederates." In view of such a statement by you so strongly put, I wish to ask you a few questions which I hope you will frankly

First, is the Mrs. Wells alluded to above Mrs. E. A. Wells? Second, you say, "If necessary you can prove," etc. Now what in your opinion would make it more necessary than at present? Third, if your statement is true is it not your bounden duty to do what you say you can in this respect? Fourth, if your expenses are paid to come to New York City will you come and undertake to do in this direction what you say you can? Fifth, if you contemplate coming to New York at no distant day, will you inform Mrs. Wells or me of that fact, and state when and where in New York City you will be on a May specified and send such information to either Mrs. Wells or myself one week prior to the day indicated?

I have written this letter by the advice of Chicago lawyer and a friend of yours. Hoping an early reply, I am respectfully ours, HENRY J. NEWTON, 128 West 43rd St.

CHICAGO, May 22, 1888. MR. HENRY J. NEWTON (128 West 43rd St., New York City) – Dear Sir: — Yours of the 11th, written as you say under a lawyer's adice, came duly to hand, and as I do not think I need the advice of a lawyer to answer, it is now taken up at the earliest moment and in advance of other letters requiring answer received prior to yours. You ask certain ques-tions and express a desire that I will "frank-ly answer." Your questions refer to an editorial in the JOURNAL of May 5th, in which the assertion was made to the effect that if necessary I could prove in the courts of New York City that Mrs. Wells was a vile swindler and had for years been using trick cabinets and confederates. I will take up your ques-

and confederates. I will take up your questions seriatim. You ask:
(48) "Is the Mrs. Wells alluded to above
Mrs. E. A. Wells?"
To this I reply, Yes.
(2nd) "You say, "if necessary you can
prove," etc. Now, what, in your opinion, would make it more necessary than at present?"

I answer, that to my mind nothing could make it more necessary, and important to prove the truth of what I published, and I believe that in the interests of Spiritualism and of good people who have been deceived by this woman, the truth of said editorial statement should be legally established with-

out delay.
(3rd) "If your statement is true, is it not your bounden duty to do what you say you

I answer decidedly. No. I have neither the time nor the money to do all that the occasion demands. If I had, I would have saved the cause of Spiritualism, and otherwise sensible men, from the humiliation of being proved the dupes of designing adventuresse

"If your expenses are paid to come to New York City, will you come and under-take to do in this direction what you say you

can? To this I answer that the payment of my expenses to come to New York on the mission indicated is no adequate compensation from so stanch a defender of Mrs. Wells as yourself. New York is as near to Chicago as is Chicago to New York, and here is my place of business; to which I am always closely confined with only brief and rare intervals of

absence from town. (5th) "If you contemplate coming to New York at no distant day, will you inform Mrs. Wells of that fact and state when and where in New York City you will be on the day specified, and send such information to either Mrs. Wells or myself one week prior to the day indicated?"

To this compound question, which is evidently put for the purpose of intimidation; I ceply as follows: You are apparently labor-ing under a misapprehension. I would like the opportunity of proving what I have published, and let me suggest in passing that Mrs. Wells may find it necessary to meet such proof ere she has pursued, her course much farther. To gratify you and to avoid all unnecessary delay, I make this \proposition to you, to-wit: You prepare your papers to proceed against me upon the publication in the JOURNAL of May 5th. I will designate an at-torney in New York or Brooklyn upon whom you may make service. He will give the required notice of appearance by my authority. You to execute under the approval of that attorney a bond to me in the sum of one thousand dollars, to be paid to cover my expenses if I defeat Mrs. Wells before a jury upon the trial of that action. If you defeat me, you have mindicated yourself and Mrs. Wells, and have done a good thing for the cause we both alike are interested in.

I hope since you have opened this matter in this form and under the advice of a lawyer, that you will accept the above proposition. I do not, under the circumstances, see how you can well decline. Although constantly interrupted while giving this to my stenographer I trust have been sufficiently from grapher I trust I have been sufficiently frank, explicit and intelligible to meet your wishes.

Fraternally Yours, JNO. C. BUNDY.

NEW YORK. May 24th, 1888. JOHN C. BUNDY—Dear Sir:—Yours of the 22nd has just come to hand and I hasten to reply. I will notice first your reply to what you call a compound question. You say, "It is evidently put for the purpose of intimida-tion." To this I simply deny that I asked you that or any other question for any such purpose. You make a broad assertion of what you can establish in the courts of the city of

New York, and my purpose was and is to see that you undertake to do it, and if my ques-tion had the effect which you intimate it did I am sorry. I will enter into and execute a suitable bond that all your personal expenses shall be paid, which may be incurred in defending a suit for libel, brought against you by Mrs. E. A. Wells, in a court in New York City, provided you get final judgment against her. I cannot be made a party to any ele-ment of speculation in this matter, and to my mind the above is a fair and proper proposition, especially is it so if you really feel as you write, when you say that "nothing could make it more necessary or important to prove the truth of what you publish," and further that the truth of said editorial statement should be legally estab-lished without delay. Is this so? If you ad-mit service by your attorney there may be no necessity of your coming here at all, as you know nothing about it beyond hearsay.
You can bring no evidence from Chicago;

the evidence, such as it is, must be all here; hence when you say New York is as near to Chicago as is Chicago to New York, it is true only as it relates to distances, but not in relation to this case. Is there any one in CMicago who will pay the expense of coming there and instituting legal proceedings? If so the case will be taken to Chicago. I noticed an editorial in *The Better Way* in its issue of the 19th fast, which contains several liberal offers from New York parties, which might meet more fully your expectaparties may be, but jodge from the language used that they mean just as it is stated. I think I fully understand the insinuation that "Mrs. Wells may find it necessary to meet such proof, ere she has pursued her course much farther," as I am somewhat familiar with the workers and their work in the conspiracy here and in Boston, I hope since you have opened this matter in this form without the advice of a lawyer.you will accept my proposition; in fact I don't see how you well can under the circumstances decline. Fraternally Yours, HENRY J. NEWTON.

CHICAGO, May 28, 1888.

HON. A. H. DAILEY (Brooklyn, N. Y.) —

Dear Sir: - Herewith I enclose my check for \$100 as a retainer in a matter explained as follows: In Religio Philosophical Journal of May 5th, I made certain editorial statements concerning one Mrs. E. A. Wells and her alleged mediumship. On the 11th I received a letter from Mr. H. J. Newton asking certain questions. I replied to this on the 22nd, and I enclose herewith a copy of said ranky which also embedies his questions. reply, which also embodies his questions. I this day am in receipt of a letter from Mr. Newton in reply to mine of the 22nd, and I enclose it also.

The enclosures will give you an understanding of the situation. I place the wholematter in your hands and desire that you will act as my attorney, accept service for me and do all things that I should be empowered or expected to do were I within the jurisdiction of the courts of your State.

I thus promptly place the case in your hands as my attorney because I desire to have the merits of this controversy speedily settled in the only way that they can be, to wit: by legal proceedings in a court of jus-tice. I made a plain, square proposal to Mr. Newton and, as I thought, a very fair and reasonable one. He sees fit to vary it and in a way to lead to misunderstandings and de-lays such as I do not propose to allow or be a party to. Neither do I propose to measure wits with Mr. Newton in smart letter writ-ing or in playing buncombe.

His remarks about an editorial in The Better Way of the 19th refer to something of which I am wholly ignorant as I do not see that delectable sheet, and have not for months. Finding that it was only a weak imitation of the defunct Mind and Matter, ceased to look at it and to exchange with

it. If Mr. Newton's cause has got so low that he is wifling to join hands with the vile. infamous, J. A. Bliss and his "N. D. C. Axe," and the successor of the blasphemous, obscen and sentrilous sheet published by the late J. M. Roberts, then indeed am I sorry, pitied.

You will please notify Mr. Newton that you represent me; and you will also please to take such prompt measures as may be necessary to give him every opportunity to show his sincerity in his expressed desire to prosecute. Yours truly,

JNO. C. BUNDY.

HUNTINGTON, L. I., May 31, 1888. DEAR COLONEL: Yours containing the check, Mr. Newton's correspondence, etc., came to-day. I probably will write Mr. New-ton, but as the whole matter is in my hands, shall insist on such change of terms as will meet my own views. This certainly you must expect when you place your matters in my hands. I understand something of the responsibilities now upon you, and if Mr. Newton and Mrs. Wells have a desire to clear her very smirched character from the odifim under which it rests, I think your offer eminently a fair one.

One thousand dollars will not pay your expenses, including lawyer's fees, etc., if your lawyer is to be paid reasonably for his services. You will be put to considerable expense and great loss of time. All for what? To prove in court just what I think any sensible person knows now of the character of Mrs. Wells' materializing scances. I had a smell of one of them through her special favor some years ago. I remember the occasion well! It was a warm and sultry evening in early September. The katydids were chirping among, the trees, on the mountain back of Summit, N. J. My wife and I were at the Perrine Mountain Home which graces this beautiful place. I was to speak at a meeting to be held in the open air the next day, in front of their house. Mrs. Wells was a guest, and gave a scance the evening preceding the meeting, to which we were invited; and accepting the invitation we witness ed the show. I am sure I saw no materialisation other than the partially nude form of Mrs. Wells. She was another katydid. She has a sort of a whistling way of speaking. There is a whispering sound characterizing her vocalization, which was common to all the voices I heard. I was called up to the cabinet to recognize a departed relative, and in her approach for an embrace the exhalations of a head of sweaty hair showed me that the materializations were true to nature, too true to be interesting. I could see that Mrs. Wells, in a partially nude state, was imposing herself upon me as a departed relative. Whether she was entranced or not, eannot say, but even if she was entranced. what difference does that make as to the genuineness of the representation? Somebody was attempting to deceive me. Mrs. Wells was an instrument to that deception. That fact being established, I have only required the evidence of my personal friends

(Continued on Eighth Page.)

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Lassed to Spirit-Life.

Dr. J. G. Smith, the well known inventor, of Cleveland, passed to spirit-life the 19th of May, at Eavenna, Ohio, where he was stopping for a short time on his way home from the south part of the State, where he had been spending the winter. Dr. Smith was born in Ontario county, N. Y. He began the study of medicine at the sge of 17, and graduated at the Jefferson Medicat College, Philadelphia, Pa. He commenced the practice of medicine in Cincinnati, Ohio, in 1854. The labors of a large practice there were too ardinous for one naturally delicate, and as the result of over week he was prostrated with valvular disease of the heart. He then entered the field of invention, and received from time to time 15 patents, all useful, and many of them in successful operation. Through his long 22 years of sickness, he was always cheerful. He was a close student and an original thicker. His ideas were clear upon all subjects pertaining to men and the laws governing him. Your valuable paper was a great comfort to him; it softened the sorrow caused by the death of a dearly beloved daughter, who was the sunshine of his home and the comfort of his sad life. She passed away three years ago, since which time he has studied to learn something of future life. Your valuable paper gave him hope and comfort. He leaves an only son to moun his loss, and also a wife who has been permitted to care for him and share his sorrows and adictions.

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Joices from the Leople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

FAITH.

"Tis b; the faith of joys to come We walk through deserts dark as night; "Hit we arrive at Heaven, our home. Faith is our guide and faith our light."

When desert sands and darkness round us close While yet we wander far from rest and home.
When hopeless we would fain the strife give o'er,
And fall, by thirst and weariness o'ercome.
Faith emiles, and whispers of the murm'ring brooks
That wander through unfading fields of green; Of dewy hillsides sparking in the light. With misty vales and groves that lie between In that fair land whose skies may never frown; Where they whose feet have trod the desert through Forget the heat and burdens of the way And find their highest, noblest, visions true.

We listen to the inspiring voice until The steadfast stars illumine night's black dome And pain and thirst, and weariness forgot The desert echoes with our songs of home.

"The want of sight she well supplies, She makes the pearly gates appear Far into distant worlds are pries And brings eternal glories near."

The eye of faith o'erlooks the weary years-The treary leagues of parched and burning sand That near us lie; but far beyond our sight Her steady gaze is resting on the better land.

She tells us of the city's gates of pearl And shining towers that greet her clearer sight; Its golden streets where, 'neath the Tree of Life The dwellers walk with ever new delight.

Her eye, regarding not interior things, Files o'er the wondrous space from star to star, And to our list'ning ear she tells the tale Of endless glories in those worlds atar.

And while she speaks our fears and sorrows flee, Toll, pain, and weariness vex us no more. Earth, ocean, time and distance fade away, Lost in the splendors of the eternal shore.

Saved by a Vision.

The interesting account of the "Spiritual Experience of an Old Sea Captain" reminds me of an "experience" of probably a similar nature which occurred on a voyage from Newcastle to Amsterdam about a century and a-half ago. The hero of the tale, of the truth of which I have no doubt, was a near relative of an ancestor of my own, and the story is thus given by his nephew:—

"My uncle was a man of strong natural parts, had a good education, and was skilled in medicine. He went to sea very young, where he experienced several lastances of a particular Providence, one of which, being remarkable, I give it at large.

