

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

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No. 1

# As Illustrated and Proved by Psychometry.

HUDSON TUTTLE.

[This artic's is a chapter in an extended work written by spirit dictation, dealing with the spiritual orces of the universe.]

Light emanating from suns and worlds, as it wings its swift way across the regions of space, bears on its rays the pictures of every object from which it is mitted or reflected, and hence the universe, from center to re-motest bounds, is filled with pictures; is a vast storehouse of photographs of all events motest bounds, is filled with pictures; is a vast storehouse of photographs of all events from the fading of a leaf to the revolution of a world since time began. Thus a ray of light leaving the earth during the coal age bears a picture of the then existing gigantic forests and inky seas, and is yet somewhere passing the remote coastlines of unknown systems, and could some swifter messenger overtake it, he would have a view of the world as it was when that ray was reflected from the carboniferous land-and-sea-scape. The messenger is not needed to overtake the The messenger is not needed to overtake the fugitive ray, for the light which reflected, struck against rock and tree, has photographed the images of every moment since the stars first sang together. Every atom still vibrates the moulding hand of life under which it has at sometime passed, and the sensitive mind is able to catch these vibra-tions and interpret their meaning in forms of thought. The discovery of this wonderful faculty of the mind was made. Almost fifty years ago an Episcopal bishop remarked to Dr. Buchanan that when he touched breas even in the pict when he

touched brass, even in the night, when he could not know with what substance he came in contact, he at once felt a disagreeable in-fluence and recognized an offensive metallic taste. Such experience had been common to a great number of persons, and been fre-quently remarked, but this time it called the attention of the right man. All the world for ages had seen bodies fall to the ground, but countless millions of eyes had seen the phenomenon with no more thought than the brute, until a falling apple drew the atten-tion of Newton. Dr. Buchanan at once saw that there was a profound philosophy back of this fact which transcended the senses. of this fact which transcended the senses. He began a lengthy series of experiments, by which he found that it was by no means rare for persons to be affected by metallic and other substances. In a class of one hundred and thirty students at the Eclectic Medical College, forty-three were sensitive in greater or less degree. Medicines held in the hand without any knowledge of their properties, produced the same effect, varying only in de-gree as when taken into the stomach. By placing the hand, or merely coming into the placing the hand, or merely coming into the atmosphere of a deceased person, the sensitive was at once able to locate and describe the disease. In this field Dr. Buchanan has stood almost alone, until recently Mm. Bourru and Burot of the Naval Medical School at Rochefort, have made extended experiments on the "action of medicines at a distance," which is really another way of stating the facts observed by him a generation ago. They held the metals and drugs six inches or so from the back of the head of the patients and affirmed all that Dr. Buchanan claimed for his great discovery. But the discoverer did not rest here; he went a step forther and found that a letter or any article having been brought in contact with the person, when taken in the hand or placed on the forehead of another, gave the character of the writer or owner. Repeated experiments, such as any one may repeat, prove beyond question that the sensi-tive can in this manner read the character of the writer from his writings, his state of health, far better than the most intimate friend, or even the writer himself. It is a marvelous statement, but only marvelous in our not understanding the cause. When this is revealed, and mystery removed, the subject-allies itself with other phenomena mind, having their origin in impressibility. Prof. Denton carried the results of psyhometry far beyond the boundaries reached by Dr. Buchanan. If the world is one vast picture gallery of every act and thought since the beginning of time, the fossil shell, the rock fragment, the broken arrow head. the shred of mummy, and the rush leaf from the banks of the Nile should reproduce in the sensitive the story of their origin and age. By a great number of experiments, the details of which fill three volumes, Prof. Denton sought-to establish this generalization and write the geological and pre-historic history of the carth. That he found a kernel of truth cannot be denied, but he allowed. sources of error to creep in and vitiate his wonderfully suggestive and patient research. A person, sensitive to that degree as to be able to feel the influences from a fragment of stone given it thousands of years ago, would be more strongly impressed with the influence imparted by the one who secured it, and held it in his hands before the experiment. It was from this cause that un-certainty rests on his otherwise well-planned series of experiments. Yet he has proved that such sensitiveness exists and that by it the story of history from fragments of ruined architecture may be read, and scepes in geo-logical ages by fossil bone or shall be described.

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Readers of the JOURNAL are especially requested to ena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to ay, 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 medlums, interesting incidents of spirit communion, and well authenticated ac counts of spirit phenomena are always in place and will be published as soon as possible

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# 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 VIII.

LO A GREAT MULTITUDE.

The tide of immigration sets steadily from your land to ours. There is no emigration back to earth. All faces are turned toward the Spirit world; all feet are hastening hitherward; and all must come at last face to face with death, and, standing on the shores of the mystic river, must bid an eternal farewell to earthly life, and venture with hesitation and fear, or with courage and faith, into the unknown and mysterious realm beyond. These pilgrims are coming, coming, com-ing, leaving behind them all that possessed material value on earth, and bringing only -themselves. If they have cultivated their spiritual natures, and held themselves above e level of materiality, then they are rich indeed. But if earth and its cares engrossed all their attention, and they had neither time nor thought for that "better part" for which Mary was commended, then no beggar on earth could be poorer or more destitute than these souls when they enter the life immortal. Nor do intellectual eulightenment, moral regeneration and spiritual il-lumination wait upon them to be put on like an outward garment as soon as they have reached the spirit sphere. They are the true riches which must be acquired by laborious effort. As a man was upon earth, so does he find himself when he first enters here. He who is ignorant, is ignorant still; he who is filthy, is filthy still; superstition still holds those spirits in its thrall who were its victims upon earth. It would seem to you that all must become Spiritualists when they reach here, and the avenues of knowledge are thrown open to them. And I will surprise you when I say that there are here Methodists and Baptists and Presbyterians and Quakers, and all the different sects of religious beliefs, just as among you. There are those who bow to the supremacy of a spiritual pope, and who yet find auricular confession, and the observance of rites and ceremonies, necessities to their religious life. True, they encounter much to surprise them when they enter here. Heaven is altogether different from what they pictured it; but their beliefs and prejudices are stronger than the facts which come nuder their observation (is not this also the rale in the earth life?), and so they merely readjust themselves, still clinging as far as possible to their old tenets. But the time comes, sooner or later, when they grow out of these superstitions, and, getting at first faint slimpses of the truth, these glimpses become brighter and clearer as they seek for them. There is no more interesting study than to watch the arrival of these immigrants-these pilgrims, and to note their first impressions, experiences, surprises and disappointments. It is also sad to stand beside the bed of death. as it is often our privilege and our duty to do, and witness the terror with which theo-logy has invested the passing from death unto life. Is it true that the Christian knows how to die? He may meet death screnely if he be a man of strong character boneful he be a man of strong character, hopeful disposition, and with nerves not easily shaken. But with such a character, he would

meet it no less bravely, were he a rejecter of all religions faiths. If he be timid and weak, given to apprehension, and shrinking from danger, not all the consolations and hopes which religion can afford will save him from becoming terror-stricken when the last dread hour approaches. There is something appal-ing even to the stoutest heart, in going out to meet the unknown, and that is what all save Spiritualists must do. To them, and to them only, is the Spirit-world revealed. To them it is given to know that they are passing it is given to know that they are passing from darkness unto light; from death unto life; from mortality to immortality. How strange that this glorious truth, which should be indeed the corner-stone of existence, is rejected by so many earthly builders!

rejected by so many earthly builders! A woman was dying—one whom I knew upon earth. We were merely casual ac-quaintances, not friends, because she was a rigid churchwoman, and I was not. As the sheep were to be separated from the goats in that final terrible day, so it seemed to her mete that as far as practicable the same sep-aration should be effected in earth life. This appeared a very simple matter. All memaration should be effected in earth life. This appeared a very simple matter. All mem-bers of the church—her church—were going to heaven; all who were members of no church were destined for the other place; while she took to herself great credit for charity in suspending her júdgment in re-gard to members of churches other than her own she was most sincers in her religion own, she was most sincere in her religion. It tinged all her actions, and was, indeed, her very life. At last her hour had come. Her pastor was summoned. She felt that there was no security for her future, unless he should, by his presence at her death-bed, furnish her a sort of credentials--give her a furnish her a sort of credentials--give her a letter of introduction, as it were--to that heaven of which she so often spoke. He en-codraged and composed her, allaying her fears, and assuring her that she had only to lean on her Savior, and when she opened her eyes in spirit life she would find herself in his arms. As she passed from earth with the name of Jesus on her tongue, and her whole thoughts centered on him, so she was born to spirit-life with the same intense feeling clinging to her; the same utterances upon her lips. "Jesus, oh! my Savior, help me!" she ex-

"Jesus, oh! my Savior, help me!" she ex-claimed. Then as her newly acquired spiritual vision discerned the many forms stand-ing around her, she reached out her arms imploringly, crying: "Who are you? Are you angels? And which one of you is Jesus? Surely my Savior will be here to welcome and receive me!"

"Jesus is not here," was the reply given her; "but we have come to welcome you?" "Then take me to him! Let me behold him

and be assured of his love and forgiveness!" At that moment her eyes fell upon me, and with a start of terror she added:

"You here! Then where am I? In mercy

she removed it disdainfully; and then, glanc-ing around her, she seemed to notice for the first time that her friends were crownless and harpless. "Am I in heaven?" she asked as if com-pletely bewildered. "Where am I? Where are your crowns and harps?"

"You are in the land of spirits," they as-sured her, "and we neither wear crowns nor carry harps, because we have no need of

"Ob, I can not understand it. If my pastor was only here to explain it to me! Ob, if I could only find Jesus! Jesus promised to be my friend, but he has forsaken me." And she bowed her head and wept in utter hopeless-

Then those whom she had loved before death divided them, gathered around her, and death divided them,gathered around her, and recalling her to her own personal affairs. caused her to temporarily forget her theolog-jeal terror and doubt in the delight which this reunion afforded her—delight which had been at first entirely overlooked in the over-ruling feeling of the hour. After a time I again ventured to draw near her, and found that she received me, not cord-ially, but without her first manifestation of dismay. I tried to tell her something of the new life into which she had entered, but she shook her head, saying:

shook her head, saying: "I can not understand it, that you and I

"I can not understand it, that you and I should both be in the same place, when I thought my sins were forgiven and heaven secured to me by the blood of Jesus, while you—you were a Spiritualist!" This in a tone as though that word necessarily em-bodied the worst that could be said of any one. "But if my pastor were only here to ex-plain it to me, or if I could find my Savior!" Poor, halt and blind son! that can not walk Poor, halt and blind soul, that can not walk save as it leans upon another, and can not see save through the perceptions or under-standing of another! It has a weary way be-fore it ere it comes into the full light of envirtual tenth spiritual truth.

Another death-bed made a strong impres-sion upon me. It was that of a little child who closed its eyes peacefully and uncon-scionsly upon the pain of earth life, and awoke to the painlessness and perfect joy of life immortal. It knew not that it had passed through any for hearth life, and life immortal. It knew not that it had passed through any change, for loving faces still surrounded it, and loving tones fell upon its ears, and when the mother's arms were stretched out in the agony of sudden child-lessness, her babe was laid tenderly in them, but she knew it not. In the night time when she awoke, and with scalding tears and ach-ing heart called for her little one, it was placed in her bosom and nestled its head placed in her bosom, and nestled its head where it had so often done of old; and its presence brought peace and comfort of which she was conscious, though she knew not their source. That little one is with her daily, its source. T ent on mother love. Oh, bereaved mothers, believe this; your babes are not lost, they are with you, learning the lesson of life from you. Then walk steadfastly and purely, that you offend not these little ones. In the great multitude which was perpetually passing from death unto life, I specially noticed two- old men. They were qually aged, having reached nearly the extreme limit of human life, and bowed and tottering they came to the end of their journey, and their feeble frames and whitened hairs were laid away in the bosom of mother earth, dust to return to dust, while their spirits passed to the new life beyond; and yet how different were the experiences of these two men on their first entrance into this life. One found himself with the infirmities of age still clinging to him, his mental powers still weakened, and his spirit come to a halt as it were in its progress. He seemed still to belong to the past in the quality and method of his thoughts; his mind turned backwards rather than forwards; and even the Spirit-world was not altogether satisfactory to him, because it differed so mate-rially from that future life which had taken form through early religious teachings, and became crystallized in his imagination. This could not be heaven, because this was not a he had pictured heaven to be; and so, blind to the beauties which surrounded him, disregarding the advantages which were present ed to him, and through force of long mental habit opposed to that progress which he found to be the law of immortality, he was querulous and discontented, and his thoughts sometimes even turned back regretfully to the earth-life. There at least he was at home: there he had become fixed in his habits, and there was nothing to molest or upset him. Here there were continually disturbing ele-ments, which forced him out of old grooves whether he would or would not, and fairly shook him out of himself. The other old man, equally feeble physically when he passed from earth, quickly lost the tracts of age upon his entrance into spirit-land. His form speedily appeared erect his step became buoyant, and a new light was kindled in his eyes. His age he had left behind him upon the earth, and it was buried in the grave with the mortal body. Only the shadow had fallen upon his spirit, but that was speedily dispelled, and in a short time he became as one in the prime of life. I could not understand the reason of the different experiences of these two men, and, as usual, I turned to my guide for enlightenment. "The reason is a very simple one," she replied, "and needs no explanation to those who have watched these men in their earth-ly existence." And then she proceeded to explain that one of them had lived for time only, the other for eternity. The one allow-

ed his spirit to be subordinated to the body, and to share and be subject to its conditions. and to share and be subject to its conditions. As his physical frame grew old, he allowed its weaknesses and deficiencies to leave their mark upon the spirit; and fettered and bur-dened as it thus was, it soon came to share that body's inertness and its waning powers. Therefore he has entered this world old in spirit, and can only grow young again slow-ly and painfully. His youth will come back to him some day, but only through conscious effort on his part.—greater effort than he effort on his part,-greater effort than he would have been compelled to make in order to resist the encroachments of the material upon the spiritual, to which he so weakly succumbed.

"The other kept his soul young, regarding time as only the first division of eternity. Though the bodily senses became dulled, the spiritual vision remained clear; though the period of bodily activity passed away, and he was compelled to step aside in the affairs of life, and let other and younger men take his place, he did not sit with his face turned towards the past regretting the long ago, but by strenuous effort preserved his mental vigor, kept pace with the times in his obser vations and opinions, and lived in an active enjoyment of the present, and a lively hope for and belief in the future. He kept his heart young to the last, and cultivated his heart young to the last, and cultivated his affections and emotions as a religious duty, as something which not only bound him to his fellow creatures, but which should up-lift him spiritually. Old age was but the husk which wrapped around but only par-tially disguised the soul within; and that soul when the worn-out frame fell away from it and its entered its true home reiole. from it, and it entered its true home, rejole-ed at its new-found freedom. The shadow which time and its happenings had cast upon it passed away forever, and he regained full possession of the youth which he had never wholly lost, but had treasured up all the more carefully within himself, as the outward and physical manifestations passed away one by one away one by one. "There are many sad scenes connected with

death which we are called upon to witness. Understanding as we do how few realize or even know of the intimate relations existing between the earth and the spirit-life, the agonized parting of friends is most painful to witness. There is such bitter grief, such depth of hopelessness in the hearts of the living, as they look for the last time into the mortal eyes of those who are called away to a higher life, and feel that the parting is a final one. It is our mission to comfort as well as we may these sorrow stricken ones, and bring them that hope and consolation which can only come through a belief and knowledge that the dear departed are ever near, and that death brings them into closer spirit communion. You should all work with us unceasingly to hasten the day when this knowledge will become the possession of all mankind, and when death will thus be robbed of its sting and the grave of its vic-But aside from the natural and common causes for sadness at these final hours on earth, there are often special circumstances which invest death beds with peculiar interest, solemnity or horror. Sometimes an in-nocent creature who has lived a blameless life, as we judge of human lives, harming no one, and doing good to many, but who has neglected until too late to provide itself with a church passport to heaven, finds itself suddenly called upon to render up its account. Then are the apprehensions and terrors of the dying one enough to move a heart of tone. Even we, who stand upon the other side and know how groundless they are, are compelled to bestow our deepest sympathies. o we press closely around, and take the released spirit in loving arms, and speak to it gentle words. We laid it in green pastures and beside still waters, and our reward is to behold the wonder, the gratitude and the joy which suddenly take the place of fear and despair. Surely love is greater than retri-bution, and has a stronger hold upon the human heart. At another time perhaps a poor lost soul, weighed down by the terrible denunciations of a false theology, and possibly having a premonition of its real impending doom, hurls itself through the gateway of death with curses upon its lips, and fierce rebellion in its heart, defying the power which it can not resist. Then how solemn and how sad the awakening to the actualities of spiritlife. Darkness is to be its portion until it seeks for the light; but even in this outer gloom, where there is weeping and wailing and guashing of teeth, there is not that sense of utter abandonment of protecting care, that giving over to divine vengeance, that pitiless delight in the torments of suffering souls, which are the crowning honors of the orthodox hell. No; the spirit feels and knows that the hell in which it must exist is of its own making; that it is not the creation of a deity who saith "Vengeance is mine;" and that divine love and divine pity brood over all, and still hold all in their keeping, ready to help and to lead from darkness into light, when the wickedness and the waywardness have worn themselves out, and the prodigal humbly says: "I will arise and go to my father." Let the churches, write upon the portals of their infernal regions: "Who enters here leaves hope behind;" but though light, and love, and truth, and all else which bless and uplift the human soul may be excluded wholly or in part from the lower spiritual spheres, one star beams steadily above them all; with a pure and, perpetual fiame—the star of Hope.

tell me where I am! If you are here, then must be-

She stopped short, the horror of the situation paralyzing speech. If she, a professing Christian, who had cast all her sins upon Jesus, and believed she had received his for-giveness and assurance of eternal happiness; found herself, after all, on the threshold of the future life, face to face with one doomed to perdition, then her conversion must have been a delusion, her hopes a snare; and no wonder she could not voice her apprehensions.