"About the age of fourteen he went to sea in a

--0.

"About the age of fourteen he went to sea in a ship called the *Providence*, belonging to his father, and commanded by his half-brother. Going out of Hasbro' Gat, he had such a disturbed dream or vision as convinced him there was some shipwreck at no great distance, and that he must exert himself to save the crew. He immediately informed his brother of his dream, and went up to the mast-head, when he saw, or thought he saw, part of a wreck, with some people on it, and desired his brother that the ship might bear away, and he would in-form them when she pointed for the wreck; which was accordingly done. They had run many miles when the mate went to the mast-head, and my un-cle told him he saw the wreck considerably plainer than before, and was certain there were men on it. When they had run thus about an hour, the mate told the master he now saw the boy was mistaken, for he could see nothing. The master then ordered the ship should haul her wind, but the boy called out that he saw the wreck very plain, and there were five people on it, one of whom, a little boy, had on a fisherman's cap, and that they had a hand-kerchief on a stick, which they held up in their hands, and he desired some of the crew to come to him, and he would show it to them very plainly, on which several went up. who said they could see on him, and he would show it to them very plainly, on which several went up, who said they could see on the horizon something like a flock of seafowl on the water; but his brother, believing him rather than the others, ordered the ship as directed by my uncle. After a considerable time they saw the wreck very plain, and when they drew near found it exactly as described by my uncle. They lowered their boat and took up the five people, one of whom, the lad, sailed with me forty years after this event. I have heard this relation many times from him; he said it was the most miraculous deliverance he had ever heard of. My uncle said he acted by an irresistible influence, and that it was impossible in the nature of things for the wreck to be seen when he was firmly persuaded that he saw it. He was a man of strong features, of a firm, penetrating aspect, and a strong features, of a firm, penetrating aspect, and a great admirer of Newton, Locke, and Boyle."—W. E. CORNER, in Light, London.

Heaven Revised.

To the Editor of the Religic-Philosophical Journal:

I feel an earnest desire to drop a line to the I feel an earnest desire to drop a line to the JOURNAL to say what very great pleasure I experienced in reading the first two chapters of Mrs. Duffey's article, "Heaven Revised!" One paragraph in that communication which referred to the recognition of those who had passed away young and grown to maturity in spirit-life, I deem particularly happy; I do not think that language could be formed more expressive of a great spiritual truth than that used by that lady, in the sentence to which I refer. Her words are:

"They had always been babies to me in my memory. But when I beheld these youths beside me, some subtle instinct revealed to me that they were my babies now nearly grown to manhood. I felt

some subtle instinct revealed to me that they were my babies now nearly grown to manhood. I felt neither hesitation nor surprise in the recognition. It was as though I had aiways expected them to appear thus to me. I only held out my arm with an unutterably glad impulse, crying 'My boys! Mine!'"

I had at one time a similar experience and have never found satisfaction in the manner in which I endeavored to express it. Language always seemed inadequate; Mrs. Duffey has conveyed the idea, perhaps, as nearly as that is possible in words.

A haby girl was born lived aix or eight weeks.

A baby girl was born, lived six or eight weeks, passed on and was buried, while I was hundreds passed on and was buried, while I was hundreds of miles away, and, of course, never saw her physical form, but in about eighteen years afterwards, while watching at midnight by the bed of a dying son, she became perceptible to me, standing at the head of his bed. It seemed the most proper and natural thing in the world that I should recognize her, and we conversed mentally for some time before she faded from my sight. She had appared as a young woman.

time before she faded from my sight. She had appeared as a young woman.

In the spirit condition "we know and are known" whether we still inhabit a physical form or not, and when we meet a "stranger" (?) we shall not need to ask "Who are you? What's your name? Where do you live? What are you driving at?" or any such questions, because we shall not only perceive his physical outline but we shall "know" him just as he knows himself. Nor is it necessary that we should "die" before realizing this truth. I presume hundreds of JOURNAL readers have had experiences similar to that of mine-just related; and from such similar to that of mine just related; and from such experiences can testify to the fitness of Mrs.

Duffey's language in explanation of it.

What a pity it is that Spiritualists cannot become sufficently spiritualized to perceive spiritual things; but they can scarcely expect to become so while they "live, move and have their being" only in the misst of physical surroundings and cash-down mediams. Let us have truth and the apt expression of facts.

Thos. Harding, Sturgis, Mich.

Among President Cleveland's callers the other day was John Winchell of Detroit, aged 91, who had come personally to urge the passage of a bill to pay him arrears of pension granted in 1834 for wounds received in 1814 at Lundy's lane.

Railroad men say, that lightning occasionally strikes locomotives when they run through thunder storms, but it has never been known to harm them or the men in the cabs. The electricity thins out and spreads all over the engine, running off the wheels and along the track when it leaves the machinery. The impression is that the locomotives are chinery. The impression is that the locomotives are lightning-catchers and attract the bolts that other-wise might hit the cars.

To the Editor of the Religio-Philosophical Journals

Since March and April I may say the uppermost real interest and thought here have been connected with "the International Council of Women," at least in reformatory and liberal schools and circles. There was a wealth of spirituality in the women gathered there, and the assembly not only throbbed with its life, but it has made its pulsations felt in the activities and the thinking of women the country over, not the least in the West.

There was a wide difference in the education and There was a wide difference in the education and the experiences of the women gathered there, yet they seemed, in regard to practical work and herolc purpose, to be of one mind and heart. The beliefs taught them in their youths, and perhaps still cherished, were various, buy we could clearly see that all were tending to the essential in religion and life.

Will they not be brought through this heart-warm

religion and life.
Will they not be brought through this heart-warm meeting, through this hospitable and profound discussion of vital themes, to interpret religion as something larger and more compassionate than they have hitherto done, or rather than any priesthood has done? And without dogma? They will accept more and more, I believe, what the mother heart utters, and the interpretations not only of such arrest hearts, but the anyunciations of such arrest hearts, but the anyunciations of such arrest. great hearts, but the annunciations of such an-ointed, yet unordained mothers and sisters, and this means that they shall respect, yea, revere the motions and emotions of their own souls. Seeing in this Council, the melting together of these

Seeing in this Council, the melting tog-ther of these unities in the universal, we can apprehend the genius of the Quaker faith that stoke as it was moved upon, and of its apostle George Fox and his disciples; of the genius of Whitfield and other religious leaders who listened in their childhood day "to the voice within" before they had heard the noisy voices of praise, pride and power drawing away from the central life. Women were ever among religious reformers, and if they do not cry as of old, "Rabbi, Rabbi," it is not because they are lacking in the religious spirit, but even more truly, as I believe, imbued with it. How many religious women, students and law-givers have been brought to our notice within recent months and years, to encourage the striving women of this time! And there must always be a multitude of women unboused by conventional churches who will yet never be left. conventional churches who will yet never be left without the witness in their inner lives. And in the Council, the testimony to this moving and universal guidance if not named, was real. It came from women of different lands and various schools of thought, and from leaders of culture in all; this subtile sense beneath all. Where activity and ex-perience met, it must have been greatly satisfying. Consider, too, the philosophical grasp of republi-can principles, as necessary to all the governed, that

Mrs. Stanton instinctively illustrated; the science of government of which Miss anthony gives an In-stance in her own power and character; the unfaillog and vigilant service, always true to the equality of woman, as through life rendered by Lucy Stone; the heart and head of Miss Eastman, gaining al-most simultaneous utterance, intellectual yet spiritual; the alert womanliness and motherliness of Mrs. Harbert, ever ready to utter the feminine soul and to defend the rights of her sisters wherever placed, and to recognize the personality and charac-ter due each who had earned it; the beauty of ex-pression, the happy rhetoric, and the gain in sympression, the happy rhetoric, and the gain in sympathy through experience of life, that Mrs. Howe evidences in association with women, the exquisite beauty of a tribute to one "passed beyond," or in graceful verse; the original thought and thoughtfulness of the teacher, Miss Morris, of the Brooklyn schools, showing excellent individual methods and an earnest moral nature; equally original, perhaps, is Dr. Sarah Hackett Stevenson, with her trained powers and her conscience, insisting that women shall gain exact knowledge, and be true to it, employing it for the best good of the race. She is not satisfied with any fractional or partial acquirements in science, nor will she have others rest there, especially if they hold responsible places.

But I must put down my pen though the faces and voices of so many gladden my memory, hoping another day to give a glimpse of the earnest life and utterances of those, maybe, whose light has never shone through your pages.

being through your pages.

Detroit, Mich.

CATHARINE F. STEBBINS.

A Gas Well Located by the Spirits.

The Medium, W. S. Rowley, in Luck. To the Editor of the Religio-Philosophical Journal:

I feel extremely happy, for I, with others here, have had one of the very best of tests of spirit-guldance. About two years ago, some Cleveland gentlemen who had passed over to the other side, comtlemen who had passed over to the other side, communicated to Mr. Strong and myself that there was an immense reservoir of natural gas south of the city at Newburgh, a suburb of Cleveland. They described the exact location, and even pointed out the hills and some houses, etc., that were near by. Neither Mr. S. nor myself had ever been on the ground, but we went out there, and found that they had described the premises precisely as they are. So Mr. George Howe (whom you know) and Mr. Thomas Axworthy, our present city treasurer, bought the property and put up the money to drill a well. The first one proged unfortunate, as the drillers got their tools fast in the well and could not get them, out, but work was commenced upon get them out, but work was commenced upon another one that I located by the same means. Saturday night the largest well in Ohlo was struck, and the gas is now flowing therefrom from 75 to 100 feet high.

Every one is excited, as they have drilled over 200 places here without results, and our State geologist and all experts declared that there was no high and all experts declared that there was no high pressure gas here. We were within only a few feet of the very depth that the spirits had declared all the time that we would find the gas, viz., 1,700 feet when gas was struck. It is simply immense. The fact that I have one-eighth interest in it for locating it is sufficient evidence that my medial assistance is appreciated. Everybody is wild over it, and most interest in the control of the all are willing to give the Spirit-world credit. The Leader here is very conservative and may not give proper credit.

It is certainly a splendid test of spirit power to look into the bowels of the earth. We have been laughed at by unbelievers all along, but it is our turn to laugh now. Mr. Howe, Mr. Strong, Mr. Hubly and others will vouch for the correctness of my statements. Every one says that would have been the last place they would have thought of looking for gas. It is a bonanza for the stockhold-ers, but I am a thousand times more-pleased to have the statements of the "powers that be" corroborated than to get the loaves and fishes.* Cleveland, O., July 16. W. S. ROWLEY.

. Spirit Aid in Time of Sickness.

To the Editor of the Religio-Philosophical Jour

A few years ago my wife was taken suddenly and dangerously ill. I and my daughter were waiting on her, one at a time; when my turn came my daughter said, "Ma would not take the last powder; they did her more harm than good." It was night, two miles to the doctor. I readily saw she was right, the medicine was not having the desired right, the medicine was not having the desired effect. I thought of invoking assistance from my spirit friends to summon aid to relieve my sick wife. While I was sitting thus in a kind of reverie my wife asked me, "Where have those folks gone?" She described several persons (spirits) we were well acquainted with, who passed over a few years ago; one of them she could not see clear enough to recognize. She thought it was our spirit daughter. (The very one I khad sought for help). My wife said they held a consultation around her bed but she could not understand what they were saying. She was impressed that she should take water, that a live coal of fire was dropped in, every few minutes. I gave her that, and she became better at once; her stomach became quiet, the vomiting ceased and she improved from that time without any more medicine.

Now, does not this prove that if, in time of ne we earnestly pray for the help of our nearest and dearest spirit friends, they will at once respond and, if possible, help us? An orthodox might have called upon Jesus Christ, and still some spirit friend might have personated the Nazarene and given the neceshave personated the Nazarene and given the necessary aid.

J. PEFFLEY.

Mrs. E. L. Watson has been addressing a very large audience at McVickers' Theatre in Chicago. From Ingersoll, who last filled that large auditori-um, to Mrs. Watson is a long step. Col. Bundy was in the chair, and for an hour she held, her audience in silent admiration of a most eloquent and cogent address. The notices of the event in the secular press were very complimentary. In America, as in England, a sane and clean Spiritualism is winning wide respect.—Light, London.

The International Council of Women. In Memory of the Transition of Will L. Watson, only Son of Mrs. E. L. Watson of "Sanny Brac," Santa Clara, Cal.

A Mother's Last Offering to Her Dead Boy.

"Speech is but broken light upon the depth of the

The many friends of Mrs. E. L. Watson will be pained to hear of the sad affliction which has deso-lated her heart, in the death of her only and dearly beloved son Will, who was born into higher possi-bilities, July 5th, from his home at "Sunny Brae," Cal., after an illness of four weeks. Within ten days after the mother had gone East, he telegraphed me, at San Francisco, as an intimate friend of the me, at Sar Francisco, as an intimate friend of the family, that he was not well and asked me to come to him, which I immediately did. His first request was, "not to let mother know, as if would spoil her visit, and with good nursing be would soon recover his usual health;" but time and care brought no change for the better, and in about three weeks after Mrs. Watson left home, I telegraphed her to come to, what proved to be a death bed.

Mrs. Watson had just filled her last engagement, and was to have a few weeks of rest and recreation, when the dispatch reached her at Rochester. She started immediately and reached home, after five

when the dispatch reached her at Rochester. She started immediately and reached home after five days travel, and for ten days had the blessed privilege of ministering unto his need. Oh! how she tried to nurse him back to health and a life of usefulness. How bravely she bore the cross of affiction, which seemed all too heavy for her mother heart, never by look or word losing faith in the thought of his recovery, but in vain! And for only one short week did she have the consolation of his recognition. How many times during that week did he give proof of his thoughtful care and gratitude to that mother for her every word of tenderness. His devotion to, and care of, his young sister was truly beautiful. He never forgot to thank every one who performed the slightest service. His life seemed to have blossomed into fullness, shedding a fragrance over all. Often would he say, "When I recover I will be more to mother than I have been," feeling deeply the worth and love of that devoted feeling deeply the worth and love of that devoted heart. After hope had been rekindled in our hearts, and we saw no danger, the Death Angel entered the beautiful home on the 2nd of July; but not until the morning of the 5th, was the spirit released from its earth environments.

The funeral was held at his home on Friday, July

oth, the mother paying the last loving tribute to her darling boy; and such tribute only a mother could have rendered. The service was opened by the soft low singing of that impressive song, "He is Gone," after which Mrs. Watson arose and with uplifted eyes, offered such an impassioned prayer as melted all eyes to tears and bowed all hearts in worship of the good and beautiful in nature, even of death itself. After and beautiful in nature, even of death itself. After another softly-rendered song, "Where the Roses ne'er shall wither," the mother, in words of burning eloquence poured out her heart's love for her precious boy; not in undue praise did she speak of his virtues, but only told of his earnest efforts toward the good, his strivings to reach the highest and best in all things that would ennoble; of his confidence and trust, of his sympathy with and tender care of her, of his sweet counsels and communing with her. O! what a beautiful lesson she gave from that life, to the young comrades of her boy. She touched, as with flame of fire, every heart, and inspired all with a determination to profit by the life and character of their arisen friend, and weave into their lives all there was of beauty in his. She felt he had ripened for the change and did not pass the golden portal without change and did not pass the golden portal without having caught a glimpse of that unseen world so closely impinging upon our own. The gate had stood ajar for him to enter, and he was met by lov-ing friends who stood in waiting to guide him on-

ward into brighter paths and deeper realities.

O! how, it strengthened our faith in God and in the ministry of His angels, and in our philosophy, which triumphs over death, and robs the grave of all its sting!

All who witnessed that scene, and listened to that outpouring of the mother's soul upon the altar of her love, must have felt the inflowing of the divine presence and been deeply impressed with the granduer of a faith which could sustain and bring consolation to that mother's heart, as she stood with uplifted and illumed face, and with love-touched lips breathed her last tribute to the lifeless form lying cold in death within the flower-strewn casket before her. Never while consciousness remains, will that picture be obliterated from memory's page. Every word burned deep into the inner consciousness of all within the hearing of that voice

consciousness of all within the hearing of that voice and every heart was attuned to the divine melody of that mother's love, which reached to, and blended with, that deeper love which broods over all.

The floral offerings of neighbors and friends attested their high appreciation of his integrity of character, manly adherence to his highest conviction of right and justice.

I/know the many friends of Mrs. Watson will join me in the proper that strength may be given

join me in the prayer that strength may be given her to bear this most crushing trial of her life, and that she, too, may find the healing balm upon which to feed her hungry soul, that she has so many times carried to the suffering hearts of others tried like herself in the bitter school of affliction. Of may she come from out this valley of Gethsemane trong in the conviction that all is for the better able to carry aloft the torch-light of truth, that shall illumine the darkened path which ignorance alone doth shadow, and still minister to the hungry hearts waiting so anxiously her public ministrations.

Benerita E. Robinson. San Francisco, Cal.

Extracts from Laurence Olinhant's "Scientific Religion."

"It would not be right for any man, desiring to know whether this inspiration (that I expound) is true or not, to begin by believing it after the man-ner of the churches; no belief can stand in these days that is not based upon the evidence of person-al experience." al experience."

"Error is only dangerous when it is aggressive; and to meet error of this description, when one is convinced by one's own personal experience that it is error, a certain attitude of aggression seems to be imposed on one; but it is consistent with an entire tolerance and charity for individual, and is, in fact, only applicable to those who are thoroughly honest and in earnest, even if their earnestness be misdirected.

"Though dogmas crumble away one after another, and the dry rot of ecclesiasticism becomes daily more apparent, the religious instinct is more quickened than ever."

"A spiritual wave is now rolling in upon the world of a character unprecedented in its past history; It is daily gathering force, and is already crest-high. Before very long it will break." Before very long it will break.'

"A crisis is imminent—anticipated by every form of religion. It will be a moral rather than a physical crisis. . . . It will sweep away the present ecclesi-asticisms, and substitute for them a religion in which there shall be one body and many mem-

"In a word it will be a psychical rather than a physical conflict; though I do not mean to say that the ordinary weapons of so-called 'civilized warfare' will not be called into requisition."

"Many have received and are receiving accessio of the spiritual potency which shall enable them to engage in this warfare, without any due concepengage in this wi "All revelation which proceeds from the invisible

must be relative in value, all inspiration imper-fect."

"Tam convinced that the dread book of account which the Scriptures speak of is, in fact, the mind itself of each individual. I feel assured that there is no such thing as forgetting possible to the mind; a thousand accidents may, and will, interpose a veil between our present consciousness and the secret between our present consciousness and the secret inscriptions of the mind; accidents of the same sort inscriptions of the mind; accidents of the same sort will also rend away this vell; but alike, whether velled or unvelled, this inscription remains forever, just as the stars seem, to withdraw before the common light of day, whereas, in fact, all we know that it is the light which is drawn over them as a veil, and that they are waiting to be revealed when the obscuring daylight shall have withdrawn."—De-Onincett.

Mrs. Nancy G. Stewart writes: I enclose an order for another year's subscription. The JOUR-NAL is a welcome visitor every Friday morning. I only wish it were a daily instead of a weekly. I could write pages in its praise, but others more com-petent have already done so.

Brooklyn, N. Y., Letter.

to the Editor of the Religio Philosophical Journal

With Mr. Walter Howell's two lectures yesterday, the services of the "Brooklyn Spiritualists Society were brought to a close for the season. The speaker had just arrived from his trip abroad, where he tells me he got over a great deal of ground in a very short space of time, in order to be on hand at Cas-sadaga Lak Cann to fill engagement to company adaga Lake Camp to fill engagements to commence sadaga Lake camp to hit engagements to commence July 21st. The lectures given, like all from this gifted medium, were logical, powerful and instruc-tive; and the fact of his having been nearly blind throughout his young life goes the more to prove the certainty of an outside control. The conference meeting held in a different build-

ing in the lower section of the city, continues its sessions throughout the summer as is usually the custom. Here we have that class of service which custom. Here we have that class of service which best encourages personal effort to express one's beat thought upon any subject presented by the opening speaker. It takes the place in our ranks of the prayer meeting in the church, and helps us to help ourselves and make more of ourselves than by simpourselves and make more of ourselves than by simpourselves. ly asking God to help us as in the latter case. True, we ask the help of our angel and spirit friends, and we ask the neip of our angel and spirit friesds, and in doing so come into relation openly with the same class of beings that church people do in getting their prayers answered, if answered at all; but we know we must take hold, too, as well as have their help; and we also know we approach them understandingly, face to face, and meet them more as man to man, rather than as to a God we bow down to un worship.

in worship.

Growth is more than prayer or revival—it is the only real salvation; but we need not lose reverence for that which is older and wiser and humbler than ourselves. Rather should we alm to cultivate the higher and diviner side of our nature; so that reaching Godward we was ready like that it was really and controlled the salvation. ling Godward we may grow like unto it even while here on earth. Gods only walk the earth at rare intervals; and these are only negative ones, instru-ments in the hands of the divine or Christ spirit to show the possibilities of character to which man

show the possibilities of character to which man may in time attain. They are the weakest personally of all mediums; and yet in their very weakness lies their strength, because of the absoluteness of control which such a negative condition gives.

Remember the cry of Jesus when he said: "Not my will, but Thine be done," also: "It is not I who doeth these things, but the Father (spirit) which dwelleth in me—He doeth it." And so many other like sayings which confirm his entire self-abnegation and surrender to the will of the spirit. He was made to see the truth ahead of his fellows, to recognize fully his mission, and so, knowingly, to leave it all to God who doeth all things well, and follow the guidance of the spirit even to his death on the cross that ultimately good might come from it.

At the last meeting of our conference, a case of

At the last meeting of our conference, a case of destitution, where a mother and five small children were left helpless by an absconding husband, was reported by Mr. S. B. Bögert; and upon this as a basis a "Ladies' Aid Society"was formed. With basis a "Ladies' Aid Society"was formed. With such a practical beginning, we hope it may succeed, and be the forerunner of a Children's Lyceum in the fall. Here we have three important departments for a successful society. "The stone which the builders rejected (for the old society left the conference behind when it moved up town) may yet become the head of the corner." No society can succeed where self seems to dominate among its officers—it marks the utter lock of the unselfice or Christ spirit. We the utter lack of the unselfish or Christ spirit. don't want a straight out and out character of that kind, but a due balance between the dominant animal selfishness in primitive or unregenerate man, and the mother love which gives all to the child and asks nothing--absolutely nothing in return.

This is not an age in which to present the example of a man having one garment taken from him only to offer another; not an age in which having on cheek smitten to turn the other—it is too weak character. It was an expression under control of love—extreme love— and meant to offset the "eye for an eye and a tooth for a tooth" of Moses and the

This is an age of harmony, of reason, of balance of right living, of thoughtfulness for others less fortunate than ourselves; and he who personifies such an age in one individual must do so ahead of his time and under a steady, conscious, enlightened

The movement has reached a point where we need still more, in the light of the recent agitation in New York, to make for character in men, women and mediumship. The outside world understands that every time, and can appreciate what hones mediums have to offer much better than the trickers of magicians either in the cause or out of it. We need to make one grand, organic expression of a body or brotherhood of people practically embodying in their daily lives the truths which have been taught them. When this is done, with a spiritual science as the basis of our belief, we can convert the world.

W. J. CUSHING.

Letter from an Old Man.

To the Editor of the Religio-Philosophical Journal:

Will you please stop my JOURNAL; not because I do not like it; I am well pleased with it. I commenced Spiritualism with the Rochester rappings, and have taken an active part therein until the present time. I have taken Britten and Partridge's pa-per and the Banner, and also the JOURNAL from the time it was first commenced by Mr. Jones, up to the time-it was first commenced by all Jones, up to the present time. I have always been on the un-popular side. I signed the first temperance pledge I ever saw. I was a Garrisonian abolitionist, a Henry C. Wright non-resistant, an advocate of wo-man's rights and prohibition, and all other unpopular reforms. I have been well off as to property, but am poor now, and all I can do for you is to pray for you. Hutchinson, Minn. HENRY PUTNAM.

Mr. Putnam will continue to receive the JOURNAL. The publisher would rather go hungry than deprive such an old and worthy veteran of his paper. Should any of the JOURNAL's wealthy subscribers feel impressed to help it take care of this and many similar cases the publisher will be thankful.

Des Moines' Thritty Constables.

July 18th was a quiet Sunday in Des Moines, all on account of the enforcement of a recently discovered law put on the statute books by a Granger Legislature fifteen years ago. Some of the constables who used to make quite an income from searching saloons, found their revenue diminished, as the saloons were closed, and discovered the old law for-bidding the opening of stores, the sale of cigars, or anything else Sunday. The Monday preceding they arrested several cigar dealers who had sold cigars the day before, and gave out that this Sunday they would stop everything, even street-cars from run-ning. It was reported that they would be at the newspaper offices at 12 o'clock to prevent morning papers from publishing. Accordingly the publishers of the different papers had appeal bonds ready, while the employes were aching for a chance to turn the hose on the officious constables if they had put in an appearance. But they prudently kept away. They frightened all the newsboys so that not one has dared to lift up his voice and sing to-day in his usual manner on the streets. Every cigar store has been closed, though the drug stores have sold cigars and the proprietors half expect to be arrested to-morfow morning. It is generally believed that the constables are taking this course only for the revenue they can get from it and not from any sentiment of special respect for the Sabbath.—Ex.

The Senses.

"There is a natural body, and there is a spiritual body.-Paul.