"Ob, take- me to Jesus! Will not some one show me the way to my Savior!" were her agonized entreaties. But when I stepped forward, wishing to reassure her, she re-coiled, and covering her face with her hands. endured the agony of a despair which has no parallel on earth.

But those whom she recognized as friends athered around and encircled her, and took her in their arms and bore her away from earth, while the rest, myself among them, followed at a little distance, eager to see the first-awakening of this soul to a comprehen-sion of the realities of spirit-life. They laid her tenderly down in a bower where immor-tal flowers gladdened the vision, and lent a sweet perfume to the air, where the melody of murmuring brooks fell restfully on the wearied ear, and of all that would delight, and charm, and soothe, nothing seemed lack ing. But her eyes were blind, her ears deaf to the sights and sounds of heaven. She was disappointed beyond measure that she had not entered the celestial city of the apocalypse, with golden streets bordering a sea of jasper. She felt that this city must exist somewhere, and that she had been excluded because somehow the vicarious atonement had proved a failure in her case.

"Where is the great white throne?" I heard or ask. "Shall I not see that? Shall I not her ask. stand before that and adore God forever

And again the negative answer troubled and perplexed her beyond measure. Once more she asked: "Am I to have no godden harp?"

A golden harp was placed in her hand. "Why, I cannot play," she exclaimed in surprise, after a futile attempt to make music upon what was to her a new instrument. "No," was the response; "not until you have learned."

"Do we then have to learn here? I thought we were done with that when we were done with earth, and that 1 should play the harp as readily as I should sing.

A smile and a shake of the head gave answer.

"Where is my crown? Surely I was prom-ised a crown if I bore the cross faithfully on earth."

Some one wove a wreath of golden flowers and placed it upon her head-a coronet of whose beauty angels might be proud. But

How? Really pschometry, depending on the sensitiveness of the brain, is a lower degree of clairvoyance, and is merged, in its clearest forms, therein. Sensitiveness means (Continued on Eighth Page.)

[TO BE CONTINUED.]

### THE LIFE OF A SPIRIT MEDIUM.\*

This astonishing narrative is a biography of the famous medium Daniel Dunglas Home, by his widow. Home was born near Edinburg, but came when a little child to this country, and lived through his boyhood and youth with his aunt, in Greeneville, Norwich, Connectiont. He was born with that gift called by the Scotch "second sight," and which seems to see, and to foresee, things beyond ordinary mortal ken. With this gift was that other, related one, of spirit medium-ship, in great power in his case, and it was for a great variety of manifestations. When he was a boy he announced the death of his boy companion and close friend, a boy who had gone away a hundred miles or more, and whom Home saw standing by his bed, and telling him, smillingly, that he had left the body three days before—a fact which was verified a day or two later by a letter. Home also saw his mother, after her death at a disalso saw his mother, after her death at a dis-tant place, and she gave him the hour when it occurred—intelligence all verified at a later time. Other phases of his strange gift-began to manifest themselves at his aunt's house, much to the boy's astonishment and the aunt's horror and fright. Believing it to be the work of "the devil," she called in her minister to aversize the fload and finally minister to exorcise the fiend, and finally had two clergymen there at once; but the efforts all failed; the dining table persisted in jumping about, and the startling raps and thumps on the walls continued. His aunt finally turned the poor boy out of her house and sent him adrift in the world. This error she lived to lament, when in after years she heard of him as a famous medium called to the presence of crowned heads in Europe, and especially when Home himself returned and bought for her a comfortable home of her own. She died of nervous shock, caused by one of the false reports of his sudden death, cabled from Europe-reports instigated by frands or humbugs whose practices Home had denounced.

Home was twice married; first, in 1858, to the sister of the Countess Koucheleff Bes-borodka, of Russia: and in 1871, some years after her death, he married the distinguish-ed Russian lady who survives him and writes this remarkable book as a loving tribute to his memory, his refined, unselfish and kindly nature, and his peculiar gifts. He cherished his peculiar power as a

heaven-sent gift, to carry consolation to be-reaved hearts, by revealing the great truth of continued individual existence after death -and he always refused to lower it to the commercial level by accepting pay for his scances. He did not lack offers—sometimes big ones—but money he always refused for his sittings, though accepting from friends a number of rare gems and bits of tasteful jew-. For such things he had a fondness, always liked to exhibit the gems given elry. and him by titled (and even imperial) personages. One notable refusal to accept money is mentioned in this blography. It was an offer, made by a club of the *jeunesse dorée* of Paris—wealthy and "fast" young men, "gilded youth"—of the princely sum of 50,000 francs for a single scance. It was promptly refused. His widow adds:

"Long afterwards, Mr. Home happened to meet one evening in society the son-in-law of Count Alexander de Komar, who recalled to him the offer in Paris of £2,000 for a cance, and the surprise of the bidders when their proposal was rejected as an insult. Home at once took out a pencil and sought a sheet of paper. 'I have told that story, my dear Bodiska,' he said, 'and have had it treated as a fable—put down your attestation of the fact, on the spot. As justice is very seldom done me, and the falsehood is con-stantly repeated that I am paid for my scances, it will probably be said of me, when leave this world, that I accepted the 50,000 france offered me for this scance-or perhaps even double that amount.' Bodiska.complied; and added other incidents concerning Home that came within his knowledge. I have the paper before me at this moment, and will give it in the English of the writer, who was the son of the Russian consul at New York."

M. BODISKA'S CERTIFICATE. "I first met Mr. D. Dunglas Home, at the

at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head. have often since wondered that I was not frightened; but I was not; I had perfect faith that he would not be injured. Some one said:

"Is it not hot?"

Mr. Hall answered. "Warm, but not hot." Mr. Home had moved a little away, but re turned, still in a trance; he smilled, and seemed quite pleased, and then proceeded to draw up Mr. Hall's, white hair over the red coal. The white hair had the appearance of silver threads over the red hot coal. Mr. Home drew the hair into a sort of pyramid—the coal, still red, showing beneath the hair; then, after four or five minutes, Mr. Home pushed the hair back, and taking the coal off Mr. Hall's head, he said (in the peculiar low voice in which when in a transa he always voice in which, when in a trance, he always speaks, addressing Mrs. Y., "Will you have it?" She drew back—and I heard him mur-mur, "Little faith—little faith!" Two or three attempted to touch it, but it burnt their fingers. I said: "Daniel, bring it to their fingers. I said: "Daniel, bring it to me; I do not fear to take it." It was not red all over, as when Mr. Home put it on Mr. Hall's head; but it was still red in parts. Mr. Home came and knelt by my side; I put out my right hand; but he murmured, "No, not that; the other hand." He then placed it in my left hand, where it remained more than a minute. I felt it, as my husband had said, "warm;" yet, when I atoms and had said, minute. I felt it, as my husband had said, "warm;" yet, when I stooped down to ex-amine the coal, my face felt the heat so much, that I was obliged to withdraw it. After that, Mrs. Y— took it, and said she feit no inconvenience. When Mr. Hall brushed his hair at night, he found a quanti-ty of einder dust ty of cinder dust.

At another time Home placed his face directly against the glowing coals in the grate, and bathed his face and head in the flames all present looking on amazed. At still another time his body would be elor gated, a foot or more. He took many flying trips around the ceiling, his feet a yard or two above the floor. Some of the most wonderful phenomena of any took place in Hartford and in South Manchester, more than thirty years ago. One or two are narrated in this book. Of cases of levitation, in which Home was lifted up to the ceiling, over a hundred instances are recorded. In the London Quarterly Journal of Science for January, 1874, Mr. Crookes, whose eminence as a scientific authority will not be questioned, has this statement:

There are at least a hundred recorded instances of Mr. Home rising from the ground, in the presence of as many separate persons; and I have heard from the lips of the three witnesses to the most striking occurrence of this kind-the Earl of Dunraven, Lord Lindsay and Captain C. Wynne-their own most minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever; for no fact in sacred or profane history is supported by a stronger array of proofs.

On three separate occasions have I seen Mr. Home raised completely from the floor of the room. Once sitting on an easy chair, once kneeling on his chair, and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place.

The present Earl of Crawford testifies that in full light he has seen Home rise in the air; and adds: "The more I studied these phenomena, the more satisfied was I that they could not be explained by mere mechanical trick." These occurrences took place in any parlor. The nobility in England were great ly interested in Home, who was daily invited to their houses. Other occurrences, more directly indicative of an outside, spiritual agency and intelligence, were often experienced as accompaniments of these phenomena of the moving of ponderable objects, like dining tables, bureaus, human bodies, etc., without human contact. Hands, demonstrably not belonging to any mortal arm and body, have appeared more than once to the visitors at Home's scances, and shaken hands with them -hands visibly and demonstrably ending at the wrist, and which could be perforated with the sitter's forefinger; hands which, after al-lowing a full examination of them, instan-taneously melted into invisibility—and this,

when Home (who was entranced) was no within reach. These things have occurred in Hartford as well as in London.

to walk or stand in that hair-lifting position. The occurrence caused some excitement in London. An investigation was made-the space between the windows was measuredand the other witnesses of the "miracle" were questioned. They fully confirmed the marvel. Captain Wynne is an army officer. Lord Adare said:

"I asked Lindsay how the spirit had spok-en to him. He could scarce explain; but said it did not sourd like an audible human voice,

but rather as if the tones were whispered or impressed inside the ear. When Home awoke, he was much agitated; he said he felt as if he had gone through some fearful peril, and that he had a most horrible desire to throw himself out of the window."

Visible human forms were sometimes seen floating about the room-ghost-like forms, but recognizable, in one case, at least, for those present recognized it as Home's first wife. In the Tuileries, an apparition of the head and face of the first Napoleon was seen above the table. A hand appeared, took up a pen and wrote "Napoleon." Flowers were pen and wrote "Napoleon." Flowers were taken from a mantelpiece and slowly conveyed, in sight of those present, to the Empress Eugente. Napoleon III. said to the Duke de Morny, "I am certain of what I have seen."

Among those who testify to the reality of the occurrences, and that these, whatever they were, were not produced by fraud, are such witnesses as William Cullen Bryant, David A. Wells, Bishop Clark of Rhode Island, Professor Bush, and others on this side the Professor Bush, and others on this side the Atlantic; and in Europe, Napoleon III. and Empress Eugenie. Emperor Alexander of Russia, Dumas, Emperor Wilhelm, Brough-am, Lord Lytton, Thackeray, Trollope, Rus-kin Lord Dufferin, Countess of Caithness, Mr. and Mrs. S. C. Hall, William and Mary Howitt, Lord Dunraven, Lord Lindsay, Gerald Massey, Robert Chambers, and many more Professor Robert Chambers, and many more. Professor Crookes, the famous scientist, after a long and careful scientific testing of the force, whatever it was, that operated through Home even testing it by special mechanical contrivances-honestly announced the reality of an unknown outside force in these phenomena, some force new to science, a force which was governed by intelligence, and which could move weights and ponderable objects without human touch, write without mortal hands, and even produce forms like human beings, which forms would consent to be weighed-and their weight would shrink fifty and sixty and seventy per cent. in a minute or two, on the scales, and again in-crease quite as much, right before the eyes of the investigators; after which the aforesaid figures would suddenly vanish like an extinguished flame. Professor De Morgan, the world-famed mathematician, also investigated the phenomena long and thoroughly, and then gave his weighty testimony to the reality of the mysterious force. Sir David Brewster, after owning up in private, paltered and prevaricated in public. The Nicho-demuses and the Peters are still a numerous race.-Hartford Times.

### HASLETT PARK.

### Dedicated on Sunday, July 29th, in the Presence of 2,000 People.

# Address of Hon. W. L. Bancroft.

Haslett Park, says the Sunday Transcript, Port Huron, Mich., is a beautiful piece of land situated on the banks of Pine Lake, a short distance from Lansing, the State capital. The park is owned by James H. Haslett, of this city, who has spent considerable time and money to make the place a summer resort of no small dimensions. It is a place where the Spiritualists of the State of Michigan meet once a year and hold their annual camp meeting. The lake is a beautiful body of water, being one mile wide and two miles long; a small steamer takes excursion parties out on the lake for a ride. Recently Mr. Haslett has had a large pavilion erected on the grounds for the accommodation of the public, and on Sunday last the park and pavilion were dedicated in the presence of 2,000 people. Some very able speakers (Mrs. Shep-ard Lillie and others) were on the programme to take part in the exercises. Among them was the Hon, W. L. Bancroft, of Washsearcher is fain to exclaim sadly, "I have not found her.'

Ever the old questions of human origin and human destiny confront us. We stand for a moment between Eternities and ask falteringly .- Whence-Whither?

"Like infants crying in the night, Like infants yearning for the light,

And with no language but a cry.

This much at least we know, that Truth is eternal. In the alembic of Time, all theo-ries, all philosophies, all creeds, all thoughts that flit upon the world, are tested by that most pitiless refiner, human experience; and from the ordeal only pure gold comes forth-the common, the trivial, the false, cannot survive it. All errors whether of philosophy, of statesmanship, of education or of religion at last must in Bryant's noble words

# "\_\_\_\_\_writhe in pain, And die amid their worshipers,"

and it is the onward march of truth and light which makes this enterprise appropriate and possible. Here you have erected a temple dedicated to truth alone. Hither you invite her disciples of every clime and creed to reason of things past, present and to come, and no tenet of philosophy is to limit your field of inquiry, no doctrine of men's faith shall cripple your powers of investigation, no dogma of theology shall bind your consciousness:

"For we believe that not one narrow pane of one poor Creed shall catch the radiant beams That shine from God's innumerable Truths; Build thou broad windows for thy soul Let there be light!

"Why should the spirit peer Through some priest-curtained orifice and grope Along dim corridors of doubt, when all The splendor from unfathomed seas of God Might bathe it in the golden waves of Truth."

Your only antagonism shall be antagonism to error. Here Jew and Gentile, poet and philosopher may meet upon a platform of

equality and together. "Seize hold on Truth where'er 'tis found,

On Christian or on Pagan ground." It is a noble conception, becoming this age of free inquiry, of towering human thought and moral aspiration. Unlike him of old who "Builded better than he knew" you are privileged with prophetic eye to behold the ever-increasing streams of power for good and influence for nobler lives and deeds which shall take their rise here. You stand as heralds on the mountain top to greet the fresh dawned day of liberty in thought brightly advancing upon us.

And standing here let us not forget the work of those gone before, whose toil and tears have made such, work possible. Let us not cloud the cheeriness of our meeting by too closely reviewing that long story of op-pression and of martyrdom for liberty of conscience which history blushes to expose while she mournfully records it, but while the sun of progress flecks the rosy clouds of morning, let us remember that his rays are encrimsoned in seas of blood, shed that the day of liberty might come and that those who fought the prolonged battle should live in our hearts forever. In poverty and op pression, in foes without and fears within, on the rack and under the fiery crown of martyrdom the prelude to this day was written by heroes who sealed their faith with their lives.