The physical body is the machinery by and through which the spiritual man, the real man, organizes and informs himself of and about the phenomena of nature. This machinery consists of five senses-feeling, tasting, smelling, hearing and seeing. Seeing is his photographing apparatus. The eye is always taking pictures, whether or no. These pictures on the physical retina are inverted just as are photographers'. Set these, inverted, and retake them, and they are erect. So when I look into my optical box, I retake (invert the picture,) or revert it, and see it as it is in nature. This explains erect vision, critics of Doctor Wells to the contrary. -Stirling.

Some Florida coast people are talking of a turtle

Notes and Extracts on Miscellaneous Subjects.

A woman has arrived at Long Branch with 128

The cyclorams of Niagara has had enormous suc-

s in London. As the English say, it has "fetched" the town.

London omnibusses are to be illuminated with the electric light, the storage battery to be carried under the seat of the drivers. The oak planted by the Prince of Wales in Cen-

tral Park is dying, though every effort has been made to save the tree. amounted at the outside to over \$300. It is too often the habit now to have thousand-dollar furnish-

ings for hundred-dollar estates. Some of the Navajo scouts used by the government in chasing Geronimo are reported to be robbing and murdering thirty miles east of Gallup, N. M.

Salmon fishers at Woodbush, Dunbar, England, recently found lu one of their nets a fish with the body and tail of a salmon and the head of a had-

July 3rd a slight shock of earthquake was felt at Middleton, Md., accompanied by a dull rumbling, something between a far-off explosion and distant

The latest meteor story is one that is alleged to have fallen near Kiew, Russia, and which, when broken open, is said to have been found full of small diamonds. A young French officer is said to have invented a

microphone which will record and announce the approach of a body of soldiers and give some idea as to their numbers.

Farmers down in Jersey are about instituting "bug days," wherein a concerted effort will be made to exterminate the insects that just now are playing havoc with fruit and vegetables

A strange new insect, somewhat on the lines of the lady bug, has appeared by millions in the oat fields of Dutchess County, New York, and threatens to make the harvest a light and chaffy one. An English court has just decided that railway

servants cannot eject persons from trains who say they have lost their tickets, the only remedy being to sue the passenger for breach of contract.

Memphis doctors are puzzling over the case of a negro woman who died from the voluntary opening of the plates of the skull, for which they can find no warrant in laws of medicine or anatomy.

Divorces are even easier in Germany than here.
At Frankfort-on-the-Main last week a married woman was pronounced the person at fault and legally divorced because she did not know how to A wild girl, some twelve or fourteen years old, as been discovered in Cataboula parish, Louisiana,

and the people there are anxious to capture without harming her, and see if it is not possible to civilize It is reported that several of the oldest and most respectable London clubs are in want of both money and members. The new clubs are so numerous and

possess so many fresh attractions that the old one find it difficult to compete. John Toole, of New Haven, who for thirteen years has been mourned as one of the unidentified victims of the Ashtabula Railroad horror, walked in upon his friends the other day alive, hearty and prosper-

Thirty years ago insanity was almost unknown among the Southern negroes, but now the number thus affected in North Carolina alone is estimated at 1,000, and the asylum for their treatment at Golds boro' has just been enlarged.

ous-out in California.

In San Fraucisco suit has been brought against the estate of one Loewenthal, who committed sui-cide last winter upon the day set for his wedding, by the father of his fiancee, for the \$2,000 claimed to have been spent in preparation for the marriage.

The Mormons of West Virginia appear to have hit upon a practical solution of the problem. How shall the Mormons be made to go? At a meeting in Wheeling on Wednesday night they got into a general row, during which six or seven of them were fatally stabbed.

Thus far the attempt to stock the streams of Cali-fornia with lobsters bears evidence of success. The lobsters sent from Wood's Holl, Mass., after a few days' rest revived from the fatigue of the journey, and about one-half of them have been liberated in Monterey Bay.

West Virginia, it is said, is overrun by strolling gypsies, and much interest has been excited by the death of a beautiful child about ten years old, whom some good women bought from the band for a few dollars, as she was evidently stolen, meaning to find and restore her, if possible, to her home and friends.

The Paris Exposition in 1889 will have some won-derful educational and instructive novelties. There is to be a globe, 130 feet in circumference, which will give the geographical divisions of the world with all modern discoveries. There will be a gallery

around it and professors to explain the whole. A curious piece of magnetic ore was recently exhibited at Anniston, Ala. It was so strongly magnetized that a needle would cling to it by its point, then the attraction would become so great that the needle would dance and wave about as if shaken by a breeze and finally cling to the ore by its entire

Swarms of crickets have been ravaging Algeria this year. They fly in clouds so thick as to obscure the sun. When they alight they destroy every trace of vegetation. Sometimes they fall exhausted to the ground in such numbers as to completely cover it with dead bodies, from which unhealthy exhalations arise.

William Barber, a South Georgia railroad man, must have a place among curious criminals. Some time ago he employed a negro near the railroad on which he was employed to present systematically claims for stock destroyed by it, and when the company forwarded the money for settlement the two divided the pile.

The first decision of the status of a life insurance policy, where the wife, for whose benefit it was taken out, died before the husband, has just been made by Judge Seddon in St. Louis. He holds that where a man insures his life for the benefit of his wife and then survives her, the policy will inure to the benefit of the children, independently of the insured's creditors. sured's creditors.

Rebecca Nourse, "the plous witch of 1692," was remembered the other day, when some forty-three of her descendants met and picnicked in her honor at Danvers Centre, Mass. They visited the old house of the witch and her grave, and then subscribed \$200 with which to buy a tablet on which shall be inscribed the names of the forty friends who defended her at her trial. fended her at her trial.

An East Mahouing, Pas, farmer a few days ago noticed a six-weeks old chicken tackle a young house snake about ten inches long with the evident intention of making a meal of it, and he thought he would watch how matters ended. The snake fought gallantly, but after repeated efforts the chick at last succeeded in its designs, and gave its bill a satisfac-tory wipe on the ground and walked off as unconcerned as you please.

Miss Fambrough, of Scull Shoals, Fia., is a young woman of nerve and presence of mind. The other day her father's Jersey bull attacked him, and was in a fair way to kill him. His wife saw him fall and ran toward him, but the daughter, more thoughtful, first got the ax, and running up hit the bull such a tremendous whack that it stunned him, so that the father had a chance to get up, grab the ax, and bury its head in the skull of the brute.

There is considerable excitement at Grantville, Ga, over a group of springs that have been lately opened up within 450 yards of the depot in that place. The water of one of these springs is highly impregnated with iron, one with sulphur and one with alum. Near by is one spring running out from under a large iron rack. The water of this one is clear and cool. Then about 100 yards further down are two other springs gushing out from under a steep hill. The water of these two is nearly as cold as ice and clear as crystal.

A lawyer living in a town near Waterbury, Conn., states a fact which well illustrates the thrift and frugality which characterize many of the old families which have not been touched by modern extravagance and love of display. In that town three estates have been settled within a few months aggregating property to the amount of \$700,000, and yet he says if all the household furniture of those three families had been sold at the best possible price the amount received for it would not have

Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal,

FAITH.

""Its by the faith of joys to come
We walk ttrough deserts dark as night;
Till we arrive at Heaven, our home.
Faith is our guide and faith our light."

When desert sands and darkness round us close While yet we wander far from rest and home. When hopeless we would fain the strife give o'er, And fall, by thirst and weariness o'ercome, Faith smiles, and whispers of the murm'ring brooks That wander through unfading fields of green; Of dewy hillsides sparking in the light, With misty vales and groves that fie between, In that fair land whose skies may never frown; Where they whose feet have trod the desert through Forget the heat and burdens of the way And find their highest, noblest, visions true.

We listen to the inspiring voice until The steadfast stars illumine night's black dome And pain and thirst, and weariness forgot The desert echoes with our songs of home.

"The want of sight she well supplies. She makes the pearly gates appear Far into distant worlds a e pries And brings eternal glories near."

The eye of faith o'erlooks the weary years— The dreary leagues of parched and burning sand That near us lie; but far beyond our sight Her steady gaze is resting on the better land.

She tells us of the city's gates of pearl
And shining towers that greet her clearer sight;
Its golden streets where, 'neath the Tree of Life
The dwellers walk with ever new delight.

Her eye, regarding not interior things, Flies o'er the wondrous space from star to star, And to our list'ning ear she tells the tale Of endless glories in those worlds atar.

And while she speaks our fears and sorrows flee, Toil, pain, and weariness vex us no more. Earth, ocean, time and distance fade away, Lost in the splendors of the eternal shore.

Saved by a Vision.

The interesting account of the "Spiritual Experience of an Oid Sea Captain" reminds me of an "ex-perience" of probably a similar nature which oc-curred on a voyage from Newcastle to Amsterdam about a century and a-half ago. The hero of the tale, of the truth of which I have no doubt, was a near relative of au aucestor of my own, and the

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tale, of the truth of which I have no doubt, was a near relative of au ancestor of my own, and the story is thus given by his nephew:—

"My uncle was a man of strong natural parts, had a good education, and was skilled in medicine. He went to sea very young, where he experienced several instances of a particular Providence, one of which, being remarkable, I give it at large.

"About the age of fourteen he went to sea in a ship called the Providence, belonging to his father, and commanded by his half-brother. Going out of Hasbro' Gat, he had such a disturbed dream or vision as convinced him there was some shipwreck at no great distance, and that he must exert himself to save the crew. He immediately informed his brother of his dream, and went up to the mast-head, when he saw, or thought he saw, part of a wreck, with some people on it, and desired his brother that the ship might bear away, and he would inform them when she pointed for the wreck; which was accordingly done. They had run many miles was accordingly done. They had run many miles when the mate went to the mast-head, and my uncle told him he saw the wreck considerably plainer than before, and was certain there were men on it. When they had run thus about an hour, the mate When they had run thus about an hour, the mate told the master he now saw the boy was mistaken, for he could see nothing. The master then ordered the ship should haul her wind, but the boy called out that he saw the wreck very plain, and there were five people on it, one of whom, a little boy, had on a fisherman's cap, and that they had a hand-kerchief on a stick, which they held up in their hands, and he desired some of the crew to come to him, and he would show it to them very plainly, on hands, and he desired some of the crew to come to him, and he would show it to them very plainly, on which several went up, who said they could see on the horizon something like a flock of scafowl on the water; but his brother, believing him rather than the others, ordered the ship as directed by my uncle. After a considerable time they saw the wreck very plain, and when they drew near found it exactly as described by my uncle. They lowered their boat and took up the five people, one of whom, the lad, sailed with me forty years after this event. I have heard this relation many times from him; he said it salled with me forty years after this event. I have heard this relation many times from him; he said it was the most miraculous deliverance he had ever heard of. My uncle said he acted by an irresistible influence, and that it was impossible in the nature of things for the wreck to be seen when he was firmly persuaded that he saw it. He was a man of strong features, of a firm, penetrating aspect, and a great admirer of Newton, Locke, and Boyle."—W. E. CORNER, in Light, London.

Heaven Revised.

To the Editor of the Religic-Philosophical Journal:

I feel an earnest desire to drop a line to the JOURNAL to say what very great pleasure I experienced in reading the first two chapters of Mrs. Duffey's article, "Heaven Revised!" One paragraph in that communication which referred to the recogin that communication which referred to the reco-pition of those who had passed away young and grown to maturity in spirit-life, I deem particularly happy; I do not think that language could be formed more expressive of a great spiritual truth than that used by that lady, in the sentence to which

Trefer. Her words are:

"They had always been bables to me in my memory. But when I beheld these youths beside me, some subtle instinct revealed to me that they were my bables now nearly grown to manhood. I felt neither hesitation nor surprise in the recognition.

It was as though I had always expected them to appear thus to me. I only held out my arm with an unutterably glad impulse, crying 'My boys! Mine!' I had at one time a similar experience and have

never found satisfaction in the manner in which I endeavored to express it. Language always seemed inadequate; Mrs. Duffey has conveyed the idea, perhaps, as nearly as that is possible in words.

A baby girl was born, lived six or eight weeks, passed on and was burled, while I was hundreds

passed on and was burled, while I was hundreds of miles away, and, of course, never saw her physiscal form, but in about eighteen years afterwards, while watching at midnight by the bed of a dying son, she became perceptible to me, standing at the head of his bed. It seemed the most proper and natural thing in the world that I should recognize her, and we conversed mentally for some time before she faded from my sight. She had appeared as a young woman.

eared as a young woman. In the spirit condition "we know and are known" whether we still inhabit a physical form or not, and when we meet a "stranger" (?) we shall not need to ask "Who are you? What's your name? Where do you live? What are you driving at?" or any such questions, because we shall not only perceive his physical outline but we shall "know" him just as he who was himself. Nor is it necessary that we should "die" before realizing this truth. I presume hundreds of JOURNAL readers have had experiences similar to that of mine just related; and from such experiences can testify to the fitness of Mrs.

Duffey's language in explanation of it.
What a pity it is that Spiritualists cannot become sufficently spiritualized to perceive spiritual things; but they can scarcely expect to become so while they "live, move and have their being" only in the they "live, move and have their being only in the midst of physical surroundings and cash-down medium."

Let us have truth and the apt expression of Thos. HARDING. Sturgis, Mich.

Among President, Cleveland's callers the other day was John Winchell of Detroit, aged 91, who bad come personally to urge the passage of a bill to pay him arrears of pension granted in 1834 for wounds received in 1814 at Lundy's lane.

Railroad men say that lightning occasionally atrikes locomotives when they run through thunder storms, but it has never been known to harm them or the men in the cabs. The electricity thins out and spreads all over the engine, running off the wheels and along the track when it leaves the machinery. The impression is that the locomotives are lightning-catchers and attract the bolts that otherwise might hit the cars.

The International Council of Women.

To the Editor of the Religio-Philosophical Journal

Since March and April I may say the uppermost real interest and thought here have been connected with "the International Council of Women," at least in reformatory and liberal schools and circles. There was a wealth of spirituality in the women gathered there, and the assembly not only throbbed with its life, but it has made its pulsations feit in the activities and the thinking of women the country over, not the least in the West.

There was a wide difference in the education and

the experiences of the women gathered there, yet they seemed, in regard to practical work and heroic purpose, to be of one mind and heart. The beliefs taught them in their youths, and perhaps still cherished, were various, but we could clearly see that all were tending to the essential in religion and life.

clearly see that all were tending to the essential in religion and life.

Will they not be brought through this heart-warm meeting, through this hespitable and profound discussion of vital themes, to interpret religion as something larger and more compassionate than they have hitherto done, or rather than any priesthood has done? And without dogma? They will accept more and more, I believe, what the mother heart utters, and the interpretations not only of such great hearts, but the annunciations of such anointed, yet unordained mothers and sisters, and ointed, yet unordained mothers and sisters, and this means that they shall respect, yea, revere the motions and emotions of their own souls.

motions and emotions of their own souls.

Seeing in this Council, the melting together of these unlities in the universal, we can apprehend the genius of the Quaker faith that spoke as it was moved upon, and of its apostle George Fox and his disciples; of the genius of Whitfield and other religious leaders who listened in their childhood day "to the voice within" before they had heard the noisy voices of praise, pride and power drawing away from the central life. Women were ever among religious reformers, and if they do not cry as of old, "Rabbl, Rabbl," it is not because they are lacking in the religious spirit, but even more truly, as I ling in the religious spirit, but even more truly, as believe, imbued with it. How many religious women Ing in the religious spirit, but even more truly, as I believe, imbued with it. How many religious women, students and law-givers have been brought to our notice within recent months and years, to eucourage the striving women of this time! And there must always be a multitude of women unhoused by conventional churches who will yet never be left without the witness in their inner lives. And in the Council, the testimony to this moving and universal guidance if not named, was real. It came from women of different lands and various schools of thought, and from leaders of culture in all; this subtile sense beneath all. Where activity and experience met, it must have been greatly satisfying. Consider, too, the philosophical grasp of republican principles, as necessary to all the governed, that Mrs. Stanton instinctively illustrated; the science of government of which Miss Abthony gives an instance in her own power and-character; the unfailing and vigilant service, always true to the equality of woman, as through life rendered by Lucy Stone; the heart and head of Miss Eastman, gaining almost simultaneous utterance, intellectual yet spiritual; the alert womanliness and motherliness of Mrs. Harbert, ever ready to utter the feminine soul and to defend the rights of her sisters wherever placed, and to recognize the personality and character.

and to defend the rights of her sisters wherever placed, and to recognize the personality and charac-ter due each who had earned it; the beauty of expression, the happy rhetoric, and the gain in sym-pathy through experience of life, that Mrs. Howe pathy through experience of life, that Mrs. Howe evidences in association with women, the exquisite beauty of a tribute to one "passed beyond," or in graceful verse; the original thought and thoughtfulness of the teacher, Miss Morris, of the Brooklyn schools, showing excellent individual methods and an earnest moral nature; equally original, perhaps, is Dr. Sarah Hackett Stevenson, with her trained powers and her conscience, insisting that women shall order exact knowledge, and he true to it. emshall gain exact knowledge, and be true to it, em-ploying it for the best good of the race. She is not satisfied with any fractional or partial acquirements

satisfied with any fractional or partial acquirements in science, nor will she have others rest there, especially if they hold responsible places.

But I must put down my pen though the faces and voices of so many gladden my memory, hoping another day to give a glimpse of the earnest life and utterances of those, maybe, whose light has never shone through your pages.

Detroit, Mich.

CATHARINE F. STEBBINS.

A Gas Well Located by the Spirits.

The Medium, W. S. Rowley, in Luck.

To the Editor of the Religio-Philosophical Journal: I feel extremely happy, for I, with others here, have had one of the very best of tests of spirit-guidance. About two years ago, some Cleveland genguidance. About two years ago, some Cleveland gentlemen who had passed over to the other side, communicated to Mr. Strong and myself that there was an immense reservoir of natural gas south of the city at Newburgh, a suburb of Cleveland. They described the exact location, and even pointed out the hills and some houses, etc., that were near by. Neither Mr. S. nor myself had ever been on the ground, but we went out there, and found that they had described the premises precisely as they are had described the premises precisely as they are. So Mr. George Howe (whom you know) and Mr. Thomas Axworthy, our present city treasurer, bought the property and put up the money to drill a wall. The first one property and put up the money to drill a well. The first one proved unfortunate, as the drillers got their tools fast in the well and could not get them out, but work was commenced upon another one that I located by the same means. Saturday night the largest well in Ohio was struck, and the gas is now flowing therefrom from 75 to 100 feet high.

Every one is excited as they have drilled over 200.

Every one is excited, as they have drilled over 200 places here without results, and our State geologist and all experts declared that there was no high pressure gas here. We were within only a few feet of the very depth that the spirits had declared all the time that we would find the gas, viz., 1,700 feet when gas was struck. It is simply immense. The fact that I have one-eighth interest in it for locating it is sufficient evidence that my medial assistance is appreciated. Everybody is wild over it, and most all are willing to give the Spirit-world credit. The

proper credit.

It is certainly a splendid test of spirit power to look into the bowels of the earth. We have been laughed at by unbelievers all along, but it is our turn to laugh now. Mr. Howe, Mr. Strong, Mr. turn to laugh now. Mr. Howe, Mr. Strong, Mr. Hubly and others will vouch for the correctness of my statements. Every one says that would have been the last place they would have thought of looking for gas. It is a bonanza for the stockholders, but I am a thousand times more pleased to have the statements of the "powers that be" corroborated than to get the loaves and fishes."

Cleveland, O., July 18. W. S. ROWLEY.

Leader here is very conservative and may not give

Spirit Aid in Time of Sickness.

To the Editor of the Religio-Philosophical Journal:

A few years ago my wife was taken suddenly and dangerously ill. I and my daughter were waiting on her, one at a time; when my turn came my daughter said, "Ma would not take the last powder; on her, one at a time; when my turn came my daughter said, "Ma would not take the last powder; they did her more harm than good." It was night, two miles to the doctor. I readily saw she was right, the medicine was not having the desired effect. I thought of invoking assistance from my spirit friends to summon aid to relieve my sick wife. While I was sitting thus in a kind of reverie my wife asked me, "Where have those folks gone?" She described several persons (spirits) we were well acquainted with, who passed over a few years ago; one of them she could not see clear enough to recognize. She thought it was our spirit daughter. (The very one I had sought for help). My wife said they held a consultation, around her bad but she could not understaad what they were saying. She was impressed that she should take water, that a live coal of fire was dropped in, every few minutes; I gave her that, and she became better at once; her stomach became quiet, the vomiting ceased and she improved from that time without any more medicine. improved from that time without any more medi-

Now, does not this prove that if, in time of need Now, does not this prove that it, in time or nearest and dearest spirit friends, they will at once respond and, if possible, help us? An orthodox might have called upon Jesus Christ, and still some spirit friend might have personated the Nazarene and given the necessary aid. J. PEFFLEY.

Mrs. E. L. Watson has been addressing a very large audience at McVickers' Theatre in Chicago. From Ingersoll, who last filled that large auditorium, to Mrs. Watson is a long step. Col. Bundy was in the chair, and for an hour she held her audience in silent admiration of a most elequent and cogent address. The notices of the event in the secular press were very complimentary. In America, as in England, a sane and clean Spiritualism is winning wide respect.—Light, London.

In Memory of the Transition of Will L. Watson, only Son of Mrs. E. L. Watson of "Sanny Brac," Santa Clara, Cal.

A Mother's Last Offering to Her Dead Boy.

"Speech is but broken light upon the depth of the

The many friends of Mrs. E. L. Watson will be pained to hear of the sad affliction which has desolated her heart, in the death of her only and dearly beloved son Will, who was born into higher possibilities, July 5th, from his home at "Sunny Brae," Cal., after an illness of four weeks. Within tendays after the mother had gone East, he telegraphed me at San Francisco as an intimate friend of the days after the mother had gone East, he telegraphed me, at San Francisco, as an intimate friend of the family, that he was not well and asked me to come to him, which I immediately did. His first request was, "not to let mother know, as it would spoil her visit, and with good nursing he would soon recover his usual health;" but time and care brought no change for the better, and in about three weeks after Mrs. Watson left home, I telegraphed her to come to, what proved to be a death bed.

Mrs. Watson had just filled her last engagement, and was to have a few weeks of rest and recreation.

when the dispatch reached her as tengagement, and was lo have a few weeks of rest and recreation, when the dispatch reached her at Rochester. She started immediately and reached home after five days' travel, and for ten days had the blessed privilege of ministering, unto his need. Oh! how she tried to nurse him back to health and a life of usefulness. How bravely she bore the cross of af-fliction, which seemed all too heavy for her mother heart, sever by look or word losing faith in the thought of his recovery, but in vaint And for only one short week did she have the consolation of his recognition. How many times during that weel did he give proof of his thoughtful care and grati did he give proof of his thoughtful care and gratitude to that mother for her every word of tenderness. His devotion to, and care of, his young sister
was truly beautiful. He never forgot to thank every
one who performed the slightest service. His life
seemed to have blossomed into fullness, shedding a
fraggance over all. Often would he say, "When I
recover I will be more to mother than I have been,"
feeling deeply the worth and love of that devoted
heart. After hope had been rekindled in our hearts,
and we saw no danger, the Death Angel entered the
beautiful home on the 2nd of July; but not until
the morning of the 5th, was the spirit released from
its earth environments.

its earth environments. The funeral was held at his home on Friday, July The funeral was held at his home on Friday, July 6th, the mother paying the last loving tribute to her darling boy; and such tribute only a mother could have rendered. The service was opened by the soft low singing of that impressive song, "He is Gone," after which Mrs. Watson arose and with uplifted eyes, offered such an impassioned prayer as melted all eyes to tears and bowed all hearts in worship of the good and beautiful in nature, even of death itself. 'After another softly-rendered song, "Where the Roses ne'er shall wither," the mother, in words of burning eloquence poured out her heart's-love for her prectous boy; not in undue praise did she speak of his virtues, but only told of his earnest efforts toward the good, his strivings to reach the highest and best in all things that would ennoble; of his confidence and trust, of his sympaennoble; of his confidence and trust, of his sympa thy with and tender care of her, of his sweet coun seis and communing with her. O! what a beautiful lesson she gave from that life, to the young com-rades of her boy. She touched, as with flame of fire, revery heart, and inspired all with a determination to profit by the life and character of their arisen friend, and weave into their lives all there was of beauty in his. She felt he had ripened for the change and did not pass, the golden portal without having caught a glimpse of that unseen world so closely impinging upon our own. The gate had stood ajar for him to enter, and he was met by loving friends who stood in waiting to guide him on

mg friends who stood in waiting to guide him en-ward into brighter paths and deeper realities. O! how it strengthened our faith in God and in the ministry of His angels, and in our philosophy, which triumphs over death, and robs the grave of all its sting!

All who witnessed that scene, and listened to tha outpouring of the mother's soul upon the altar of her love, must have felt the inflowing of the divine her love, must have felt the inflowing of the divine presence and been deeply impressed with the granduer of a faith which could sustain and bring consolation to that mother's heart, as she stood with uplifted and illumed face, and with love-touched lips breathed her last tribute to the lifeless form lying cold in death within the flower-strewn casket before her. Never while consciousness remains, will that pleture be obliterated from memory's page. Every word burned deep into the inner consciousness of all within the hearing of that voice and every heart was attuned to the divine melody of that mother's love, which reached to, and blended with, that deeper love which broods over all.

The floral offerings of neighbors and friends attested their high appreciation of his integrity of character, manly adherence to his highest conviction of right and justice.

I know the many friends of Mrs. Watson will

tion of right and justice.