"Men strove in suffering since the world's firs youth,

And grew to larger stature in the strife; For doubt was ever nursed to nobler Truth, And out of suffering grew the soul's best life."

And so appropriately to such a generous scheme you are to blend with intellectual achievements here your earnest, practical ef fort to ameliorate human suffering and minister to human needs. A sanitarium is to be established, beds endowed, homes created, a library founded; and over all and governing all a faculty is to be organized, which shall rule with wisdom and ability the varied and expanding interests that shall cluster and fructify here. Could there be presented a broader or more genial field for personal effort and effective co-operation? The field is the world the elements are faith in good works, hope in labor and in sacrifice, and a broaden-ing-love for all mankind. The workers have mostly borne the burden of denominational

# Psychosentient Experimentation.

e Luitor of the Religio-Philosophical Journal

I have been wavering as to the propriety of sending the results of some three months' experiments in psychosentience, to the JOUR-NAL. A few might be pleased to read them, if thought worthy of a place in the JOURNAL, which is always filled with interesting mat-

It is usually considered, I believe, that the ready sentient of the thoughts of others, is one who is negative in character, can easily drop into the passive condition, and whose mind is, in short, somewhat given up to vagaries. Since last May, I have been permitted to experiment with a lady, probably ten min-utes per day, who is in every respect the very reverse of the above. As the character of my subject constitutes the differentia of this article, as suggestive, permit me to slightly de-scribe the lady, and then to outline a few of the experiments. The lady is a blonde, about forty two years old, extremely vivacious; is finely educated; revels in higher mathematics and natural science. She has above an average development of destructiveness.combativeness and firmness; sees the force of a joke generally before it is fully uttered and possesses a keen relish for the reductio ad absurdum; but she seems continually and pain-fully aware of the general character and

thoughts of those present. Now for a very few of the experiments. With her permission, I placed my hands up-on her head with the understanding that she was to endeavor to do whatever I wished. The time was always trillicit: on this case. The time was always twilight; on this occasion a dog was chained in the front yard, and beside him a pail of water. I mentally requested her to open the screen door, go into the yard and empty the pail of water. This she did promptly. In all of these experiments she blindfolds herself from choice. I requested mentally that she go into the yard as before, and get me a twig from a boxelder. She did as requested. I desired her to open the stair door, go aboye, and into a back room and get a certain book, which A had previously (with-out her knowledge) placed on a chair. She went directly to the chair. The thought oc-enpied my mind for an instant only, that requested her to open the screen door, go into cupied my mind for an instant only, that it would seem like a joke if she would sit down upon the book. Somewhat queerly, she did sit down upon it, seeming to enjoy the ludicrous side of the performance. I requested that she go into another room and take my violin from the trank. She went in, openened the trunk, and would have gone through with the entire action, had not my tender care for the v.olin stopped it. Sitting in the twilight of evening. I said (when her types were heavily covered), "I will hide my pock-et book and you may find it." This was, of course, spoken. I then arose up quickly, placed the soft book on my chair more down of the soft book on my chair, moved away a few steps and then said, "All ready!" She arose, pushed me to one side, and picked up the book.

Since May last, hundreds of these experiments have been performed, neither she nor I believing at first that it was possible to her. Then we joined in the thought that it might be that in my anxiety to have her succeed. I unconsciously led her; and that she in trying to become passive unguardedly took this impulse as her own will. We proceeded to solve this problem and demonstrated its absurdity. For instance, I fixed my mind on the object, and gently pulled her from it; she succeeded. I led her to the hat rack (mentally), and re-quested her to put my hat on my head; to go to the wall and rap four times; put down the window curtain; take the thermometer from the wall and hang it in a new place, etc., all of which she did. Now, instead of crippling the theory of spirit influence, do not these things render it more probable?

seems difficult to conceive how the physical brain can receive an impression without known physical sign or symbol; but if there is a spirit hand and spirit brain, it does not seem over wild to suggest the possibility of hand and brain thus meeting, bringing the spirits of the two persons *en rapport*. The thought is emphasized by our clairvoyants, who tell us of the spirit placing the hand upon the brain of the controlled medium. I suppose that even in the case of thought transference the word medium is the proper word, for we speak of the physical body as the medium. even though it be controlled by the spirit of that body. These experiments reduce the theory of "mind reading" in spirit commu-nion to an absurdity by reason of the extreme difficulty of impressing the subject. Concordia, Kan. B. R. ANDERSON.

Hotel de Vonillemont, Paris, where my father-in law, Count Alexander Komar, resided, Home resided in the family of my fatherin-law; and I myself had ample opportunity of studying his private life and character, as well as the extraordinary phenomena occur-ring in his presence; and I can frankly state that nothing in natural principles can ex-plain what I and others witnessed, not only once, but surely a hundred times. There was never any mercenary motive to incite him to call attention to his wonderful gift, for to my knowledge he refused many proposals, amongst which was one from the Union Club, that offered him francs 50,000 for a scance. A relative of my wife even offered him adop tion, and to settle a life annulty on him, which likewise he refused. B. BODISKA." The falsehoods that were circulated about

the case of Mrs. Lyon are exposed in the present volume. Home seems to have been more lied about, in the press especially, than almost any one else. His biographer evidently believes a good many of these lies emanated from the prolific head of the "Theosophist Society"-and in his condemnation of various humbugs, Home, it would seem, had not spared that woman and her "adepts." Hence (his widow believes) the numerous falsehoods palmed off upon the press and the cable, about Home's death, every year, and of his expulsion from the Tuileries as a fraud.

Home's friends and eager wishers at all times for a sitting were among the most eminent of the literary and scientific world of Europe-to say nothing of the crowned heads. And the phenomena were often of a startling character. Mrs. S. C. Hall, writing to Lord Dunraven in 1869, describes a séance she had attended where nine were present, and the manifestations took place in a light+d room. The narration shows the power of the inner, real self-the so-called spirit-over the outer, or physical body-and it reminds one of St. Paul's experience with the fatal serpent, and of the assurances given that those who be-lieve shall be able to overcome all such harms:

### HANDLING FIRE WITHOUT INJURY.

(He [Home, entranced] got up, walked about the room, went to the fire-place, halfknelt on the fender, took up the poker and stirred the fire-which was like a red hot furnace-so as to increase the heat, held his hands over the fire for some time, and finally drew out of the fire with his hand a huge lump of live burning coal, so large that he held it in both hands as he came from the fire-place in the large room into the small room, where, seated round the table, we were watching all his movements. Mr. Hall was seated nearly opposite to where I sat, and I saw Mr. Home, standing about half a minute

\* D. D. Home,-His Life and Mission. By Mrs. Dunglas Home. London: Trubner & Co., Ludgate Hill, 2888. Chicago: Religio-Philosophical Publish-ing Home. Large Svo., pp. 428; price \$2.00. Gilt to \$292. top, \$2.25.

During the manifestation in England in

"Lord Adare and Lord Lindsay saw Mr. Home raised in the air about four or five feet. ... During the manifestations in the ruined abbey at Adare, Home was seen by Lord Dun-raven. Lord Adare and Captain Wynne to float above the ground for a distance of ten or twelve yards, at a height that carried him over a broken wall. He passed close by the three watchers during the erial journey."

Of another instance, Lord Lindsay says: "Home floated round the room, pushing the pictures out of their places as he passed along the walls. They were far beyond the reach of a person standing on the floor. The light was sufficient to enable me to see clear-

But the most striking of these cases of lev itation occurred in London on\_December 16, 1868-as the volume here relates-in the presence of three unimpeachable witnesses -Lord Lindsay, Lord Adare and Captain Charles Wynne, a cousin of the latter.

A scance was in progress; and Home, who had been in the trance state for some time, began to walk about uneasily, and finally went into the adjoining room. At that mo ment a startling communication was made to Lord Lindsay. "I heard," he related in his evidence before the Dialectical Society, his evidence before the Dialectical Society, "a voice whisper in my ear, 'He will go out of one window and in at another.' [Height, seventy feet above the pavement.] I was alarmed and shocked at the thought of so dangerous an experiment. I told the compa-ny what I had heard, and we then waited for Home's return"-[from the adjoining room]. Lord Lindsay afterward wrote out the case: "We heard the window in the next room lifted up, and almost immediately afterwards saw Home floating in the air, outside our window.

"The moon was shining full into the room. My back was to the light; and I saw the shadow on the wall of the window sill, and Home's eet about'six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room feet foremost, and sat down.

"Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he had expressed his wonder how Mr. Home had been taken through so narrow an aperture.

"Home said (still in trance) 'I will show you;' and then, with his back to the window, he leaned back and was shot out of the aperture head first, with his body rigid, and then returned quietly.

"The window is about seventy feet from the ground....The distance between the win-dows was about seven feet six inches."

Neither the window-sill nor the narrow stone moulding, would have enabled a man

ington. D.C. We give the address delivered by him:

I am asked to speak of "The Enterprise which I understand to mean this grand-Auditorium, these noble groves and golden fields which shade and encompass us, and of their possibilities when an abiding faith and unselfish sacrifices shall have prepared them for the abode of generous charities and a broad philanthropy. It is the nobility of its aims and the scope of its intended benefactions which dignify and consecrate the beginnings of this "Enterprise" and will render it whether intended or no, a monument of the generosity and large-mindedness of its projectors im-measurably surpassing any storied urn or animated bust reared by hero or potentate to commemorate the successful slafighter of his fellow creatures in war, or that wily di plomatism, called statesmanship, in times of

Over all the earth lie scattered mournful relics of man's unavailing struggle to save which regal selfishness has reared, time has stamped his stern decree, "To dust shalt thou return." Even the Pyramids, built by the proudest kings who ever wore a diadem, by the painful toll of enslaved millions, hide securely the secret of their builders, or afford subtle topics for the disputes of learned societies; and the desecrated mummy of the haughtiest Pharaoh. may be by some Egyptian peasant strewn to fertilize the land over which that monarch once so arrogantly and oppressively ruled. Thus the grandest monuments which men lavish wealth to rear and invoke Art with her thousand treasures to adorn, corrode with time, and the memory of their builders passes like the evening breeze. Only good deeds live forever; selfishness cut its fleeting record upon crumbling marble, but unselfish thought inspiring benefactions is immortalized because written on the grateful hearts of successive generations.

"Only their name bayond the tomb Shall live, who built for those to come;

• Only the actions of the just Smell sweet and blossom in the dust."

The author of a good deed may indeed be forgotten, but onward through the ages glide the influences which he set in motion; bless-ing everything; their gentle current touches, and enlivening whatever of good there may

be in human aspirations. Were I to select a text for the brief dis-course I am making, it would be the inquiry of Pontius Pilate to Jesus, "What is Truth? This inquiry has run through all ages and still the anxious cry goes up, "What is Truth?" In the lonely cell of the hermit, men have hidden themselves away believing she would be discovered there; sandalled and hooded her pilgrims have walked over burning deserts and barren mountains and found her not; in the closet of the scholar, in the labor-atory of the scientist, in the church, the school, the forum, still she is sought eagerly, and at the end which death brings the exactions and the heat of sectarian contro-versies.) The fruits shall be love, gentleness, meekness, charity, the gratitude of beneficiaries, a quickened conscience and the smile of an approving heaven.

Have you not reached the plane where such compensations appear possible nor such re-wards sufficient? Now, then, that these shady groves, yonder shining lake whose ripplings glint in the dancing sunlight, yea these hundreds of broad acres which surround you, are the offerings of one who has passed beyond the narrowing grasp of greed, who has dedicated the rich fruits of a long life of honest industry to an effort to make good men bet-ter and perchance to save bad men from becoming worse; to help free the bondmen of ignorance, bigotry and superstition; to minister to the sick, to help the weak and to comfort the sorrowing.

A generation has come and gone since first I knew this modest benefactor. He has lived as quietly as he has labored industriously. He first sought honestly to know and then to do his duty within what he came to feel were the dwarfing confines of creeds as proscrip-tive as they are numerous. Following his conscience he was led into dark defiles of doubt; which those creeds condemned, but could neither brighten nor alleviate. At last, like Saul of Tarsus he "saw a great light," and having felt what he believed to be error he gained what he believes to be truth. Hence he is with you to-day. And hence, too, you are here, chorusing with millions in this broad land the jubilee of individual enfranchisement in truth, and with other millions throughout the world preparing for a halle lujah over emancipation from enshrined error.

Friends, I honor you for all that is good in your thoughts and hopes and aspirations. Be united, be trustful, be generous. It will re-quire your joint and long-continued efforts to carry this beneficent and comprehensive scheme to its desired and glorious consummation. It will demand the best of your adininistrative abilities, now and hereafter, to protect and perpetuate it. Let your co-operation be constant and cordial, void of dis-trust of him who has shown himself genefriend is incapable of a dishonest act and spurns a mean thought. I know that he loves the interests to' which your are devoted. Confiding in him you will honor yourselves

and advance your cause. Finally: Friends, you have laid here the foundations of an enterprise whose success must be the vindication for its existence. Like so much of your own philosophy may it rise through periods of scorn and outlive vulgar obloquy, Let its benign mission result in good, and to distribute forget not. Above all, in the glowing conflicts of mind with mind, of creed with creed, of system with system, of inspiration with inspiration, I charge you, "Prove all things; hold fast that which is good."

### OLD TONAHAUQUA'S SPIRIT.

Boring for Oil Under the Directions of a Friendly Redskin's Spirit.

In a pretty little neck of woods about a mile and a half back from Point Chautauqua there is an old but well-kept farm-house, in and about which it is said the spirits of Indian chiefs and princesses who one day inhabited the shores of the lake fairly revel. The occupant of the house is an old man, still vigorous, despite the fact that three of Northern winters have combined to score silver his hair and bend his back until it is almost the shape of the horseshoe which hangs over his door as a sacred emblem of good luck.

According to the Pittsburg Penny Press, however, it is the spirits that haunt the little farm house in the woods that give to Barney Bowman, the owner of the cabin, his popu-larity. Several years ago, when the oil fe-ver was raging in Northern Pennsylvania and Southern New York, some capitalists were stopping at Point Chautauqua. Barney heard them talking about the prospects of getting oil in Chautauqua County, and offered to show them where they could strike a well that would flow a lake of the greasy fluid. He had been sleeping at his home, he said, when the spirit of an Indian chief came and beckoned him. He followed out into the open air, over the fields and through the woods many miles, to where there was a hill in the midst of a big field. There was a stump on the side of the hill, and under that stump, far down in the earth's crust, the spirit said there was water that would burn. The old man knew that it was cil.

The capitalists were a little dubious about the story at first, but, after holding a consultation, said that they would sink a well if the place was shown them. The old Spiritualist was much excited, but he escorted them through the woods to the scene near the stump.

A week or so latter the old stump had dis-appeared, and in its stead a tall, stately derrick looked skyward. Then the engine came and the drill began to work. ( Down through the sandy soil and soft rock it wound its way swiftly, 100, 500, 1,000 feet: still there was no sign of oil, and the prospectors were commencing to look at each other in a sheep-ish sort of way and murmur something about meddling spirits. At 1.500 feet, however, the indications changed, and it was very evident that a vein of the greasy fluid was near at hand.

# AUGUST 25, 1888.

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# RELIGIO-PHILOSOPHICAL JOURNAL.

\$10 NALUE FREE !

The excitement grew intense. The old Spiritualist himself could not sleep. He watched the drul day and night with a feverish interest, and when at last at a depth of 1,600 feet the oil sand was struck and the well commenced to gusb a hundred barrels a day, his delight amounted almost to delirium. The prospectors were happy. From the day the well was struck they looked on Barney as a sort of supernatural being something entirely out of the ordinary and above the common run of humanity. A purse that was heavy with gold was presented to the old man, and his house became the ren-dezvous for all the oil men of the district.