I know the many friends of Mrs. Watson will join me in the prayer that strength may be given her to bear this most crushing trial of her life, and that she, too, may find the bealing balm upon which to feed her hungry soul, that she has so many times carried to the suffering hearts of others tried like herself in the bitter school of effiction, Olympus he come from out, this value of Gathermane. may she come from out this valley of Gethsemane strong in the conviction that all is for the best, and better able to carry aloft the torch-light of truth that shall illumine the darkened path which ignor ance alone doth shadow, and still minister to the hungry hearts waiting so anxiously her public min-istrations. HENRIETTA E. ROBINSON.

San Francisco, Cal. Extracts from Laurence Oliphant's "Scientific Religion."

"It would not be right for any man, desiring to know whether this inspiration (that I expound) is true or not, to begin by believing it after the man-ner of the churches; no belief can stand in these days that is not based upon the evidence of person-

"Error is only dangerous when it is aggressive; and to meet error of this description, when one is convinced by one's own personal experience that it is error, a certain attitude of aggression seems to be imposed on one; but it is consistent with an entire tolerance and charity for individuals, and is, in fact, only applicable to those who are thoroughly honest and in earnest, even if their earnestness be misdirected."

"Though dogmas crumble away one after ano ther, and the dry rot of ecclesiasticism becomes daily more apparent, the religious instinct is more quickened than ever."

"A spiritual wave is now rolling in upon the world of a character unprecedented in its past history; it is daily gathering force, and is already crest-high. Before very long it will break."

"A crisis is imminent-anticipated by every form of religion. It will be a moral rather than a physical crisis. . . . It will sweep away the present ecclesi-asticisms, and substitute for them a religion in which there shall be 'one body and many men

"In a word it will be a psychical rather than a physical conflict; though I do not mean to say that the ordinary weapons of so-called 'civilized warfare will not be called into requisition."

"Many have received and are receiving accession of the spiritual potency which shall enable them to engage in this warfare, without any due concep-

tion of its nature."

"All revelation which proceeds from the invisible must be relative in value, all inspiration imper-

"I am convinced that the dread book of account which the Scriptures speak of is, in fact, the min-itself of each individual. I feel assured that there is no such thing as forgetting possible to the mind a thousand accidents may, and will, interpose a veil a thousand accidents may, and will, interpose a veil between our present consciousness and the secret inscriptions of the mind; accidents of the same sort will also rend away this veil; but alike, whether veiled or unveiled, this inscription remains forever, just as the stars seem to withdraw before the common light of day, whereas, in fact, all we know that it is the light which is drawn over them as a veil, and that they are waiting to be revealed when the obscuring daylight shall have withdrawn."—De-Quincey.

Mrs. Namey G. Stewart writes: I enclose an order for another year's subscription. The JOUR-NAL is a welcome visitor every Friday morning. I only wish it were a daily instead of a weekly. I could write pages in its praise, but others more com-petent have already done so.

Brooklyn, N. Y., Letter.

to the Editor of the Religio Philosophical Journal. With Mr. Walter Howell's two lectures yesterday, the services of the "Brooklyn Spiritualists Society" were brought to a close for the season. The speaker had just arrived from his trip abroad, where he tells me he got over a great deal of ground in a very short space of time, in order to be on hand at Cassadaga Lake Camp to fill engagements to commence July 21st. The lectures given, like all from this gitted medium, were logical, powerful and instructive; and the fact of his having been nearly blind throughout his young life goes the more to prove the certainty of an outside control.

The conference meeting held in a different building in the lower section of the city, continues its sessions throughout the summer as is usually the custom. Here we have that class of service which best encourages personal effort to express one's best thought upon any subject presented by the opening speaker. It takes the place in our ranks of the prayer meeting in the church, and helps us to help ourselves and make more of ourselves than by simply soldier. God to help not soldier in the latter. ly asking God to help us as in the latter case. True we ask the help of our angel and spirit friends, and in doing so come into relation openly with the same class of beings that church people do in getting their prayers answered, if answered at all; but we know we must take hold, too, as well as have their help; and we also know we approach them under-standingly, face to face, and meet them more as man to man, rather than as to a God we bow down to in worship.

Growth is more than prayer or revival—it is the

only real salvation; but we need not lose reverence for that which is older and wiser and humbler than ourselves. Rather should we aim to cultivate the higher and diviner side of our nature, so that reaching Godward we may grow like unto it even while here on earth. Gods only walk the earth at rare intervals; and these are only negative ones, instruments in the hands of the divine or Christ spirit to show the possibilities of character to which man may in time attain. They are the weakest personally of all mediums; and yet in their very weakness lies their strength, because of the absoluteness of

lies their strength, because of the absoluteness of control which such a negative condition gives. Remember the cry of Jesus when he said: "Not my will, but Thine be done," also: "It is not I who doeth these things, but the Father (spirit) which dwelleth in me—He doeth it." And so many other like sayings which confirm his entire self-abnegation and surrender to the will of the spirit. He was made to see the truth ahead of his fellows, to recognize fully his mission, and so, knowingly, to leave it all to God who doeth all things well, and follow the guidance of the spirit even to his death on the cross that ultimately good might come from it.

that ultimately good might come from it.

At the last meeting of our conference, a case of destitution, where a mother and five small children were left helpless by an absconding husband, was reported by Mr. S. B. Bogert; and upon this as a basis a "Ladies' Aid Society"was formed. With such a practical beginning, we hope it may succeed, and be the forerunner of a Children's Lyceum in the fall. and be the forerunner of a Children's Lyceum in the fall. Here we have three important departments for a successful society. "The stone which the builders rejected (for the old society left the conference behind when it moved up town) may yet become the head of the corner." No society can succeed where self seems to dominate among its officers—it marks the utter lack of the unselfish or Christ spirit. We dan't want a straight out and out character of that don't want a straight out and out character of that kind, but a due balance between the dominant ani-mal selfishness in primitive or unregenerate man,

mai selfishness in primitive or unregenerate man, and the mother love which gives all to the child and asks nothing—absolutely nothing in return.

This is not an age in which to present the example of a man having one garment taken from him only to offer another; not an age in which having one cheek smitten to turn the other—it is too weak a character. It was an expression under control of love—extreme love—and meant to offset the "eye for an eye and a tooth for a tooth" of Moses and the Israelites.

This is an age of harmony, of reason, of balance, of right living, of thoughtfulness for others less fortunate than ourselves; and he who personlies such an age in one individual must do so ahead of his time and under a steady, conscious, enlightened control.

The movement has reached a point where we need still more, in the light of the recent agitation in New York, to make for character in men, women in New York, to make for character in men, would and mediumship. The outside world understands that every time, and can appreciate what honest mediums have to offer much better than the trickery of magicians either in the cause or out of it. We need to make one grand, organic expression of a body or brotherhood of people practically embody-ing in their daily lives the truths which have been taught them. When this is done, with a spiritual science as the basis of our belief, we can convert the world.

W. J. Cushing.

Letter from an Old Man.

To the Editor of the Religio-Philosophical Journal

Will you please stop my JOURNAL; not because I do not like it; I am well pleased with it. I commenced Spiritualism with the Rochester rappings, ent time. I have taken Britten and Partridge' per and the Banner, and also the Journal from the time it was first commenced by Mr. Jones, up to the present time. I have always been on the un-popular side. I signed the first temperance pledge I ever saw. I was a Garrisonian abolitionist, a Henry C. Wright non-resistant, an advocate of wo-man's rights and prohibition, and all other unpopu-lar reforms. I have been well off as to property, but am poor now, and all I can do for you is to pray HENRY PUTNAM. for you. Hutchinson, Minn.

Mr. Putnam will continue to receive the JOURNAL. The publisher would rather go hungry than deprive such an old and worthy veteran of his paper. Should any of the JOURNAL'S wealthy subscribers feel impressed to help it take care of this and many similar cases the publisher will be thankful.

Des Moines' Thrifty Constables.

July 18th was a quiet Sunday in Des Moines, all on account of the enforcement of a recently discov-ered law put on the statute books by a Granger Legislature fifteen years ago. Some of the constables who used to make quite an income from searching saloons, found their revenue diminished, as the sa-loons were closed, and discovered the old law for bidding the opening of stores, the sale of cigars, or anything else Sunday. The Monday preceding they arrested several cigar dealers who had sold cigars arrested several cigar dealers who had sold cigars the day before, and gave out that this Sunday they would stop everything, even street-cars from running. It was reported that they would be at the newspaper offices at 12 o'clock to prevent morning papers from publishing. Accordingly the publishers of the different papers had appeal bonds ready, while the employes were aching for a chanca to turn the hose on the officious constables if they had put in an appearance. But they prudently kent put in an appearance. But they prudently kept away. They frightened all the newsboys so that not one has dared to lift up his voice and sing to-day in his usual manner on the streets. Every cigar store has been closed, though the drug stores have sold cigars and the proprietors half expect to be arrested to-morrow morning. It is generally believed that the constables are taking this course only for the revenue they can get from it and not from any sentiment of special respect for the Sabbath.—Ex.

The Senses.

"There is a natural body, and there is a spiritual body .- Paul.

The physical body is the machinery by and through which the spiritual man, the real man, organizes and informs himself of and about the phenomena of nature. This machinery consists of five senses-feeling, tasting, smelling, hearing and seeing. Seeing is his photographing apparatus. The eye is always taking pictures, whether or no. These pictures on the physical retina are inverted just as are photographers'. Set these, inverted, and retake them, and they are erect. So when I-look into my optical box, I retake (invert the picture,) or revert it, and see it as it is in nature. This explains erect vision, critics of Doctor Wells to the contrary.

Some Florida coast people are talking of a turtle

Notes and Extracts on Miscellaneous Subjects.

A woman has arrived at Long Branch with 128

The cyclorama of Niagara has had enormous sucess in London. As the English say, it has "fetched

London omnibusses are to be illuminated with the electric light, the storage battery to be carried under

the seat of the drivers. The oak planted by the Prince of Wales in Central Park is dying, though every effort has been

made to save the tree. amounted at the outside to over \$300. It is too often the habit now to have thousand-dellar furnishings for hundred-dollar estates. Some of the Navajo scouts used by the government

in chasing Geronimo are reported to be robbing and murdering thirty miles east of Gallup, N. M. Salmon fishers at Woodbush, Dunbar, England, recently found in one of their nets a fish with the body and tail of a salmon and the head of a had-

July 3rd a slight shock of earthquake was felt at Middleton, Md., accompanied by a dult rumbling, something between a far-off explosion and distant

thunder. The latest meteor story is one that is alleged to have fallen near Kiew, Russia, and which, when broken open, is said to have been found full of

A young French officer is said to have invented a microphone which will record and announce the approach of a body of soldiers and give some idea

Farmers down in Jersey are about instituting "bug days," wherein a concerted effort will be made to exterminate the insects that just now are playing havor with fruit and vegetables.

A strange new insect, somewhat on the lines of the lady bug, has appeared by millions in the oat fields of Dutchess County, New York, and threatens to make the harvest a light and chaffy one.

An English court has just decided that railway servants cannot eject persons from trains who say they have lost their tickets, the only remedy being to sue the passenger for breach of contract.

Memphis doctors are puzzling over the case of a negro woman who died from the voluntary opening of the plates of the skull, for which they can find no warrant in laws of medicine or anatomy. Divorces are even easier in Germany than here. At Fraukfort-on-the-Main last week a married

woman was pronounced the person at fault and legally divorced because she did not know bow to

A wild girl, some twelve or fourteen years old, has been discovered in Cataboula parish, Louisiana, and the people there are anxious to capture without harming her, and see if it is not possible to civilize

It is reported that several of the oldest and most respectable London clubs are in want of both money and members. The new clubs are so numerous and possess so many fresh attractions that the old ones find it difficult to compete. John Toole, of New Haven, who for thirteen years has been mourned as one of the unidentified victims of the Ashtabula Bailroad horror, walked in upon his friends the other day alive, hearty and prosper-

ous-out in California. Thirty years ago insanity was almost unknown among the Southern negroes, but now the number thus affected in North Carolina alone is estimated at 1,000, and the asylum for their treatment at Golds-

boro' has just been enlarged. In San Francisco suit has been brought against the estate of one Loewenthal, who committed sul-cide last winter upon the day set for his wedding, by the father of his liances, for the \$2,000 claimed to have been spent in preparation for the marriage.

The Mormons of West Virginia appear to have hit upon a practical solution of the problem. How shall the Mormons be made to go? At a meeting in Wheeling on Wednesday night they got into a general row, during which six or seven of them were fatally stabbed.

Thus far the attempt to stock the streams of California with lobsters bears evidence of success. The lobsters sent from Wood's Holl, Mass., after a few days' rest revived from the fatigue of the journey, and about one-half of them have been liberated in Montere Rev.

West Virginia, it is said, is overrun by strolling gypeles, and much interest has been excited by the death of a beautiful child about ten years old, whom some good women bought from the band for a few dollars, as she was evidently stolen, meaning to find and restore her, if possible, to her home and friends.