American Public Schools,

fo the Editor of the Religio-Philosophical Journal-The following from the Christian Register contains many thoughts worthy of careful consideration:

Can Catholic and Protestant children study Gan Catholic and Protestant children study together in the same public schools? The question is answered by the plain facts of our common school history. For years they have studied eide by side, under the same teachers and using the same text books. Many de-lightful friendships have been formed among Catholic and Protestant children in the pub-lie schoole which have been continued in lic schools, which have been continued in after life. One of the most successful teach-ers in Boston taught forty-seven years in the attaic schools. He had a school in which eight out of the work foreigners, and from fifty to sixty per cent. of the whole namber were Catholics. In this term of nearly half a century, this master of a Boston school never-had any trouble with his pupils on the question of religion. He managed with tact and discretion. Instead of compelling his scholars to recite the Lord's Prayer with him, he simply required that they should main-tain a respectful deportment while he said the prayer aloud himself, those being permitted to join in who wished to. The only time when there seemed any danger of a re-ligious collision was when he punished a Catholic boy, not for refusing to say the prayer, but for not maintaining a respectful deportment when prayer was said. The priest to whom the boy appealed wrote a note to the teacher thanking him for the action he had taken. Yet this same priest was at that very time suing the city of Boston because very time suing the city of Boston because another schoolmaster, under directions of an injudicious member of the school committee, had whipped a boy for refusing to say the Protestant version of the Lord's Prayer. The priest saw the difference between the two cases. In one case, the boy was punished for refusing to say a form of the prayer which was contrary to the usages of his own church. In the other case, he was simply punished for In the other case, he was simply punished for bad behavior. The incident showed that the Protestant schoolmaster and the Catholic priest could see distinctions with a differ-ence, and yet have no difference over their distinctions.

We greatly deprecate any influence which tends to separate Catholic and Protestant children from their mutual enjoyment of public school privileges. It is very impor-tant, in a republic like ours, that all classes of children and all nationalities should become homogeneous. It is not easy after adult age to fuse nationalities; it is readily done in the plastic period of juvenile life. What our public schools should aim to make is not-Protestants or Catholics, Jews or Gentiles, Irish or Germans, but simply educated Americans.

Yet that there are influences at work to separate Protestant and Catholic children it is very easy to see. If this separation is effected, it will be achieved by a potent and destructive influence. That influence is the spirit of sectarianism. In relation to our public, schools, it has two forms of manifestation: one is Catholic the other is Prot-

estant. In the first place, there are Catholics who demand that the public school money shall be divided, so that they may educate their children in their own way. To this demand, it must be replied that in a State where all religions are placed on an equal basis, and education is provided equally for all it is a violation of the non-sectarian principle to appropriate money for sectarian purposes. The most that the State can do, and what it may fairly be expected to do, is to open the schools to Catholic teachers as well as to Catholic pupils, and to open the school board to Catholic officers. This, as a matter of fact, has long been done, though theoretically the religion of teachers, scholars, or school committee men is not considered by the city in admitting, appointing, or elect-ing them. Catholics and Protestants have ing them. Catholies and Protestants nave both a right to ask that the essential ele-ments of practical morality shall be taught in the public schools. There is no occasion whatever for following the subject of ethics into disputed grounds of religious belief. Thus much the State may provide; ample and thorough intellectual and moral instruction. If any religious body demands that its own tenets or dogmas should be taught, the State may rightly answer: "You must make your own provision for such luxuries. In a school system in which Jews, Greeks, Catholics, and Protestants are all represented, there can be no discrimination.' But there is an other form of sectarianism which is just as baneful to the public schools. It is Protestant sectarianism. From the very moment when the Catholic question, as it is called, came up in the schools, Protes-tant sectarianism has been manifested. It has insisted on retaining as a part of our public school system forms of worship to which Jews and Catholics might reasonably object. It has resisted the appointment of Catholic teachers, even when our schools were half filled with Catholic children. A marked instance of the Protestant sectarianmarked instance of the Protestant sectarian-ism in connection with public schools was manifested some years ago in Charlestown. A graduate of Harvard College was appoint-ed to the position of submaster. He was a thorough scholar a natural gentleman, an excellent teacher. After a while, however, it was discovered that he was a Catholic, al-thorem ha did, not introduce his feaded as though he did not introduce his special rethough he did not introduce his special re-ligious beliefs into the school-room. At the close of the year the question of his reap-pointment came up. The school board was made up entirely of Protestants. They de-clined to 7e-elect him. One member of the board asked a postponement of the matter for two weaks. In that time he secured the for two weeks. In that time, he secured the signatures of the parents or guardians of "every child in the school favoring his reelection. Nevertheless, in spite of this overwhelming appeal from the constituency of the school, the committee, under the lead of narrow minded Baptist clergyman, dismissed him simply and solely because he was a Catholic. Of the sixty teachers, if we remember the number correctly, under the jurisdiction of that board, every one was a Protestant. It would be hard to find any-thing in the annals of Catholicism more humiliating or disgraceful than such a course of action in an American school. This is simply an example of the extreme of injustice to which Protestantism may go when it the public streets of our cities, or in places yields to the sectarian spirit in the management of the public schools. Catholic sectari-anism is bad, Protestant sectarianism is bad, and one is just as bad as the other. The spirit of both should be utterly banished from our public schools. Experience has shown that it is quite possible to have text-books which may tell the truth of history without sectarian bias; that it is possible to have teachers, whether Protestant or Catholic, who have tact and skill enough to avoid exciting

religious prejudice. In this country, we want in our public educational system not Catholic schools, not Protestant schools: we want American schools. Good citizens of all creeds and religions should unite in protecting them against all sectarian influence of whatever nature and form, whatever source.

Boston, Mass.

### For the Religio-Philosophical Journal. Psychology.

# DAVID BRUCE.

Preceding my conversion to Spiritualism, with many others in 1852 formed a class to I with many others in 1852 formed a crass to investigate the interesting subject of psy-chology, then quite popular in the Eastern District of Brooklyn. Our teacher, Prof. Ben-ton, was very successful as a public lecturer. He admitted to his class, although he would rather keep this fact in the background, that percenders, seemed, the background, that psychology seemed to be somehow the pre-lude to Spiritualism. He would rather de-pend upon the wonderful and marvelous to draw attention to his meetings for his financial success. I found myself unexpectedly what was then called a "powerful operator," and for my own diversion and that of my friends, produced on my sensitives many ludicrous and absurd impressions, which they would repeat to the surprise of their friends and to the astonishment of themselves when told of their doings,-of which they remembered nothing. For several months I repeated these exhibitions at my own house and that of my friends, until a new surprise overtook me. The psychological class found to its surprise that another influence took its sensitives from its control, and they became mediums, either writing, speaking, rapping,etc. Thus psychology, more classically named hypnotism now, was a prelude to our belief in Spiritualism.

There are some public lecturers on psy-chology who carry their ideas no further than the surprise and wonder they create and their financial success/ regardless of all mischievous consequences. In some instances churches and other religious domicils have been ignorantly surrendered to the use of some wandering lecturer. A few years ago this prompted the writer to have the following published in the Brooklyn Times:

"About thirty years ago a mesmeric lectur-er, Prof. Benton, was induced to pay our newly fledged city a visit. He found his visit lucrative to himself and amusing and in-structive to its inhabitants. He was a pow-erful operator and blended with the amusing ide of this occult science the knowledge of its healing capacity. Many invalids were in-stantaneously, cured on his public platform before the eyes of his crowded audiences, of inflammatory and chronic diseases, and two decided cases of lockjaw by merely a few passes of his hands—to the great relief of the grateful sufferers. The city seemed actual-ally taken by storm. There was nothing talked of but mesmerism and psychology. The Professor himself being a powerful ope-rator was greatly assisted by his class of students who brought forward and intro-duced sensitives for his public lectures. Among his students were enrolled some of the leading citizens of the place. These pu-pils of his greatly reduced the labors of the ecturer.

"Now, remarkable as this phase of occult-"Now, remarkable as this phase of occur-ism was, people after a while, but in a quiet way, began slowly to give mesmerism and psychology the cold shoulder. Discreet par-ents became unwilling to let their daugh-ters be used as sensitives, and in some in-stances absolutely refused to allow their pub-lie attendance to avrose their suscentibility. lic attendance to expose their susceptibility. In fact, several cases of scandal became more than whispered around-not in, connection with the Professor, but from some of his un-principled imitators. However, the unfoldment of this phase of human occultism evolved much thought. The sudden conver-sions at Methodist and other revival religi-ous meetings at once began to be the lerstood. Of the many instances brought to cur notice was that of the Rev. Mr. Voorhies, a devont Methodist preacher of New Jersey. Under one impression by the Professor on his plat-form, he was influenced to pray like a most devont Christian and almost instantly made devout Christian, and almost instantly made to curse and blaspheme like an incarnate fiend! The reverend gentleman never for-gave the Professor for this offense, when he was afteward told of what he had done."

licensed by public authority. This is the great moral question of the day, and it is only a matter of a little time when

it will be settled. The saloon must go!

# BOOK REVIEWS.

[All books noticed under this head, are for sale at or can be ordered through, the office of the RELIGIO .PHI-TOSOPBICAL JOURSAL.

GOD REIGNS. Lay Sermons, -By Edward Rey nolds Roe, M. D. Chicago: Laird & Lee. pp. 187-Price, cloth, 50 cts.

The author's purpose is to show the immanence of Divine power and goodness in all natural phe-nomena. Evolution even as taught by those who ac-knowledge only matter and its changes, it is chain-ed, proves the existence of God and his munificence ed, proves the existence of God and his multicence and love, as shown in the advancement that has been made in the development. of the qualities of the hu-man heart, in the growth of a belief in a future life and of a sentiment of worship. The author evinces acquaintance with some of our best modern thinl-wers, treats his subject with ability and fairness, and makes a strong argument for his main proposition that God reigns within and throughout the universe.

TEMPERANCE AND PROHIBITION. By G. H. Stockham, M. D. Oakland, Cal.: Published by the author. 1888. pp. 131. Price, cloth, 75 cts.; paper cover, 50 cts.

In this volume is given an account of the tem-perance movement, the history of wine, the effect of alcohol, with facts in regard to sumptuary laws and liquor legislation, etc. The work is well writ-ten, the subject is treated in a moderate tone, and it contains valuable information and suggestions.

LIFE IS WORTH LIVING. By Figue. Chicage: Pardy Pub. Co. 1888, pp. 44. Price, 25 cts. No doubt the sworth living." Under this title the author of this pamphlet defines, expounds and defends "Christian Science." The work is marked by spirituality of thought and it quotes freely from the scriptures, and sentences from some of our best thinkers. thinkers.

THE CHRISTIAN ENTHUSIASM; an Essay. By Charles A. Allen. Boston: Geo. H. Eills, pp. 24.

Charles A. Allen. Boston: Geo. H. Ellis. pp. 24. Mr. Allen in this essay, which appeared originally in the Unitarian Review, concedes that Christianity has gathered up many fragmentary truths which prophets and sages had taught the world at other times," yet he claims that in this, religion is some-thing distinctive—a religious enthusiasm which was a new inspiration to the world, and which is the great hope of progress in the future.

# August Magazines Received Late.

St.-Nicholas. (New York.) This mid-summer number of St. Nicholas will be the means of assist-ing many boys and girls in passing away many pleasant hours through vacation. The stories and poems are most appropriate, and the illustrations are jost what they ought to be. A short account of a noble Hindu woman, who is trying to educate the girls of India is timely, and many readers, no doubt, have seen her during her American tour. John have seen her during her American tour. John Burroughs has an article on Observing Little Things, which is well worth remembering.

Things, which is well worth remembering. The American Magazine. (New York.) The fourth illustrated article in the series Along the Ca-ilbbean, deals with Trinidad. Another entertaining paper is entitled, Where Burgoyne Surrendered, in which is described the Saratoga Monument that is soon to be unveiled. Frederick G. Schwatka tells about The American Arctic Savage. Mary Agness Tincker's novel, Two Coronets, is continued. The departments under the general caption of Our Cabi-net are filled with interesting matter, and The Edi-tor's Study is devoted to questions of the day. The New England Magazina. (Boston ) New

The New England Magazine. (Boston.) New England Educational Institutions are well represent-ed in an illustrated article; an Exposition on the Canadian Fisheries is given; the fourth chapter on Religious Denominations deals with the Baptiste, Many other articles and notes fill/a good number.

The Phrenological Journal. (New York.) The Republican Presidential Candidates are fully de-scribed in illustrated articles, and a variety of read-ing completes an interesting number.

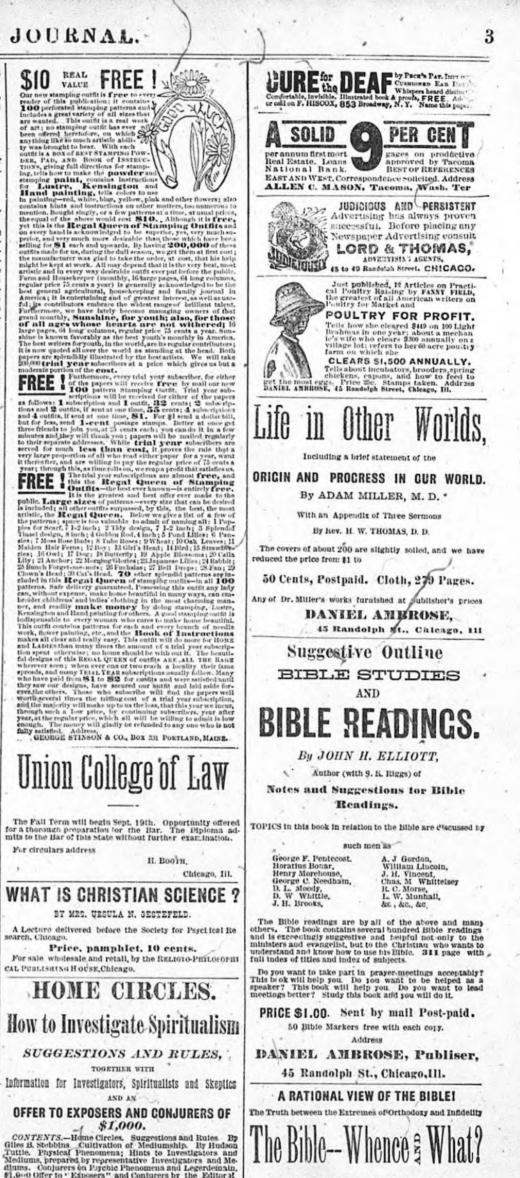
The International Magazine of Christian Science, (New York.) The August issue of this monthly has an attractive table of contents.

L' Aurore. (Paris, France.) Popular writers contribute to the July L' Aurore.

Also:

- Journal Du Magnetisme, Paris, France. Reformador, Rio de Jaeneiro, Brazil.
- Le Lotus, Paris. 1
- Le Message, Paris.
- La Revue Spirite, Paris. The Phrenological Magazine, London, Eng.

New Books Received.



These psychological exhibitions, of course, soon ceased to receive the favor of the moral ist. Its scientific importance sank into obscurity until it was revived at the Beecher trial with the unfortunate Mrs. Tilton. Charitable scientists pitied the poor victim. It has become a question with many scientists as to whether the churches act wisely in opening their churches, amusing as it may seem, for the exhibition of this apparently harmless diversion?

. For the Religio-Philosophical Journal. The Saloon Must Go. GEORGE A. SHUÈELDT.

Is the duty of the State finished when it undertakes the detection and punishment of crime? Is the capture and imprisonment of the criminal the sole end of police regula-tion? or is it not equally the duty of the State to repress crime by the discovery and cradi-cation of its causes? Under what a short sighted policy we live! What a weak, miser-able system we tolerate and endure! able system we tolerate and endure!

able system we tolerate and endure! There are 9,000 saloons in the City of New York, 6,000 in Brooklyn, 4,000 in Chicago, and in the like proportion all over the country.— licensed dens of crime. We license the saloon and the bar room; we sanction by legal au-thority the common sale of intoxicating drinks; we place a whisky dive on every street corner, and a dozen in every block; we an-torize a free distribution of an element which creates nothing but disturbance, disorder and riot; then we hire, equip and pay an army of policemen to take care of the conse-quences of our foolish acts. We receive a revenue of a million of dollars from saloon lienue of a million of dollars from saloon 11-censes and we pay out five millions for our police, criminal courts, judges, jails, State prisons, hospitals and asylums, and all for what? Why, just that the saloon may live. The saloon corrupts our politics, pollutes our social life, degrades men, starves women, and it engenders crime. It does all other evil things and not one atom of good and yet we things, and not one atom of good, and yet we

encourage, foster and legalize it. If man must and will drink, let it be done in his own home and in private. If he will make a beast of himself, it shall not be in

Thasia. A Drama in Five Acts. By Rice.

Talundic and other Legends. Facts and Fictions from Olden Times. Revised and Enlarged. Trans-lated and compiled, by L. Weiss. New York: Stettiner, Lambert & Co.

A Charlot of Fire. The Cars in Prophecy and History, with the Wonders of Rapid Traveling and Significance of the Modern Railway System. By Rev. D. T. Taylor. Yarmouth, Maine: Scriptural Publication Society. Price, 25 cents.