The Paris Exposition in 1889 will have some won-derful educational and instructive novelties. There is to be a globe, 130 feet in circumference, which will give the geographical divisions of the world with all modern discoveries. There will be a gallery around it and professors to explain the whole.

A curious piece of magnetic ore was recently exhibited at Anniston, Ala. It was so strongly mag netized at Amiston, Ala. It was so strongly mag-netized that a needle would cling to it by its, point, then the attraction would become so great that the needle would dance and wave about as if shaken by a breeze and finally cling to the ore by its entire length.

Swarms of crickets have been ravaging this year. They fly in clouds so thick as to obscure the sun. When they alight they destroy every trace the sun. When they alight they fall exhausted to of vegetation. Sometimes they fall exhausted to the ground in such numbers as to completely cover it with dead bodies, from which unhealthy exhala-

William Barber, a South Georgia railroad man, must have a place among curious criminals. Some time ago he employed a negro near the railroad on which he was employed to present systematically claims for stock destroyed by it, and when the com-pany forwarded the money for settlement the two divided the pile.

The first decision of the status of a life insurance policy, where the wife, for whose benefit it was taken out, died before the husband, has just been made by Judge Seddon in St. Louis. where a man insures his life for the benefit of his wife and then survives her, the policy will inure to the benefit of the children, independently of the insured's creditors.

Rebecca Nourse, "the plous witch of 1692," was remembered the other day, when some forty-three of her descendants met and picnicked in her honor at Danvers Centre, Mass. They visited the old house of the witch and her grave, and then subscribed \$200 with which to buy a tablet on which shall be inscribed the names of the forty friends who de-

fended her at her trial. An East Mahoning, Pa., farmer a few days ago noticed a six-weeks old chicken tackle a young house snake about ten inches long with the evident intention of making a meal of it, and he thought he would watch how matters ended. The snake fought gallantly, but after repeated efforts the chick at last succeeded in its designs, and gave its bill a satisfac-tory wipe on the ground and walked off as uncon-cerned as you please.

Miss Fambrough, of Scull Shoals, Fia., is a young woman of nerve and presence of mind. The other day her father's Jersey bull attacked him, and was in a fair way to kill him. His wife saw him fall and ran toward him, but the daughter, more thoughtful, first got the ax, and running up hit the bull such a tremendous whack that it stunned him, so that the father had a chance to get up, grab the ax, and bury its head in the skull of the brute.

There is considerable excitement at Grantville opened up within 450 yards of the depot in that place. The water of one of these springs is highly impregnated with iron, one with sulphur and one with alum. Near by is one spring running out from under a large fron rack. The water of this one is clear and cool. Then about 100 yards further down are two other springs gushing out from under a steep hill. The water of these two is nearly as cold as ice and clear as crystal.

A lawyer living in a town near Waterbury, Conn., states a fact which well illustrates the thrift and frugality which characterize many of the old familes which have not been touched by modern extravagance and love of display. In that town three estates have been settled within a few months aggregating properly to the amount of \$700,000, and yet he says if all the household furniture of those three families had been sold at the best possible price the amount received for it would not have

UNRETURNING.

Three things never come again: Snow may vanish from the plain, Blossoms from the dewy sod, Verdure from the broken clod, Water from the river's bed, Forests from the mountain's head, Night may brighten into day, Noon in midnight fade away; Yet the snow shall come once more When the winter tempests roar; Blossoms each returning spring In her laden arms shall bring: Grass be green where plowshares run, Rivers flash in autumn's sun. Time shall bid the forests grow, Noon and midnight come and go, But, though all thy soul complain Three things shall not come again:

Never to the bow that bends Comes the arrow that it sends; Spent in space, its airy flight Vanishes like lost delight. When with rapid aim it sprang From the bowstring's shivering twang Straight to brain or heart it fled, Once for all its course was sped. No wild wall upon its track
Brings the barb of vengeance back.
Hold thy hand before it go;
Pause beside the bended bow;
Hurtled once across the plain, No spent arrow comes again.

Never comes the chance that passed; That one moment was its last, Though thy life upon it hung, Though thy death beneath it swung. If thy future all the way Now in darkness goes astray, When the instant born of fate Passes through the golden gate; When the hour, but not the man, Comes and goes from Nature's plan; Never-more its countenance Beams upon thy slow advance. Never more that time shall be Burden begrer unto thee. Weep and search o'er land and main, Lost chance never comes again.

Never shall thy spoken word
Be again unsald, unheard.
Well its work the utterance wrought,
Weal or wo, whate'er it brought;
Once for all the rune is read,
Once for all the judgment said.
Though it pierced a poisoned spear
Through the soul thou holdest dear;
Though it quiver fierce and deep,
Through some stainless spirit's sleep;
Idle, vain, the flying string
That a passing rage might bring,
Speech shall give it fangs of steel,
Utterance all its barb reveal.

Give thy tears of blood and fire; Pray with pangs of mad desire; Offer life, and roul, and all, That one sentence to recall. Wrestle with its fatal wrath, Chase with flying feet its path.

Chase with flying feet its path.

Rue it all thy lingering days,

Hide it deep with love and praise;

Once for all thy word is sped,

None invade it but the dead.

All thy travell will be vain—

Spoken words come not again. Spoken words come not again.

-Rose Terry Cooke.

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The August Century will be issued on the first day of the month as usual, in spite of the fire which did such serious damage to the editorial and business offices of the magazine. The contents of this issue—the Midsummer Holiday Number—will include an account of Mr. George Kennan's first meeting with political axis in Siteria. Because of this clude an account of Mr. George Kennan's first meeting with political exiles in Siberia. Readers of this series of articles on Siberia will be interested in a biographical sketch of Mr. Kennan (with portrait), in this number, written by Miss Anna Laurens Dawes, a daughter of Senator Dawes, in which will be explained Mr. Kennan's peculiar fitness for his task, his previous knowledge of Russian affairs, etc.

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The Wells Bore. (Continued from Fifth Page-

who have witnessed her later efforts to satisfy me that she is not hohest in her scances am aware, as you know, of considerable of her record, and for this reason I presume you feel that I will give the required attention to this matter. Mr. Newton and Mrs. Wells must put matters in proper shape before I shall burden you with anything in the case. There is no occasion for you to come here at present. I have seen those articles in Bad Way and if Mr. Newton presumes the writer means what he says, I presume he must know something about him. Let the two of them something about him. Let the two of them put matters in shape, and then if they are beaten, pay a penalty which they richly deserve if they are in the wrong. Do you notice that Mr. Newton says he will pay if "finally" beaten? When will finally come? Oh, no; let him pay if there is a judgment against Mrs. Wells of any kind. We want an and of the business corretime. end of the business sometime. •
Fraternally yours, A. H. Dailey.

· DAILEY & BELL, Attorneys and Counsellors.

Office Phenix Building, 16 Court St. Telephone 841. ADRAHAM H. DAILEY, BROOKLYN, N. Y., June 6th, 1888. HENRY J. NEWTON, Esq., Dear Sir: -I was surprised last week to receive from Col. Bundy a copy of recent correspondence with you and a retainer in anticipation of litigation growing out of publications in the RELIGIO-PHILOSOPHICAL JOURNAL, relative to the conduct and character of Mrs. E. A. Wells. In his communication he has given me unlimited discretion in meeting you and Mrs. Wells and others who seem inclined to seek to establish that women's good name and medial powers through the instrumentality of the courts. At least I so interpret his letter, which is very plain and direct. His letter brings me the first information of propositions looking to raising a legal issue which I have received. I have seen, however, the articles published in *The Better Way*, to which I think you refer, where you say in effect, if not in words, "you judge the writer means what he says." I note also that you say that you do not know the writer of those articles. Certainly I would not suppose you would pride yourself upon the acquaintance of a person who would compose or publish such articles, and regret that you have brought them into consideration. Now if I am to act for Cbl. Bundy, as I certainly do in-writing this letter, I shall exercise my judgment as I deem best for his interest; and after carefully considering your letters to him, and his answers to you. I have come to the conclusion, that if you do not know who the writer of those articles in The Better Way is, that it will be easy for you to find out, and I must be excused for saying, that it seems to me that you have a pretty clearly defined idea as to his identity or you would not rafer to the articles and "judge he means not refer to the articles and "judge he means what he says." Assuming this to be so, and what he says." Assuming this to be so, and considering your own propositions and the counter one from Col. Bundy, which you do not accept, I desire, before we proceed further, to require, if possible, that you and this writer join your forces and pool the money to be paid in case of defeat of Mrs. Wells, or of her conviction in case she is criminally prosecuted. To pay Col. Bundy's parents of the conviction of the conviction in case she is criminally prosecuted. cuted. To pay Col. Bundy's personal expenses, is no inducement for him to go to the expense he will be obliged to incur to clear the character of Mrs. Wells. You and the writer of the articles in The Better Way are the challenging parties; and you seem any the challenging parties; and you seem auxious to establish Mrs. Wells' characterin cer-

who have championed her so strongly, ought to pay the expense of the proposed actions. I have been informed that for some time past, the papers to sue the New York World for libeling the character of Mrs. Wells, have been in readiness for service. Is this so? Have you any information upon that matter? I would be pleased to know; and if so, why does not that afford Mrs. Wells and her friends the coveted opportunity? I do not ask these questions to avoid the issue you raise, but if these are sincere challenges, why are opportunities at your very door not

tain directions where it has been assailed by

the Religio-Philosophical Journal. I. as Col. Bundy's attorney, am willing to afford you an opportunity, but only on conditions which shall secure payment for his trouble and expenses; and a verdict or judgment

against Mrs. Wells must end the controversy.

I say this because I note that you say if "flu-ally defeated." I have not your letter before

me at this moment, so am not positive as to

the language you use, but am as to its im-

spect? And if Mrs. Wells is defeated, those

I have the honor to remain Faithfully yours, A. H. DAILEY.

[Since the above correspondence took place the editor, of the JOURNAL has received from a New York correspondent a copy of The Better Way in which appears the editorial containing what Mr. Newton is pleased to designate as "liberal offers." The following extract shows what they were:

In the city of New York there is a prominent Spiritualist who says he will give this Chicago braggart five hundred (\$500) dollars if he will appear in the courts of New York for the purpose set forth in his published declaration. There are ten (10) good Spiritualists in New York, each of whom says he will give said braggart fifty (\$50) dollars, aggregating five hundred (\$500) dollars, for his sumptuous entertainment while appearing and proving in the courts of said city anything which he dares to set up against any recognized spiritual medium. And it is against any recogniz d spiritual medium. And it is further said, although we are not authorized to make this offer as we are the others, that if he proves fraud against Mrs. Wells in the courts of New York, he will be guaranteed the further sum of two thousand (\$2,000) dollars and safe passage to his domicile; but otherwise he will be very pressingly invited to remain and do the State some service, as

omes a dirty and unconscionable libeller. The reader will observe that these propositions do not contain the names of the parties. The anonymous proposals are voiced by an irresponsible person, who in his editorial capacity is seeking for recognition by being made a party to the controversy. The address of the editor of the Journal is well known and if there are any responsible people in New York who desire to, make proposals to him in good faith it is easily done. He has no inclination to waste time on buncombe put forth through the medium of an obscure and irresponsible individual seeking to shine by reflected light.]

for action, but as I proceeded I was surprised and conscious at the same time that my proposition to Col. Bundy had not been squarely met. You say that in writing the letter you are acting for Mr. Bundy, and further that you shall exercise your judgment as you deem best for his interest. Here you leave the subject and enter a field that I have nothing whatever to do with, and while I feel under obligations to express my thanks to you for the advice and suggestions so kindly given,you will pardon me in saving that possibly its value to me may be slightly impaired by your assertion that it is given in the interests of Col. Bundy. I will take occasion to say here that I am not retained by Mrs. say here that I am not retained by surs. Wells or any one else, and am, therefore, not working for the personal interest of any one, but simply for the establishment of the truth which will ultimately come uppermost, whether it be for the interest of Col. Bundy or your desire and efforts as his attorney. When alluding to that part of my letter which refers to the article in The Better Way, your language is so framed as to suggest a doubt in your mind (unintentionally l presume) of the exact truth of what I say when I state that I do not know who the parties are making the offer to pay Mr. Bundy to do in New York what he affirms that he can; it therefore becomes necessary for me not only to reiterate the fact but to give emphasls to the statement and assure you that I know absolutely nothing as to who these parties are, but believe, from the language used, that they are honest and in earnest. Your statement that it will be easy for me to find out is probably correct and it is equally find out, is probably correct, and it is equally true that it will be just as easy for you or Col. Bundy as for me. You say that you regret that I have "brought these into consideration." I can readily excuse you for feelings of this kind under the circumstances. which I will shortly allude to. I wish, how-ever, first to notice the reproof which you attempt to administer to me when you say you don't suppose I would pride myself upon the acquaintance of a person who would com-pose or publish such an article. The article, according to my recollection was an editorial and therefore not composed, written or suggested by the parties who made the offer to Colonel Bundy to come to New York and attempt to do what he asserts he can. It is no part of my duty to defend the editorial of The Better Way, but you have made it necessary for me to justify myself for calling Col. Bundy's attention to the article, and be fore doing so I will simply ask you to read the article in the RELIGIO PHILOSOPHICAL JOURNAL of May 5th on Mrs. Wells and again read the one in *The Better Way*, and ask yourself which is the most personal and which is the vilest in its language. Col. Bundy's letter to me dated May

22nd, in answer to my second interrogatory he says: "To my mind nothing could make it more necessary and important to prove the truth of what I publish, and I believe that in the interests of Spiritualism and of good people who have been deceived by this woman, the truth of said editorial statement should be legally established without delay."