Fifth Annual Report of the Bureau of Statistics of Labor of the State of New York, for the year

Christian Science and Vital Christianity. A lec-ture delivered at Germantown, Pa., May 23, 1888, By Wm. A. Baldwin. Price, 15 cents.

Yon sturdy oak whose branches wide Boldly the storms and winds defy, Not long ago, an acorn, small, Lay dormant 'neath the summer sky. Not unlike the thrifty oak in its germ, de slops ment and growth, is consumption. But even thi mighty foe of mankind, positively yields to the won-darful curatize, properties of Dr. Plarce's Colden derful curative properties of Dr. Pierce's Golden Medical Discovery if taken early. Don't be blind to your own interests and think yours a hopeless case. This remarkable remedy has rescued thousands. Of druggists.

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The Psychograph or Dial Planchette is an instru-ment that has been well tested by numerous investi-gators. A. P. Miller, journalist and poet in an edi-torial notice of the instrument in his paper, the Worthington, (Minn.) Advance says: "The Psychograph is an improvement upon the planchatte, having a dial and letters with a few words so that very little 'power' is apparently re-quired to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and comquestion as to whether 'spirits' can return and com-municata." We are prepared to fill any and all orders. Frice, \$1, postpaid.

# Scrofula

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# AUGUST 25. 1888.

# RELIGIO-PHILOSOPHICAL JOURNAL.

The excitement grew intense. The old Spiritualist himself could not sleep. He watched the dell day and night with a feverish interest, and when at last at a depth of 1.600 feet the oil sand was struck and the well commenced to gusb a hundred barrels a down big delivery. day, his delight amounted almost to de-lirinin. The prospectors were happy. From the day the well was struck they looked on Barney as a sort of supernatural being— something entirely out of the ordinary and above the common run of humanity. A purse that was heavy with gold was presented to the old man, and his, house became the ren-dezvous for all the oil men of the district.

American Public Schools.

to the Editor of the Beligio-Philosophical Journal-

The following from the Christian Register contains many thoughts worthy of careful consideration:

Gan Catholic and Protestant children study fogether in the same public schools? The question is answered by the plain facts of our common school history. For years they have studied side by side, under the same teachers and using the same text books. Many de-lightful friendships have been formed among Catholic and Protestant children in the public schools, which have been continued in after-fife. One of the most successful teachers in Boston taught forty-seven years in the sin Boston taught forty-seven years in the single schools. He had a school in which eight out of ten were foreigners, and from fifty to sixty per cent. of the whole number were Catholics. In this term of nearly half a contrast this master of a Boston achool were Catholics. In this term of nearly half a century, this master of a Boston school never had any trouble with his pupils on the question of religion. He managed with tact and discretion. Instead of compelling his scholars to recite the Lord's Prayer with him, he simply required that they should main-tain a respectful deportment while he said the prayer aloud bigself these heims per the prayer aloud himself, those being per-mitted to join in who wished to. The only time when there seemed any danger of a re-ligious collision was when he punished a Catholic boy, not for refusing to say the prayer, but for not maintaining a respectful deportment when prayer was said. The priest to whom the boy appealed wrote a note to the teacher thanking him for the action he had taken. Yet this same priest was at that very time suing the city of Boston because another school matter under directions of an another schoolmaster, under directions of an injudicious member of the school committee, had whipped a boy for refusing to say the Protestant version of the Lord's Prayer. The priest saw the difference between the two cases. In one case, the boy was punished for refusing to say a form of the prayer which was contrary to the usages of his own church. In the other case, he was simply punished for bad behavior. The incident showed that the Protectant school meeter and the Catholia Protestant schoolmaster and the Catholic priest could see distinctions with a difference, and yet have no difference over their distinctions

Ws greatly deprecate any influence which tends to separate Catholic and Protestant children from their mutual enjoyment of public school privileges. It is very impor-tant, in a republic like ours, that all classes of children and all nationalities should become homogeneous. It is not easy after adult age to fuse nationalities; it is readily done in the plastic period of juvenile life. What our public schools should aim to make is not Protestants or Catholics, Jews or Gentiles, Irish or Germans, but simply educated Amer-icans icans.

Yet that there are influences at work to separate Protestant and Catholic children it is very easy to see. If this separation is effected, it will be achieved by a potent and destructive influence. That influence is the spirit of sectarianism. In relation to our public schools, it has two forms of mani-festation: one is Catholic the other is Protestant.

1

In the first place, there are Catholics who demand that the public school money shall be divided, so that they may educate their children in their own way. To this demand, it must be replied that in a State where all religions are placed on an equal basis, and education is provided equally for all it is a violation of the non-sectarian principle to y for sectarian pu propria The most that the State can do, and what it may fairly be expected to do, is to open the schools to Catholic teachers as well as to Catholic pupils, and to open the school board to Catholic officers. This, as a matter of fact, has long been done, though theoretically the religion of teachers, scholars, or school committee men is not considered by the city in admitting, appointing, or electing them. Catholics and Protestants have both a right to ask that the essential ele-ments of practical morality shall be taught in the public schools.' There is no occasion whatever for following the subject of ethics into disputed grounds of religious belief. Thus much the State may provide: ample and thorough intellectual and moral instruction. If any religious body demands that its own tenets or dogmas'should be taught, the State may rightly answer: "You must make your own provision for such luxuries. In a school system in which Jews, Greeks, Catholics, and Protestants are all represented, there can be no discrimination." But there is an other form of sectarianism which is just as baneful to the public schools. It is Protestant sectarianism. From the very moment when the Catholic question, as it is called, came up in the schools, Protes-tant sectarianism has been manifested. It has insisted on retaining as a part of our public school system forms of worship to which Jews and Catholics might reasonably object. It has resisted the appointment of Catholic teachers, even when our schools were half filled with Catholic children. A marked instance of the Protestant sectarianism in connection with public schools was manifested some years ago in Charlestown. A graduate of Harvard College was appointed to the position of submaster. He was a thorough scholar a natural gentleman, an excellent teacher. After a while, however, it was discovered that he was a Catholic, al-though he did not introduce his special reinitial and the introduce his special re-ligious beliefs into the school room. At the close of the year the question of his reap-pointment came up. The school board was made up entirely of Protestants. They de-clined to re-elect him. One member of the board band a postportement of the metter board asked a postponement of the matter for two weeks. In that time, he secured the signatures of the parents or guardians of every child in the school favoring his reelection. Nevertheless, in spite of this over-wheiming appeal from the constituency of the school, the committee, under the lead of a narrow minded Baptist clergyman, dis-missed him simply and solely because he was a Gatholic. Of the sixty teachers, if we remember the number correctly, under the jurisdiction of that board, every one was a Protestant. It would be hard to find anything in the annals of Catholicism more humillating or disgraceful than such a course of action in an American school. This is simply an example of the extreme of injustice to which Protestantism may go when it yields to the sectarian spirit in the manage-ment of the public schools. Catholic sectari-anism is bad, Protestant sectarianism is bad, and one is just as bad as the other. The it will be settled. The saloon must go! and one is just as bad as the other. The spirit of both should be utterly banished from our public schools. Experience has shown that it is quite possible to have text-books which may tell the truth of history without sectarian bias; that it is possible to have teachers, whether Protestant or Catholic, who have tact and skill enough to avoid exciting

religious prejudice. In this country, we want in our public educational system not Catholic schools, not Protestant schools: we want American schools. Good citizens of all creeds and religions should unite in protecting them against all sectarian influence of whatever nature and form, whatever source. \* \* \* Boston, Mass.

## For the Religio-Philosophical Journal. Psychology.

# DAVID BRUCE.

Preceding my conversion to Spiritualism, I with many others in 1852 formed a class to investigate the interesting subject of psy-chology, then quite popular in the Eastern District of Brooklyn. Our teacher, Prof. Ben-ton, was very successful as a public fecturer. He admitted to his class, although he would rather keep this fact in the background, that psychology seemed to be somehow the pre-lude to Spiritualism. He would rather de-pend upon the wonderful and marvelous to draw attention to his meetings for his financial success. I found myself unexpectedly what was then called a "powerful operator," and for my own diversion and that of my friends, produced on my sensitives many lu-dicrous and absurd impressions, which they would repeat to the surprise of their friends and to the astonishment of themselves when told of their doings,—of which they remem-bered nothing. For several months I repeated these exhibitions at my own house and that of my friends, until a new surprise overtook me. The psychological class found to its surprise that another influence took its sensitives from its control, and they became mediums, either writing, speaking, fapping, etc. Thus psychology, more classically named hypnotism now, was a prelude to our belief

in Spiritualism. There are some public lecturers on psy-chology who carry their ideas no further than. the surprise and wonder they create and their financial success, regardless of all mis-chievous consequences. In some instances churches and other religious domicils have been ignorantly surrendered to the suse of some wandering lecturer. A few years ago this prompted the writer to have the follow-

ing published in the Brooklyn Times: "About thirty years ago a mesmeric lectur-er, Prof. Benton, was induced to pay our newly fledged city a visit. He found his visit lucrative to himself and amusing and in-structive to its inhabitants. He was a powerful operator and blended with the amusing side of this occult science the knowledge of its healing capacity. Many invalids were in-stantaneously cured on his public platform before the eyes of his crowded audiences, of inflammatory and chronic diseases, and two decided cases of lockjaw by merely a few passes of his hands—to the great relief of the grateful sufferers. The city seemed actual-ally taken by storm. There was nothing talked of but mesmerism and psychology. The Professor himself being a powerful ope-rator was greatly assisted by his class of students who brought forward and introduced sensitives for his public lectures. Among his students were enrolled some of the leading citizens of the place. These pu-pils of his greatly reduced the labors of the

lecturer. "Now, remarkable as this phase of occult-ism was, people after a while, but in a quiet way, began slowly to give mesmerism and psychology the cold shoulder. Discreet par-ents became unwilling to let their daughters be used as sensitives, and in some in-stances absolutely refused to allow their public attendance to expose their susceptibility. In fact, several cases of scandal became more than whispered around-not in connection with the Professor, but from some of his un-principled imitators. However, the unfoldment of this phase of human occultism evolved much thought. The sudden conver-sions at Methodist and other revival religious meetings at once began to be un lerstood. Of the many instances brought to cur notice was that of the Rev. Mr. Yoorhies, a devout Methodist preacher of New Jersey. Under one impression by the Professor on his platform, he was influenced to pray like a most devout Christian, and almost instantly made to curse and blaspheme like an incarnate fiend! The reverend gentleman never for-gaye the Professor for this offense, when he was afteward told of what he had done."

SIO NALUE FREE !

# BOOK REVIEWS.

[All books noticed under this head, are for sale at or can be ordered through, the office of the RELIGIO .PHI-LOSOPHICAL JOURSAL.

GOD REIGNS. Lay Sermons: By Edward Rey nolds Roe, M. D. Chicago: Laird & Lee. pp. 187-Price, cloth, 50 cts.

The author's purpose is to show the immanence of Divine power and goodness in all natural phe-nomena. Evolution even as taught by those who ac-knowledge only matter and its changes, it is claim-ed, proves the existence of God and his munificence and love, as shown in the advancement that has been and love, as shown in the advancement that has been made in the development of the qualities of the hu-man heart, in the growth of a belief in a future life and of a sentiment of worship. The author evinces acquaintance with some of our best modern thinl-ers, treats his subject with ability and fairness, and makes a strong argument for his main proposition that God reigns within and throughout the universe.

TEMPERANCE AND PROHIBITION. By G. H. Stockham, M. D. Oakland, Cal.: Published by the author. 1888. pp. 131. Price, cloth, 75 cts.; paper cover, 50 cts.

In this volume is given an account of the tem-forance movement, the history of wine, the effect of alcohol, with facts in regard to sumptuary laws and liquor legislation, etc. The work is well writ-ten, the subject is treated in a moderate tone, and it contains valuable information and suggestions.

LIFE IS WORTH LIVING. By Figue. Chicago: Purdy Pub. Co. 1888. pp. 44. Price, 25 cts. No doubi "life is worth living." Under this title the author of this pamphlet defines, expounds and defends "Christian Science." The work is marked by spirituality of thought and it quotes freely from the scriptures, and sentences from some of our best thinkers.

THE CHRISTIAN ENTHUSIASM; an Essay. By Charles A. Allen. Boston: Geo. H. Ellis, pp. 24.

Mr. Allen in this essay, which appeared originally in the Unitarian Review, concedes that Christianity has gathered up many fragmentary truths which prophets and sages had taught the world at other times," yet he claims that in this, religion is some-thing distinctive—a religious enthusiasm which was a new inspiration to the world, and which is the grant has of program in the future. great hope of progress in the future.

### August Magazines Received Late.

St. Nicholaa. (New York.) This mid-summer number of St. Nicholas will be the means of assist-ing many boys and girls in passing away many pleasant hours through vacation. The stories and pleasant hours through vacation. The stories and poems are most appropriate, and the illustrations are just what they ought to be. A short account of a noble Hindu woman, who is trying to educate the girls of India is timely, and many readers, no doubt, have seen her during her American tour. John Burroughs has an article on Observing Little Things, which is well worth remembering.

Things, which is well worth remembering. The American Magazine. (New York.) The fourth illustrated article in the series Along the Ca-libbean, deals with Trinidad. Another entertaining paper is entitled, Where Burgoyne Surreudered, in which is described the Saratoga Monument that is soon to be unveiled. Frederick G. Schwatka tells about The American Arctic Savage. Mary Agnes Tincker's novel, Two Coronets, is continued. The departments under the general caption of Our Cabi-net are filled with Interesting matter, and The Edinet are filled with luteresting matter, and The Edi-tor's Study is devoted to questions of the day.

The New England Magazine. (Boston.) New England Educational Institutions are well represented in an illustrated article; an Exposition on the Canadian Fisheries is given; the fourth chapter on Religious Denominations deals with the Baptists. Many other articles and notes fill a good number.

The Phrenological Journal. (New York.) The Republican Presidential Candidates are fully described in illustrated articles, and a variety of read-ing completes an interesting number.

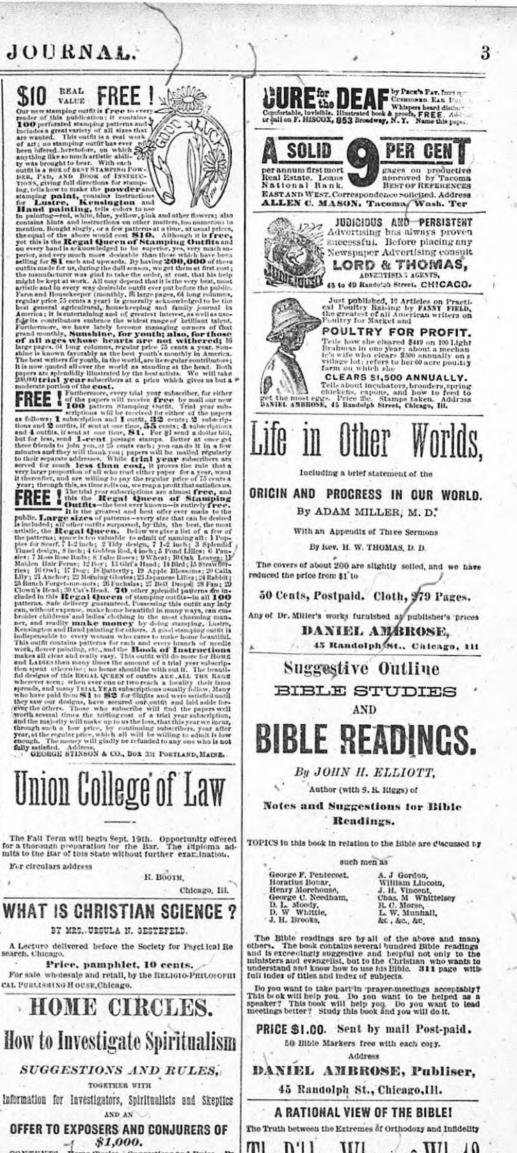
The International Magazine of Christian Science (New York.) The August issue of this monthly has an attractive table of contents.

L' Aurore. (Paris, France.) Popular writers contribute to the July L' Aurore. Also:

Journal Du Magnetisme, Parls, France. Reformador, Rio de Jaeneiro, Brazil.

Le Lotus, Paris, 1

- Le Message, Paris.
- La Revue Spirite, Paris. The Phrenological Magazine, London, Eng.
  - New Books Received.



These psychological exhibitions, of course, soon ceased to receive the favor of the moral ist. Its scientific importance sank into obscurity until it was revived at the Beecher trial with the unfortunate Mrs. Tilton. Char-itable scientists pitied the poor victim. It has become a question with many scientists as to whether the churches act wisely in-open-ing their churches, amusing as it may seem, for the exhibition of this apparently harmless diversion?

> For the Religio-Philosophical Journal. The Saloon Must Go. GEORGE A. SHUFELDT.

Is the duty of the State finished when it undertakes the detection and punishment of crime? Is the capture and imprisonment of the criminal the sole end of police regulation? or is it not equally the duty of the State to repress crime by the discovery and eradi-cation of its causes? Under what a short sighted policy we live! What a weak, miser-able system we tolerate and endure! There are 9,000 saloons in the City of New

York, 6,000 in Brooklyn, 4,000 in Chicago, and in the like proportion all over the country .licensed dens of crime. We license the saloon and the bar room; we fanction by legal au-thority the common sale of intoxicating drinks; we place a whisky dive on every street corner, and a dozen in every block; we an-torize a free distribution of an element which, creates nothing but disturbance, disorder and riot; then we hire, equip and pay an army of policemen to take care of the consearmy of policemen to take care of the conse-quences of our foolish acts. We receive a rev-enue of a million of dollars from saloon lia-censes and we pay out five millions for our police, criminal courts, judges, jails, State prisons, hospitals and asylums, and all for what? Why, just that the saloon may live. The saloon corrupts our politics, pollutes our social life, degrades men, starves women, and it engenders crime. It does all other evil things, and not one atom of good, and yet we things, and not one atom of good, and yet we encourage, foster and legalize it.

If man must and will drink, let it be done in his own home and in private. If he will make a beast of himself, it shall not be in

Thasia. A Drama in Five Acts. By Frederik Rice.

Talmudic and other Legends. Facts and Fictions from Olden Times. Revised and Enlarged. Trans-lated and compiled, by L. Weiss. New York: Stettiner, Lambert & Co.

A Charlot of Fire. The Cars in Prophecy and A Charlot of Fire, The Cars in Propercy and History, with the Wonders of Rapid Traveling and Significance of the Modern Railway System. By Rev. D. T. Taylor. Yarmouth, Maine: Scriptural Publication Society. Price, 25 cents.

Fifth Annual Report of the Bureau of Statistics of Labor of the State of New York, for the year 1887.

Christian Science and Vital Christianity. A lec-ture delivered at Germantown, Pa., May 28, 1888, By Wm. A. Baldwin. Price, 15 cents.

Yon sturdy oak whose branches wide Boldy the storms and winds defy, Not long ago, an acorn, small, Lay dormant 'neath the summer sky. Not unlike the thrifty oak in its germ, develops

ment and growth, is consumption. But even thi mighty foe of mankind, positively yields to the won-derful curative properties of Dr. Pierce's Golden Medical Discovery if taken early. Don't be blind to your own interests and think yours a hopeless case. This remarkable remedy has rescued thousands. Of druggists.

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The Psychograph or Dial Planchette is an instru-ment that has been well tested by numerous investi-gators. A. P. Miller, journalist and poet in an edi-torial notice of the instrument in his paper, the Worthington, (Mino.) Advance says: -"The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little 'powar' is apparently re-quired to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and com-municate," We are prepared to fill any and all orders. Price, \$1, paypaid.

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### CHICAGO, ILL., Saturday, August 25, 1888.

### Inspiration From Within.

"Inspiration from Within" is the title of an admirable editorial in the Christian Union, in which the writer transcends the limits of creed and ignores dogma, that he may speak from his soul and give us the noblest intuitive morals. Great aims, we are told, inspire great men, and an inward impulse is the best incentive to persistent, and fruitful effort. "Not the praise of man which bringeth a snare," but the voice within which prompts to duty, even if the path be to a cross instead of a crown, and the howl of the mob sound along the way, but not the applause of admiring crowds, / is to be heard and heeded.

"The man who would best serve his fellows must free himself largely from the tyranny of desire for contemporary approbation; must be able to sustain himself by the consciousness

for holding fearlessly to the right, and giving help to "the cause that needs assistance." but in that higher stage of our immortallife which we reach beyond the grave, the true man or woman will have higher companionship than those who have lived for self and won some poor applause. Changing a little the words of an old hymn, and it may well be said:

True life can make a dying bed More soft than downy pillows are.

Keep Out of Ruts.

Men should not allow themselves to get into ruts. They should keep their minds open to new ideas, new methods. Intellectual rigidity is the "sin against the Holy Ghost." It destroys the ability to accept and assimilate fresh thought, and thereby closes the mind to that intellectual food which it must have in order to grow. What is more pitiable than a man with a few ideas acquired years ago, more or less crude and antiquated, in such a fixed mental condition that he has neither the capacity nor the disposition to reach out and gather new knowledge? He overrates the proportionate value of what little thought he has gained; he does not see that it needs revision to accord with the latest research; he cannot comprehend that the intellectual world is moving on and fossil, and that he is very liable to die, cynical and disappointed.

Says Lyell: "The extent to which even a considerably advanced state of civilization may become fixed and stereotyped for ages, is the wonder of Europeans who travel in the East. One of my friends declared to me that whenever the natives expressed to him gant, seeing that, if he were doomed to sojourn forever among them, he could only hope to exchange in ten centuries as many

ideas and to witness as much progress as he could do at home in half a century." This is the condition to day of a large part of the population of the earth, and it has been so in the past. Doubtless this monotonous condition was necessary to unite men in groups and to make the formation of na-

tional character possible. "Long ages of dreary monotony are," says Bagehot, "the first facts in the history of human communities, but those ages were not lost to mankind, for it was then that was formed the comparatively gentle and guidable thing which we now call human nature. It is the same with nations as it is with

individuals. If they do not keep advancing the curse of rigidity comes over them. Spontanelty disappears. Habits, customs, institutions become fixed, and intellectual life becomes more and more automatic. The conditions become unmodifiable, and progress is impossible. For ages the people go on thinking and acting in the same wayin ruts. This tendency to invariability or immobility is more or less characteristic of men in a savage state-and it accounts for the fact that they remain often unprogressive through centuries. Arrested development in a higher stage is not uncommon.

advance were those in which, with sufficient | the family gather about her when the supstability to insure union and homogeneity. there was sufficient flexibility to admit of change, of variation, however slight. Thecivilizations that did not become fixed and stationary were those that were able to change from an age of status to an age of choice; for as Sir Henry Maine says, "Old law rests not on contract but on status." In the ancient civilizations usage settled everything. It was in the republics of Greece and Rome, where there was government by discussion, that the fixed rule of life, the chain of custom was first broken. Athens arose "like a sunrise on the sea," and her liberty and learning gave an impulse to civilization the most powerful and far-reaching in its effects of any national influence that ever prevailed in the world.

world of to-day. There are exceptions occasionally, of course.

Recently the deacons at the Ocean Grove camp meeting united in prayer to God to drive the mosquitoes away from their grounds, and it is announced that there are now no mosquitoes there! The "ungodly press" does not treat this affair with entire seriousness. The impression seems to prevail that the mosquito is rather too small and insignificant a creature for Omnipotence to direct its attention to and to make the object of a miracle, at the solicitation of a few Jersey camp meeting exhorters. But some might answer that God "hath chosen the foolish things of this world to confound the wise." By "the foolish things" the JOURNAL means the deacons, and not the mosquitoes, which although small, it is true, are neither insignificant nor foolish. They know their business and they attend to it.

Perhaps a more reasonable objection to the belief that the Almighty intervened in an swer to prayer, to drive mosquitoes from Ocean Grove, may be found in the fact that these creatures abound where conditions exist that are unfavorable to human health. and their presence is a warning against danger from the stagnant water of marshes, ponds and swamps. It is highly improbable that Supreme Wisdom would drive away the mosquitoes and allow to remain undisturbed that he is standing still and hardening into a the unhealthy conditions-unhealthy to man -under which these "pests" breed and thrive. Such an act would be removing danger signals and leaving the danger to lure men to destruction. If there be any truth in this story at all the mosquitoes left because of some change in the conditions and their departure was as natural and as independent of the deacons' prayers as were the breeding a wish that he might live a thousand years, and growth of the mosquitoes and their lancthe idea struck him as by no means extrava- | ing and sucking the blood of the worshipers at the Ocean Grove camp meeting.

# Arose from the Coffin.

A special telegram from New Philadelphia, Ohio, to the Chicago Tribune, states that on August 11th, Miss Emma Trachsel, aged eighteen years, twin daughter of Jacob Trachsel, who resides on Crooked Run, was taken suddenly ill and soon became unconscious. She had every appearance of a dead person, and the family concluded that life had become extinct. She remained in this condition Saturday night and until Sunday afternoon. The family had given up all hopes and commenced making the necessary preparations for the burial of their child. A shroud had been made and was ready to be put on the girl. At four o'clock Sunday afternoon, those who were in the room where the supposed corpse was lying, were startled by what they thought were signs of returning life. In a few minutes the grief-stricken parents and friends were overjoyed to see the young lady open her eyes, and immediately she began to converse with those about her. When the girl was able to talk more freely. she said that she had been perfectly conscious of every thing that had taken place. She had heard people say that she was dead, and knew that preparations were being made for her burial, but was unable to open her eves The tribes and nations that were able to or month or mave a hand or foot. She heard of cleanliness and health. posed last breath had been taken, and felt the burning tears drop on her face and the loving imprint of the kiss on her lips, but was unable to make the least sign indicating life. She had a twin sister who was especially affectionate, and this sister was loath to leave her, and when she was prepared for burial, made frequent visits to the side of Emma and kissed her over and over again During Saturday night, when the watchers would visit her every half-hour to dampen the cloth on her face, her feelings were horrible in the extreme. Toward morning she seemed to become more reconciled to her horrible state, and realized the fact that she was to be buried alive. All day Sunday streams of visitors and sympathetic friends crowded the house, and she recognized every voice and the kisses of her old schoolmates. When the coffin arrived and four of the neighbors lifted her tenderly and placed her in it, she thought she would certainly break the spell, but could not. She heard distinctly the work of the undertaker in screwing down the lid of the coffin, and the minutes seemed to her like years. She could distinctly hear the clock and knew the hours as they passed by. An awful moment was when a member of the family raised her head to clip a lock of hair to keep as a lasting remembrance of roor Emma. She has now almost fully recovered her health. The only explanation that was offerred for this singular occurrence is that the young lady was in a trance, and that it was only a dispensation of Providence that saved her from being buried alive."

wrapped her in its folds, and gave her a portion from each of the three bottles. He told her further if she followed this treatment in three days she would be well. If she did not, then at seven o'clock the morning of the next day she would commence getting worse and at four o'clock life would begin leaving her, and at nine o'clock the following morning she would be dead. This story thoroughly alarmed the parents and the attending physician was sent for, but he laughed at the spirit treatment and advised that it be not attempted and it was not begun. The next morning shortly after seven o'clock the young woman grew rapidly worse. The green suots reappeared and death seemed near. In this emergency the remedies prescribed in the strange vision were applied, and the patient rapidly improved and continued to grow better so fast that the morning of the fourth day she was able to arise and dress herself and is now completely restored to health.

# W. R. Colby's Alibi Disproven.

According to San Francisco dispatches to the Eastern press, when the JOURNAL'S exposure of Colby as a robber, convict, etc., was telegraphed to that city, he declared the charges false and that he could prove an alibi; asserting that at the time the JOURNAL located him in Texas he was a keeper of the Lawrence (Mass.) house of correction. A dispatch from Lawrence dated August 11th to the Boston papers says: "Inquiry shows Colby was not employed there as claimed, but was keeper about three months in 1879. Colby is well known here, where he bore an unenviable reputation, although his family (his father's) were most reputable people."

Mgr. Thomas S. Preston says: "The idea of cremation is abhorrent to the practice and teachings of the Roman Catholic Church. The custom is an attack upon the doctrine of the resurrection. The church holds fast to the sacredness of the body, and teaches that the self-same body which is buried shall rise again. Of course the church has always taught this, but in view of the talk about cremation and the prevalence of this mode of disposing of the dead in certain quarters, the sacred congregation deemed it wise to issue a decree condemning the practice and prohibiting it among Catholics." Mgr. Preston says that no public masses could be said for the soul of any Catholic whose body should be cremated by his request. If the self-same body is to rise again, why object to cremation? If reduced to gasses and ashes by fire, cannot the atoms of the body be reunited by omnipotence? If left to natural decomposition the elements of the body are soon diffused-as effectually diffused as when the body is disposed of by the quick process of cremation. In a few centuries "the graves give up their dead" without any miracle, the matter entering other forms and combinations. If God can bring together the particles thus scattered, why should cremation be regarded as "an attack upon the doctrine of the resurrection of the body." A frivelous and puerile pretext is this for opposition to a rational reform in the manner of disposing of the perishable human body in the interest

If there-were anything to be gained by reasoning with a man who to-day believes in the literal resurrection of "the self-same body which is buried" Mgr. Preston might appropriately be asked a few questions which would show the absurdity of what "the Church has always taught." Indeed one question, the following for instance, would suffice: How is the self-same body which was buried five hundred years ago, to be raised, every atom to be returned and restored to its proper place at the resurrection, when a portion of this material has formed a part of other human bodies that have been buried later. It cannot be denied that the oxygen, nitrogen, carbon, lime, etc., composing the human body, when liberated enter the sustances which serve as food to man, and that the bodies of human beings living to day bodies of former centuries were composed. Since an individual may die with material particles in his body which formed a portion of a dozen or a hundred other physical human structures at the time of their death and burial, the question is, how, in such a case, is the self-same body to "rise again." Bishop Berkeley said, "Few men think; but all will have opinions." If those who hold to the doctrine which the Catholic priest makes the basis of his opposition to cremation, would only think, they would be ashamed of themselves for assenting to such a childish superstition.

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gether as to create a history from which the part taken 'by the Church could not be elim inated without cutting out the whole? We infer, therefore, that the Christian Register advocates the discontinuance of the study of history in the public schools." The Register fails to answer the questions.

Among the lost on the Geiser, was the wife of Martin Seehus, editor of the Chicago Skandinavin. She lived at 1178 Milwaukee avenue. Mr. Seehus said that they were married at Christiana, Norway, five years ago. Among the wedding presents were two return tickets to America, good for five years. The time was about to expire, and Mrs. Seehus was returning on one of these tickets for a visit with her parents. " She was twenty-five years old," said Mr. Seehus, " and she had a premonition that something would happen to her on this trip. We came over on the Geiser, and I wanted her to return on it now so as to escape the October storms. She didn't want to go, but I urg-1 her to do so, and now I wish I hadn't. When she left me she said It isses and to go. I don't want you to come to the depot to see me off.' She was apparently feeling happi-r when she reached New York, for 1 received a letter from her full of pleasant thoughts. My wife was an expert swimmer; the best in the Christiana Natator. ium, but I fear she had no chance in the ocean waves. On our first voyage over in the Geiser five years ago, the vessel was commanded by an older captain. The Geiser was not a large vessel. On our voyage we had fair weather and no accidents, and the vessel seemed in every way seaworthy."

The Herald of this fity thinks that the Jersey mosquito has as good a claim as the Jersey deacon, on Ocean Grove. It does not believe that the place was made exclusively for man. Here is what the Herald says: "Those who have marveled at the fitness of the Jersey mosquito may believe the claim of that insect to Ocean Grove is as good as man's, and certainly more tenable on a hot night. It will occur to a good many religious minds that the mosquitoes had as clear a right to pray for a cessation of deacons as the deacons for a hegira of mosquitoes. The hand of God, in either case, was very probably not in it at all."