To my mind this reply would have ended much better if he had said, "If it can be and is true." The first question likely to arise in the mind of an intelligent person after read-ing the above is, does it truly and correctly reveal the sentiments and mental condition of Col. Bundy? You will notice that to his mind the necessity for doing what he would have readers believe is so easy, could not be increased one lota by any process known to him. If this is true and the necessity and importance of having this done is just as he has put it, what, I ask, in all candor, would he or any one do under the circumstances, especially when I offer to enter into suitable

especially when I offer to enter into suitable bonds that he shall be to no personal expense in his effort provided he succeeds?

I am perfectly willing to leave this question to be answered by others. You proceed to say, "I desire before we proceed further to require, if possible, that you and this writer join your forces and pool the money."

To this kindly engrestion you are avident.

To this kindly suggestion you are evidently in error about the person; my recollection of the article is, that there were at least ten port. You do not wish, you say, to have it a matter of speculation. What else is the chal-lenge you make but speculative in every redifferent individuals who had sent to The Better Way, stating what they were willing to do on this matter and they offer to do abundantly more than what Col. Bundy wanted me to do. Now why don't he, or you as his attorney, accept the offer published in that paper?

As for myself I am not in search of a copartner; I desire none. What I want is that Col. Bundy should attempt to do in the courts of New York what he says he can. In his let-ter of May 22nd, he says, "New York is as near Chicago as Chicago is to New York," and "here is my place of business." This is, as you will perceive, an invitation for Mrs. Wells to go to Chicago and prosecute him there; and you will also see that he has turned a complete somersault and is no longer desirous of coming to New York, and he seems to congratulate himself upon the fact that he is one thousand miles away, which to his mind, seems like a fortification in which he is perfectly secure. He may be mistaken in this respect as he has sometimes been in others; time will determine. He has never said, however, so far as I know, that he could prove anything against Mrs. Wells in Chicago, but it was "in the courts of New-York" that it could be done. You say that I and the writer of the articles in The Better Way are the challenging parties. In this you are mistaken. I have made no challenge heretofore, but have simply been trying to devise some fair and reasonable way by which Col. Bundy could be induced to come to New York and attempt to make good his bold and reckless assertion, but since you have suggested the word "challenge," I challenge him to come here and attempt to do it.

In the same paragraph you say that I seem anxious to establish Mrs. Wells' character in certain directions where it has been assailed by the RELIGIO-PHILOSOPHICAL JOURNAL. This I interpret as an admission by you as attor-ney for Col. Bundy, that Mrs. Wells' character ney for Col. Bundy, that Mrs. Wells' character has suffered in consequence of such assault. Again you say you do not wish to have it a matter of speculation. I have said nothing of the kind, therefore what you say on this subject has neither point nor application. What I did say; and the reason for it, was this: Col. Bandy in reply to my fourth question says "The payment of my expenses to come to New York on the mission indicated is no adequate compensation." Had he stopped here I would not have said Had he stopped here I would not have said anything about speculation, but he did not, and goes on to say: "From so stanch a defeuder of Mrs. Wells as yourself." From this it became evident that the Colonel was disposed to make a distinction against me in these pergeinters. negotiations, and there was only this conclusion or inference from his language: "that he would not come for me on as fayor-128 West 43rd St., June 11th, 1888.

HON A. H. Dalley—Dear Sir: Yours of June 6th came duly to hand, and in reading the first six lines of your letter I felt encouraged with the idea that there was a fair prospect of getting this matter into shape

"that he would not come for me on as favorable terms as he would for some others," and to this I took exceptions in this language, as near as my recollection serves me. "In these negotiations I decline to be made a party to any element of speculation." My letter was brief and without this explanation may have been misunderstood.

There is nothing positively definite on this point in your communication. You ask about the snits against the New York World. I am not Mrs. Wells' attorney, therefore cannot give you as accurate infor-mation as he could, but I think there is no question but what action will be brought against that paper if it has not already been

You must excuse this lengthy letter, but it seemed necessary by your evident misappre-hension on many points. From by standpoint the subject is compact and simple. Mr. Bundy published a libelous article about Mrs. Wells, which contained an element of ambiguity. In my first letter to him the first two interrogatories were constructed with a view of getting, if possible, a clearer statement, and a reason why he had put the "if" before the word "necessary" in the charge on May 5th. I succeeded to my entire satisfaction as he apparently without any heattation or receive them. hesitation or reserve threw away the "if" and by so doing has materially changed the reading of the article in controversy. I will reconstruct it and clothe it in the new garments which he has prepared and kindly sent me. It reads thus: "We can prove in the courts of New York City that Mrs. E. A. Wells is a vile swindler, and has been for years using trick cabinets and confederates: and the necessity for our doing so is imperative for two reasons. First: to prove the truth of what I publish. Second: that in the inter ests of Spiritualism and good people who have been deceived by this woman the truth of the above editorial statement should be legally established without delay.'

The reader will bear in mind that the language here attributed to Mr. Bundy, is not his, but Mr. Newton's characteristically twisted reconstruction thereof .- ED. JOUR-

Now in this construction of the article there is nothing forced or exaggerated, and looking at the subject in this light, what should any rational person expect from Col. Bundy?

One more point to which I would call your attention is this fact. Col. Bundy is not qualified to be a witness in this case; not long ago he stated in the JOURNAL that he had never seen Mrs. Wells and never expected to; so to my mind all this talk about the expense of his coming here is waste of paper and valuable time.

He can bring no evidence against Mrs. Wells from Chicago; and he certainly could be of no service to you in conducting the case for him, and if I was his legal adviser my advice would be to stay in Chicago. If he does not meet the question now it will not spoil by age, and he may have to meet it some time in the future under less

favorable circumstances.
Fraternally yours, HENRY J. NEWTON.
Hon. A. H. Dailey.

BROOKLYN, N. Y., June 17, 1888.

HENRY J. NEWTON, Esq.—Dear Sir:—I embrace the first moment at my disposal since the receipt of your letter in making this reply: I do not propose to go into a let-ter writing contest, but if possible bring you to some terms within the scope of your letter

to Col. Bundy.

First then, you in your letter take exceptions to my letter as being written in the interest of Col. Bundy, and at the same time you tell me you are not retained by Mrs. Wells or any one else, and are therefore not working for the personal interests of any one, but simply for the establishment of the truth. When I told you that I was working for the interests of Col. Bundy in this particular matter, I supposed you would compre-hend, as I think you well know, that I regard Col. Bundy as doing for the benefit of Spiritualism what no other man in this country is doing, to-wit: sustaining through the influential journal edited by him, the great Spiritualistic movement in such a manner as to let the world know that there is an element of respectability and truth above the wretched host of harlots, libertines, moral lepers and unconscionable frauds which curse it worse than does polygamy the re-ligion of the Mormons. You know, as well as I do, how many times we are made blush and would hide our faces if we could, because we are persistently classed with those who, possessing medial powers, prostitute them to their own ruin and the general disgrace of Spiritualism, until its believers shun its name and deny that they are its disciples. For this cause, the churches are filling up with those who otherwise would give testimony to the world of its truth. Col. Bundy is doing more than any other man, to my knowledge, through the columns of the Journal, to free the ranks of this movement of that which is its curse. He cannot be expected to personally become a prosecutor in our courts of justice of the hosts who are guilty of crime. I represent him in this matter and you represent Mrs. Wells. When you tell me that you are not retained by Mrs. Wells and are not working for the personal intere-ts of any one. I am at a loss te reconcile your words with your conduct. If you are not the champion of Mrs. Wells, then I have been very much misled. When I recall what you have said from the platform and through the public press, when I recall the fact that the JOURNAL edited by Col. Bundy, which commented upon this woman's scances, were bought up to prevent their circulation at certain meetings in New York where you usually preside, when I consider the nature of

your letter, in substance a challenge to Col. Bundy, I say I am surprised that you should undertake to institute invidious camparisons between your position and my own. Your desire to have Col. Bundy meet you on this matter is to be gratified, provided you stand substantially to what I deem to be the fair import of your letter to him. You say that you are not looking for a partner and repudiate my suggestion that you join forces with the man of *The Better Way* after hav

ing yourself brought that individual into consideration. You think Chicago is nearer to New York in this matter than is New York to Chicago and that Col. Bundy should come to New York to be sped. Very well, unjust and un-fair as is this view of the matter, Col. Bundy will gratify you. He will come to New York or I will accept service of your papers for him, but some reasonable obligation upon your part or in behalf of Mrs. Wells must be entered into. You complain in the opening part of your letter that your "proposition to Col. Bundy had not been squarely met." I take issue with you decidedly. It has been squarely met and you have since you opened the subject annexed a condition which will not, unless I am overruled by Col. Bundy, be acceded to. You want the terms changed so as to be conditioned upon the "final" defeat of Mrs. Wells: As I said to you before, if Mrs. Wells is defeated upon the trial, the entry of a judgment against her must end the matter in so far as she is concerned. As she is to be the plaintiff and invites Col. Bundy to come

In reference to my proposition to Mr. Bundy I am left to infer that he declines to by the result of the trial. I did not make come to New York on the terms I offered. the joining of your forces with those of the man of *The Better Way* a condition of ac-cepting your proposition. Isuggested it and thought it should be done. You decline, let

the matter rest there.
Your combination of the article of Col. Bundy in the JOURNAL and his answers to your questions and your conclusions therefrom, that he should at once proceed to prove in the courts of New York the truth of what he says about Mrs. Wells, to my mind is absurd in the extreme. Nothing is more important to the cause of Spiritualism than that every swindler and impostor should be proved so in the courts; but because it is important, how absurd that Col. Bundy or any other man should go to the expense of doing this work and leaving undone a, hundred other things of equal importance; but in this instance Col. Bundy is going to accommodate you upon the sole condition named above and that Mrs. Wells give bond in the sum of \$500, with good sureties to pay that amount to cover the costs and expenses of Col. Bundy upon the trial of this action, if she is defeated. It will be necessary for Col. Bundy to be here as a witness and to prepare for trial, and to spend much time here; and as Mrs. Wells, I believe, is not a responsible person, your proposition, I presume, was made to give a bond or something to that effect because you understood her situation.

Please give this matter your early atten-tion and oblige Yours, etc., Yours, etc., A. H. DAILEY.

In reply to the above, Judge Daily received a long and rambling letter, so utterly inconsequential and irrelevant as to render it of no importance to reproduce. With Judge Dailey's reply thereto, as given below, the negotiations seem to have ended, by a complete backdown on the part of Mr. Newton.

BROOKLYN, N. Y., July 7th, 1888.

Mr. HENRY J. NEWTON—My Dear Sir:—
Yours of the 25th ult. came to hand and as it is almost wholly irrevelant to the purpose for which I am retained by Col. Bundy, it may be dismissed without comment. Col. Bundy in reply to yours of May 11th, made you a clean-cut proposal, capable of only one interpretation; you declined to accept it and came back at him with a proposition which, it seems to me, no man of ordinary sense would have accepted, and which I, as his attorney, declined and gave you my reasons in brief. On the 17th I again renewed Col. Bundy's proposal, but reducing the bond asked for to \$500, which I supposed was the real in-tent of your letter when you suggested the payment or securing of his personal expenses, in case of an action which you de sired him to facilitate you in bringing. To this you reply in a long discursive letter which, if it has any relevancy to our proposal, is a declination thereof. The case therefore in brief is as follows:

You ask him to come within the jurisdiction of the courts of this State to be sued for a libel against Mrs. Wells, and propose to secure his personal expenses in case Mrs. Wells is defeated. He accepts the proposition, agrees to come or have me accept service for him, and asks that the bond for his personal ex-penses be fixed at \$500. You decline to accept the terms, even adding to your original proposition that Mrs. Wells must be finally defeated, which means any amount of appealing and litigation after she has been defeated upon the trial in court. You absolutely decline to stand to your proposition to secure Col. Bundy's personal expenses, which I can assure you will be more than \$500. If this is not a clean back-down, I certainly do not know what is, and of that others can judge between us. If you can't back up your alleged faith in Mrs. Wells with so small a bond as \$500, thereby securing an opportunity to vindicate her by a suit against Col. Bundy, I must certainly consider this letter an end of my negotiations with you on the matter, and no further communication from you on the subject will be necessary

Yours, etc., A. H. Dailey.

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