# Too Much Light.

The St. Louis Republic contains a dispatch from Bonne Terre, Mo., under date of Aug. 11, as follows:

For the past two weeks a "Prof." Peters had been holding scances and lecturing on Spiritualism at Bonne Terre, and had succeeded in working up a considerable excite-ment. On the night of Aug. 10th, however, four or five of the most prominent citizens determined if there was fraud, which was strongly suspected, to expose it. They accordingly arranged with the "professor" to hold a scance at the office of Dr. Keith, to which about a dozen persons were invited. Previous to the meeting an electric wire was carried into the room from an adjoining drug store, and it was arranged that when the lights had been extinguished and the performance was fairly under way the druggist should turn on the electric current and make manifest whatever trick, if any, there was in it. In the meantime the "professor made all his arrangements, a tambourine and small bell were laid upon the table for the use of the spirits, a circle was formed, a gap being left to be filled by the "professor in person as soon as he had extinguished the lights. The circle having been closed, each member holding with his right hand the left hand of his next neighbor, the mysterious influence began to work, the tambourine gave forth a tremulous sound and the bell tinkled distinctly over the heads of the circle. The druggist hearing the tinkling of the bell in his room concluded that the time bad arrived to throw light on the subject, and accordingly turned on the electric current. In a moment the darkened chamber was flooded with light, revealing the "professor" leaning back in his chair with his eyes closed, hold-ing, and gently shaking the tambourine with his mouth, while with his right hand he manipulated the bell, holding it high above his head. He had completed the circle by dextrously joining the hands of the two persons who supposed they were sitting on either side of him and holding his hands, while in reality they were holding each other's hands. With his left hand he grasped the wrist of contain some of the material of which the | one of them, and with his mouth and right hand, under cover of the darkness, he played his little game of fraud. The exposure was so sudden and complete that it created quite an excitement, and threats of lynching were made. An officer being at hand, a warrant was sworn out charging Peters with obtaining money under false pretences, and he was at once placed under arrest.

of the elevation and integrity of his own purpose, and from that consciousness must derive the serenity and cheerfulness which preserve one from the bitterness and discouragement of disappointed ambition ..... Those who would work cheerfully and persistently for the good of others must perform that work out of pure love for doing it; must count it joy to give and not receive again; must win renewed energy from rebuff and defeat, and be stimulated through disappointment to that persistency of effort which never fails of its fruit in due season."

This is a gospel full of uplifting strength. That old saying: "The blood of the martyrs is the seed of the church," really meant that the victories of truth were won by those who faced fire and fagot with serene joy rather than bate one jot or tittle of the truth that was in them burning for utterance.

In the martyr age of the old anti-slavery movement a young and noble Quaker girl stepped out of her path of pleasant life and took the field as an anti-slavery speakerthe most unpopular step then possible, even for a man, and far worse for a woman. For years she heard the howl of the mob, the sneer of the priesthood, the slander of the vile who yainly tried to sully the white purity of her stainless womanhood. Years after a Woman's Suffrage Convention was held at Worcester, Mass., her home, and those in attendance were treated with kindly courtesy and marked respect. She was called on to speak and her rich voice trembled as she said: "Sisters, bloody feet have walked over the ground that is now strewn with roses for you." Men and women wept, thrilfed by the pathos and truth of those words of Abby Kelly Foster. She had "wrought in sad sincerity," not for herself but for her, sisters and for the slave, and because she and others had so wrought, success has come largely, and is to come .fully. As it has been, so it is now. As great reforms have gained, and great truths have won, so is this great truth of Spiritualism to win by like devotedness of effort and steadfastness of purpose. The inspiration of the earnest Spiritualist is from within and from above, and the higher intelligences from the Spiritworld will ever ask that truth be put above self and that duty be done, even if unappreclated and unrecognized.

Not only is life here and now the richer

Thought and discussion with individuals and nations alike, are the best guarantees against stationariness, and the surest promoters of that condition in which custom usage and authority are all subordinated to reason and common sense.

# Prayer and Mosquitoes.

Some years ago Prof. Tyndall excited the ire of orthodox theologians by proposing a prayer test. The coolness, sincerity and scientific spirit with which the proposal was submitted, and the distinguished character and services of the gentleman who made it; only served to intensify the plous indignation of the clergy. They said that Tyndall was a scientist, but that he knew nothing about theology; that it was foolish, presumptuous and blasphemous to think of putting the word of the Almighty to a "scientific fest." Nothing of the kind should ever be done with their consent. Infidels "scoffed" and 'worldly people" generally looked on very much amazed.

It was pretty evident that the clergy preferred to have men assent to their claims about the efficacy of prayer, rather than to have their claims submitted to the test of verification. Nevertheless they have continued to preach the orthodox doctrine of prayer, albeit with some modifications and in a perceptibly subdued tone. Moody and Sam-Jones have kept on much after the old fashion, but the more modernized preachers have many qualifications to make when they expound the doctrine of prayer, and they

# She was Cured by a Vision.

A special dispatch to a Chicago daily from Findlay, Ohio, states that Miss Mary Searfoss of Marion township, had been ill for some time with a mysterious disease which her physicians could not understand or control. Her body became cold and green spots covered it all over. Monday, August 13th, she lost consciousness and lay in a trance for thirtysix hours, from which she awoke, and to her parents related the details of a vision which had appeared to her during this period of coma, and in the vision a man showed her a buggy wheel and fold her that was the cause of her illness, as in jumping from a vehicle she had injured herself on the wheel. He then brought a bucket of water, a sheet, and three bottles which he said contained very rarely refer to objective illustrations and respectively wine, whisky, and alcohol. He well as ecclesiastical authority, were not the proofs of its efficacy drawn from the life and wet the sheet in the bucket of water, events of the Church and State so linked to- difficulty.

Mrs. Sarah Graves of Grand Rapids, Mich. writes, August 14th;" I have just returned home from the Vicksburg camp meeting of four weeks. We had a good meeting. Mr. Moulton was well liked. J. M. Allen was with us for three weeks. W. H. Blair of Chicago, did well as presiding officer. The writer had many compliments for earnest speech es made every day on the ground. The camp was not a good place for frauds. Mrs. Bible did well; so did Sister Winch. In consequence of the appeal of our good Sister Lillie, the expenses of the meeting were made up."

A correspondent of the Christian Register, objecting to its position on the school question, criticised in these columns last week, quotes the Register's statement that "A public school is not the place in which to teach ecclesiastical history," and asks: "How is national history to be separated from ecclesiastical history? When Rome had civil as

### GENERAL ITEMS.

Mrs. C. E. Eddy, the well known medium, left Chicago on the 22nd, to spend one week at Waukesha and Oconomowov, Wis.

The Harbinger of Light for July 1st is received from Melbourne, Australia. The articles are numerous and devoted to Spiritualism, free thought and the Zoistic science.

A new department has been added to the course of instruction in the Belvidere Seminary, and \$150 will pay for a thorough course in stenography, typewriting, bookkeeping and penmanship, board and washing included. Address, Principals of Industrial Department of Belvidere Seminary, Belvidere, New Jersey.

Prof. W. Paine, of Philadelphia, was in Chicago the first of the week. He went from here to Muskegon, Mich. He has now in his possession one of the finest microscopes inthe world, and is making some valuable discoveries with reference to the germs of disease;

A Rockland, Me., young man got up in his sleep the other night, jumped out of a window fifteen feet from the ground, took out a screen and climbed in another window on the ground floor and was then awakened with

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# MRS. WELL'S CHAMPION.

He Attempts to Befog the Issue-Lost in the Newtonian Desert of Sophistry he Materializes a Smoke to Hide His Discomfiture -Ilis Signal Failure-The White Light of a Brooklyn Law Office Dissipates His Illusions and Drives Him Into a Hole of His Own Digging.

FURTHER CORRESPONDENCE BETWEEN MR. H. J. NEWTON AND HON. A. H. DAILEY.

Readers of the JOURNAL will recall the correspondence between Mr. Henry J. Newton, acting as the champion of Mrs. Wells, on one side and Mr. Bundy and his attorney on the other, published several weeks ago. That correspondence was read-with much interest, and the general verdict was that Mr. Newton had succeeded in vaulting into an unenviable position and put himself in a ridiculous, not to say ludicrous, attitude before the public:

### NEWTON TO DAILEY.

128 WEST 43D ST., NEW YORK, July 18, 1888, HON. A. H. DAILEY.—Dear Sir: - Yours of the 17th came duly to hand. You characterize my last letter to you as almost wholly irrelevant to the purpose for which you are reont comment." This, under the circum-stances, is rather a peculiar way of disposing of it and easy withal, if not polite, especially when the irrelevant matter was in reply to what you had introduced in your previous letters.

I would call your attention to the one I would call your attention to the one written-June 17th; you will find it is made up mainly of matter foreign to the issue in controversy. On the first page of over twenty lines there is scarcely anything except enlogies of Col. Bundy and his paper and railing accusations against me, and in mak-ing these charges against me, you inadvert-ently reveal the animus of Col. Bundy's at-tack on my cabinet. I have sinned against tack on my cabinet. I have sinned against your oracle and must be punished;—that is about the size of it. Just as long as you write this kind of letters to me I shall reply to them. I have no idea of tacitly admitting by silence the truth of your statements which are not true; and now to test your faith in one of your charges, viz.; that Col. Bundy's paper has been bought up to prevent its circulation at certain meetings (or for any other purpose) at which I have presided or usually preside, or at any other Spiritual-ist meeting held under the auspices of the First Society of Spiritualists at Adelphi-Hall,—I dare you to put up one hundred dol-lars that you can substantiate this charge. I denounce it as false, and just about as true as'a large portion of the gossip on which Col. Bundy is endeavoring to erect his Temple of Fame, and which seems to be exceedingly palatable to him and his admirers. I must confess that I was greatly surprised that you should reiterate the erroneous statement that I have added some condition to my only and original proposition. An attorney in defending his client I suppose must imagine that by virtue of such position he is Entitled to a certain license in dealing with facts which we miserable laymen have no right or title in. This is the only excuse or reason which suggests itself to my mind why you should make such a statement, especially when 1 called your particular attention, in my last letter, to the grave error you had you to quote-anything which I had written, to justify you. Instead of making the slightest attempt to right the wrong you repeat it in (if possible) more offensive form without reason or sense. That there may be no ex-cuse for a repetition of this misstatement. I append my original and only proposition to Col. Bundy: "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." ave made any proposition except this please show the fact before again stating that I have. I have so far stated no sum to be mentioned in the bond, so your offer to reduce it to five hundred dollars is of no consequence, as the question of the amount of the bond has not been raised by me. I fully agree with you that before he gets through with such an undertaking he will find it exceedingly expensive. You say my proposi-tion no man of ordinary sense would have accepted and which you as his attorney de-clined, and because I declined to change my original proposition or modify it in any way, you have the assurance to stigmatize that fact as a "Glean cut back down." You have wandered and floundered about so much in the fog that you have stirred up with outside and irrelevant matter, that you have evidently almost entirely lost sight of Col. Bundy's original position. Permit me to refresh your mem-On May 22nd;he wrote to me and in anory. swer to an interrogatory from me 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 inwhat 1 publish and 1 believe that in the in-terests 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." Is this Col. Bundy's position to day? Was it ever his true position? If it was, has he not backed down? These are available to manufacture These are questions I am perfectly down? willing should be answered by others. Mr. Bundy talks about the interests of Spiritualism. You, in your first letter to me (June 6th) change the key-note and assure me that you shall exercise your judgment as you deem best for his interest. Without any ar-gument it must be apparent to the most cas ual observer that the interests of Spiritual-ism and the interests of Col. Bundy are in no sense parallel, and if at any previous time there had been any question on this subject your advice to him in this matter has settled it beyond a peradventure that the two interare far from the same. The Colonel says that to his mind "nothing could make it more necessary." I could give him some suggestions which, if he would follow them, would increase the necessity at least a hundred fold. / I told you in my last letter that all I want-ed was "Yes" or "No" to my offer. That is all I have ever wanted. In your last, as I understand it, it is declined, therefore there is no reason why this correspondence should be continued. Permit me in closing to express the opinion that Col. Bundy will have to meet this matter sometime, and I shall content myself to wait and bide my time. Yours Fraternally, HENRY J. NEWTON.

ult. was duly received. At the commencement of our correspondence I said to you that it was not my purpose to enter into a letter-writing contest with you, and you replied that in that respect we should be agreed if in nothing else. Since that time, your letters have covered from about twice to three times the space of mine, and your efforts to draw me into a discussion of matters foreign to the legitimate subject of our correspondence, indicates a purpose to cover your re-treat by shooting into the woods you are taking to, as if your man was in that direc-tion. You know he is in the open field just

where you have left him. You are apparently offended that I made no reply to the major portion of the previous letter, except to characterize it as "almost wholly irrelevant to the purpose for which I am retained by Col. Bundy." You answer, that the irrelevant matter was in reply to what I had introduced in a previous letter, and you say just as long as I write this kind of letters to you, you shall reply to them. You refer to my letter of June 17th, which called out your reply without date, covering-nearly eleven pages of closely written note paper; in that letter you fully exhausted the considerations of all matters contained in that letter, and further reference thereto in your last, was wholly superfluous. I stated to you in that letter why I understood you to be working for the personal interests of Mrs. Wells; and among the reasons one was, that I understood that the copies of the JOURNAL, which commented upon Mrs. Wells, had been bought up, and not permitted to be circulated at a meeting where you usually presided. I stated simply what I had heard and presumed that my information was correct; you de-nied all knowledge of such a transaction. I accepted your answer and made no reply. I did not get my information from Col. Bundy, and I was glad to learn from you that if the JOURNAL was suppressed, it was without your knowledge or connivance. The joining of your forces with the man of the Better Way, which I had suggested, you rejected, saying you were not seeking for a partner. To this I replied, "Let the matter rest there," and I did not press that condition thereafter. In your letter of June 6th you fully discussed your letter of June 6th you fully discussed this same matter, and the question now arises, how many times do you wish to dis-cuss matters already disposed of and which I have either not pressed or have waived? You can not divert attention in that way. I am shocked at your proposition to engage me in a wager, in a matter, too, which is not in issue.

in issue. You lose your temper, brother New-ton; and in your excitement challenge me to prove my assertion that the JOURNALS were bought up to prevent their circulation; and you want me to put up one hundred dollars on that/issue. Perhaps you think it would be easier to win one hundred dollars from me upon that issue, than from Col. Bundy upon the issue of the virtues of Mrs. Wells as a mate-rializer. From what you say, I really think you wise to attempt to divert attention in this way. I suppose you know that the laws of the State of New York make betting unlawful; and why do you attempt to induce a man sworn to sustain the law, to become an offender against it? I do not really think you were considerate when you made this proposal to get my money. I could not con-scientiously take yours should I win it; you certainly will not win mine.

You again come at me with considerable heat, because I repeat that you have chang-ed the condition of your original proposi-tion to Col. Bundy, by inserting therein the word "final," so that Mrs. Wells must have floal judgment against her before you will be liable for Col. Bundy's personal expenses. Now that I am unmistakably right in this matter, I quote from your first letter to Col. Bundy of May as follows: JOHN C. BUNDY ---

JOHN C. BUNDY--Dear Sir:- In your JOURNAL of May 5, you say you can, if nece-sary, prove in the courts of New York City that MrA. 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, and I hope you will frankly answer, ist: Is Mrs. Wells alluded to above, Mrs. E. A. Wells? 4th: If your expenses are pild to come to New York City, will you, come and undertake to do in this direction what you say you can? can?

Now in this letter, you have made no condition that Col. Bundy's expenses shall be paid upon his\_obtaining "final judgment"; none whatever. The question is, "If your personal expenses are paid to come to New York City, will you come and undertake to do in this direction what you say you can?" Had the proposition-for certainly there can be no other interpretation of it-been quali-fied by the condition of *final* judgment against Mrs. Wells, it would have been a very different one indeed. The proposal made in that letter might lead any one to suppose you intended to pay the Colonel's personal expenses, win or lose; but as soon as you received his answer of May 22nd, where-in he makes a positive, clearly defined proposition to you, to prove the truth of all he said in the courts of New York, provided you executed a suitable bond to cover his expenses if he defeat Mrs. Wells before a jury upon a trial of that action, you found the Colonel was not frightened and was ready to meet you; then came your counter proposition, and your retreat and flourishing commenced; then you want a "final judgment against Mrs. Wells," before you will pay the Colonel's personal expenses in this proposed action. In your letter of May 24th to Col. Bwndy you say to him, "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." Then you say, "I will enter into and execute a suitable bond that all your personal expenses shall be paid, provided you get final judgment." If your first letter was not a proposition to Col. Bundy, and was not so intended, then. Col. Bundy's reply and square proposition to you is the first one made, and you are the party lirst challenged, not he; and what has your answer been; have you accepted or declined it? Again, you say of yourself, in that letter, "I have signed against your oracle and point be punished; that is about the size of it." You also criticise a former letter of mine to You also criticise a former letter of mine to you, and say that "on the first page of over twenty lines, there is scarcely anything ex-cept enlogies of Col. Bundy and his paper, and railing accusations against me." You then proceed to say: "I told you in my last let-ter that all I wanted was yes or no to my an-swer; that is all I have ever wanted; in your last letter as I understand it is dealined. last letter, as I understand it, it is declined; therefore there is no reason why this corres-pondence should be continued. Permit me in closing to express the opinion that Col: Bundy will have to meet this matter sometime, and I shall content myself to wait and bide my time." Now, Mr. Newton, I would not have taken all this trouble to answer your letter, did I not think I could clearly discern its ulterior purpose. If it serves that purpose, I shall heartily congratulate you. Your arraign-ment of my conduct as an attorney, has invited my personal participation in the com-

position of this letter; and I do not know that I can do the cause of spiritual truth any greater service than to accept the occasion and say a few words upon this matter. Whatever may be your information of the custom of attorneys under professional license, to misstate the facts in any case, I know of no such liberty being accorded them, and I shall not plead my professional character in ex-tenuation or in protection for anything I have written. I have written nothing in malice and have nothing but regrets that Col. Bundy and yourself are at variance upon the issue made. I have offended you in my esti-mate of Col. Bundy and his great work; and you most unkindly charge me with making railing accusations against you. This is simply a grave error, Mr. Newton, for I have made no accusations against you, unless to charge you with having esponsed the cause of Mrs. Wells can be so considered; and the truth can hardly be regarded as an accusation in the light in which it is here construed. As we have had frequent occasion to know, men who pride themselves upon being keen, sharp and scientific are sometimes most easily misled, and are often readily duped. I have felt that it would be charitable to class you among them, rather than to say that you are perversely in error.

Your complimentary allusion to Col. Bundy as my oracle, does not hurt me. To my knowledge he has never set himself up as an instrument for any of the phenomenal manifestations attending the development and progression of the Spiritualist movement. His work has been to conduct a journal for the transmission of general intelligence in that line, and it has been his duty to sift, and thoroughly winnow the chaff and tares from every grain of truth he published to the world. Time and again he has, at immense cost of labor and money, traced crawling, slimy, hissing vipers into sacred-places, and dragged them into the light as Satans in the Garden of Divine Truth; and all to what purpose? To be abused, maligned and threatened by unbalanced sycophants, gone wild over some doubtful manifestations, and who will not believe, even when the evidence of fraud comes in overwhelming volume from persons of unquestioned integrity; even when corroborated from the lips of the creatures who perpetrate these offences against humanity and the angel-world. 1 have striven hitherto to avoid conspicuous participation in the controversies among Spiritualists, originating in that fruitful field of dispute, materialization. I know that materialization is possible, and I have had painful evidence of its simulation in various ways; and fraud once proved, justly taints all that follows from the same source.

Had you any disposition to put to the test at your own expense, the issue of the genuineness of the presentation through Mrs. Wells, yon would long ago have accepted. Col. Bundy's offer. That you are not willing to hazard your money on that issue, is apparent from the closing words of your letter, wherein you give your opinion, in the form of a covert threat, "that Col. Bundy will have to meet this matter sometime, and that you shall content yourself to wait and bide your time." All of this means simply, that you will be upon the lookout for Col. Bundy's presence within the jurisdiction of the courts of New York, when you will put forward Mrs. Wells as a plaintiff in an action which shall put the Colonel to the cost of proving the truth of what he has said without the hazard of your coffers. You are deceiving no one but yourself; and when that issue is tried, you will find yourself in the humilia-ting position that others have found themselves when taking similar positions.

That you shall have no possible pretext to get out of your position. I am instructed by Col. Bundy to accept your terms and waive the subject of final judgment. Therefore prepare your papers, bond, etc., in accordance with your own understanding, and send them to me, and I will, with their delivery, accept service of the summons and complaint for Col. Bundy, and do all that can be re-quired, to afford you and Mrs. Wells all the satisfaction any court will give you.

any court will a. Yours fraternally, A. H. DAILEY.

NEWTON'S LAST.

American artists comes from Federal nill, near Baltimore.—In Macon, Ga., a young man, while practising on the horizontal bar in the armory there, fell, was taken up in-sensible, and carried home. Next morning he was all right again; but the strange part of it is that he has lost all memory of what occurred for twelve hours before and after his fall.--Rossi, the Italian tragedian, is said to be about to retire permanently from the stage .- Walter Besant says the time is not far distant when writers will be able to make as large fortunes as backers.-Duke Charles Theodore of Bayaria has for some time practiced successfully as an oculist. giving advice and treatment gratis .- Major Read was a fine poet, but he says there isn't a bit of imagination in his verses on Sheri-dan's ride to Winchester.—After a recent performance of "Carmen" at Covent Garden, London, Minnie Hauk was presented with a wreath of laurels and oak leaves in solid gold in honor of the tenth anniversary of the first production of that opera in England. Mme. Patti-Nicolini wants to sell her Craig Mme. Patti-Micolini wants to sell her Graig-y-nos Castle, Wales. The estate covers 350 acres, surrounded by pictures que mountains. --Mr. Whitbread, one of Mr. Gladstone's thick-and-thin followers in the House of Commons, is the owner of a brewery which is said to pay him \$1,500,000 a year.-Queen Victoria has won onite a reputation among Victoria has won quite a reputation among Victoria has won quite a reputation among English agriculturist as what may be called a royal farmer of the gentler sex. At the show of the Isle of Wight Agricultural So-ciety recently she took three prizes for farm horses, one for Jersey cattle and four for Down sheep, winning the champion prize for the best ram and the award for the best pair of ewes.

Mr. George W. Cable will start for California this month on a reading tour,—Her-bert Spencer is working on his autobiogra-phy, but his poor health prevents his making much progress.—Baron Reuter, the telegraph king of Europe, keeps a secretary whose sole business it is to investigate and relieve cases of distress.-Setiator Ransom and his son resemble each other in appearance so closely that it is not easy to distinguish one from that it is not easy to distinguish one from the other at a distance.—It is said Mark Twain proposes to bring out all the funny stories and anecdotes originally written for, but finally not published in, Gen. Grant's memoirs.—Dr. Robert Morris, who recently died at La Grange, Ky., was one of the only two poets laureate the Free Masons have ever had. Robert Burns was the first \_ Gen ever had. Robert Burns was the first.- Gen Alfred H. Terry is rapidly regaining his health at his home in New Haven, Conn. He has an old army tent on his lawn, in which he spends most of his time .-- Prince Louis Ferdinand of Bavaria has passed his final medical examination, qualifying him to practice as a physician. This is the second member of the Bavarian royal family who has joined the medical profession .- Admiral David B. Porter is writing a sea romance in which the American navy, instead of being run down by coal barges, is made to contrib-ute to the glory of the American republic.

# Excellent Books for Sale at this Office.

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DAILEY TO NEWTON. BROOKLYN, N. Y., August 10th, 1888. Mr. HENRY J. NEWTON: \_ Yours of the 18th NYACK, August 15th, 1888.

A. H. DAILEY, ESQ.,-Dear Sir: Yours of the 10th came to hand after some extra travel. I have instructed Erástus H. Benn, one of Mrs. Wells's attorneys, to prepare the necessary papers and communicate with you. I saw by one of the papers that Mrs. Wells was away from the city at the present time. Mr. Benn will know when she will be back.' I am inclined to the opinion that the papers were made out before Mrs. Wells left the city. As I leave here to morrow for Northern New York to be away until some time next week, I will defer answering your many charges against me until my return.

Yours, etc. H. J. NEWTON.

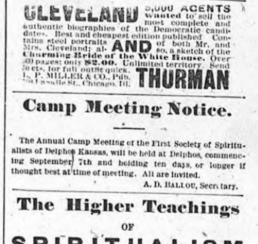
If Mrs. Wells's lawyer now obeys the instructions which her next friend and champion has given, the public may look for some interesting developments when the case comes to trial. As before stated we do not make editorial assertions involving the character and acts of mediums until we are satisfled from evidence laid before us that they are true. Mr. Newton is willing to deplete his million, more or less, to defend his friend and co-worker of the 1st Society, apparently. Frauds and fanatics will thank him for his gallantry and pray that in spending money he will prove a greater success than he has as a letter writer.

Against the earnest protest of his attorney, Mr. Bundy insisted upon an acceptance of Mr. Newton's terms, unfair as they were, in order that if by any possibility he should have been misled by the testimony on which he made the editorial assertions of last May concerning Mrs. Wells, that she should have the opportunity for vindication and redress.

# General News.

A natural oyster bed has been discovered in the New Haven (Conn.) harbor .- Four men met in Baxley, Ga., the other day who weighed altogether 1,017 pounds.-Orange trees about Clearwater, Fla., are now in full bloom, the third time this year .- Col. Tuitt, of Georgia, has not seen the bottom of his corn-crib for more than twenty years, and is now selling sound grain grown in 1876.-A twenty pound West Virginia wildcat was eaught in a mowing machine. He was badly cut up and so saved two hay harvesters a nasty fight.—A radish weighing three and one half pounds and measuring twenty inches in circumference is on exhibition in bublic to the pound of the power of Dublin. It was grown by Dr. Buchan, of Reedy Springs, Ga .- Sculptor's clay is some-

Progress from Poverty. This is a review and criticism of Henry George's Progress and Poverty and Protection and Free Trade. Price, cloth, 50 cents, paper 25 cts.



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The Indiana Association of Spiritualists will meet in con-vention in Westerfield's Hall Anderson, Ind., september 18, 1888, at 10 a. M. A corps of good mediums will be in at-tendence during the week and a grand time is expected.

All Spiritualists and friends of investigation invited. Hotel rater \$1, per day.

GEO. W. HUNTER, Sec., Indianapolis, Ind.

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DR. BECE, Fres., Delphi, Ind.

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# Soices from the People. INFORMATION ON VARIOUS SUBJECTS

6

### THE COUSINS.

### EMMA TUTTLE.

Four little-maidens in cunning short dresses, Hair ribbons flying from long braided tresses, Dimpled hands clasped in affectionate presses, Minnie, and Aggie, and Corda, and Ettie. Sweet little girls! with their sunbonnets airy Shading their faces so regulab and fairy, Eight little eyes twinkled never so starry our little cousins were never so pretty.

Over the moss-banks and down in the hollows, Tramping the meadow grass, skipping the fallows Coaxing the robits and counting the swallows, was the way that their days chased each

other, When in the summer, with lunch-basket swinging, Down to the school-house we watched them go

singing. "Oh, may the future be tardy in bringing Gitlef to their hearts," said my tender-volced mother. :

Time, the world's master kept thinning and group-

Here sang the thrushes, there ravens were swoop-Here walked an angel, there men played at duping,

Close by the path where the cousins were walk-

Minnle, the one with the purple black tresses, And, breaking the threads of life's delicate meshe Mute sorrow hushed early her laughlug and talking ..

Aggie, a lush blossom just in the flushing Grew, ob, how pallid! When soft pluk was flushing, And fell in the tempest winds wailing and rushing, And blowing the snows in her face so exquisite. Two of the gousins talk sadly and lowly Of Minnie and Aggle, the angels so holy, Who many a time, as the years vanish slowly, Sweep down through the azure to bless w with a

visit.

Corda, as tail as the holly-hocks early, Corda, with brown eyes and forehead so pearly, Corda, whose rosy lips pouted demurely Came to be "somebody's" darling just lately. Yet on her dark hair the wreath has not faded, Yet runs life's path along, flower-edged and graded. Nothing but sunbeams with blossoms inbraided! Chained you, sweet madame, so tender and stately.

Fate, I implore you deal liberal chances To Etta, a jewel for Spanish romances, With long sliken lashes and half-frightened glances, Who wanders alone in a garden of reses. Four little cousins! with sweet recollection I dream of your childhood and tender affection, And ward off the arrows of grief and dejection In thoughts of reunion beyond tearful closes.

### Work In India.

About forty missionary societies of various faiths are represented in India. These employ about 800 missionaries, who are mostly from this country and England. Besides these there are 600 or 700 native preachers of different versuasions. Of nalive Chris-tians there are about 500,000 Protestants and a very large Catholic membership. As the whole popula-tion of India is about 250,000,000 it is plain a great work is before the missionaries before all India is work is before the missionaries of ore all funda is evangelized. There are 180,000,000 followers of old-fashioned Hinduism, 50,000,000 Mahometans, and 3,000,000 Buddhists. Of the Hindu population there are three chief classes-the Brabmins, the Suffras, and the outcasts. The Brahmins are priests, politiclans, and aristocracy. The Sudras are the servile populations. The outcasts are those who have violated their casts rules, or have gone into the ser-vice of Europeans, or have become Christians. The Brahmins are only about one-twentisth of the whole,

Brahmins are only about one-twentieth of the whole, but they rule all the rest and live off of them. The missionaries have bard work in making any of the native population depart from their old re-ligious faith. It is a common impression among some good people that all heathens are ignorant, and not much better than savages. This is not the case in India. Many of the Hindu people whom the missionaries have to meet are sbrewd logicians and always reads for an argument. The missionary and always ready for an argument. The missionary who is unable to wrestle with these people, and to discuss intelligently the difference between their cuscuss intelligently the difference between their religions and Christianity, might as well pack his trunk and go home. The first mission to India was sent out from Eugland in 1793. Considering the immense d fliculties of the work the missionaries ought to have the credit of having labored faith-fully.

### THE DIVINING ROD.

A Beautiful Swede at Work in Ohlo's Oil Fields.

### Letter from the Hockessin Philosopher.

- the Editor of the Veligio-Philosophical Journal Will you allow me through the JOURNAL to thank Will you allow me through the JOURNAL to thank Hon, A.H.Dailey for his most excellent lecture upon "Bibles,"published in a late issue? Such an array of solid facts and expression of sound views we seldom meet with. It is grandly calculated to provoke crit-ical reasoning and to epread wider and wider the ever opening light. Can you inform us as to the antecedents of Mrs. E. B. Duff-y who gives us "Heaven Revised?" There are so many who have attempted to tell us just how things are in Heaven and Hell, and more doubtless will be' forthcoming. We, have had Emanuel Swedeborg. Judge Edmonds. A. J. Davis, Mrs.

things are in Heaven and Hell, and more doubtless will be forthcoming. We have had Emanuel Swedenborg, Judge Edmonds, A. J. Davis, Mrs. Maria M. King, Miss Phelps with her "Beyond the Gates," the beautiful "Reyond the Sunrise" (presum-ed to be by the Cary Sisters) and others needless to mention at this time. Swedenborg, though evi-dently a seer, had the weight resting upon him, of a yet darker Bible worshiping age than the present. He had also weak points of character. His revela-tions are fallible. A. J. Davis made very important blunders in treat-ing of physico-astronomical truths, and has falled,

A. J. Davis made very important blunders in treat-ing of physico-astronomical truths, and has falled, it would seem, to carry out the wisdom of his earlier days. How can we rely upon his statements con-cerning the Spirit-would as infallible evidence? It was recealed to the excellent Mrs. King that comets never enter the solar system. How, in the face of such a manifest error can we depend implic-itly upon revelations made in her treatise upon "Real life in the Spirit-land"? Miss Phelps declines to en-lighten us as to the fact whether her very readable book, "Beyond the Gates." is based upon reliable revelations, or whether it be a romancing" upon her own ideas as to a future life,—"made to sell," and contribute to her previously well earned success as an authoress.

contribute to her previously well earned success as an authorese. The very pretty stories told in "Beyond the Sun-rise," we are informed, are nearly all based upon facts, and they give us some inkling of the nature of an after life; but which of them are the fictifous accounts? which the real?" So, Mr. Editor, whenever your correspondents wish to enlighten us as to that beautiful after life, the anticipation of which ever rests with us as a strength and comfort in our battle through this-one, pray tell them of the universal "Yankee" that "wants to know" where they were "born and brought up," and what are the credentials they carry. We like well-told stories, which are very plenty in these days; but we don't like to be fooled. We are highly interested in these bright prospects before us, these days; but we don't like to be fooled. We are highly interested in these bright prospects before us, and believe in the scientific possibility of ascertain-ing sufficient knowledge of the after life, that is now best for us to have (which probably means all we can get), but while we are reading with much pleasure Mrs. Duffey's chapters, that seem very good as compared with some others, yet an outce of as-sured truth in this line, we esteem more valuable then a nound of romance or fames.

than a pound of romance of fance. A few more words of gossip: Let us say a hearty good-by to "Colby alias Rafnes"; but when will we be able to say the same to all the weaking editors of Boston, San Francisco or elsewhere, who are fooled

boston, San Francisco or elsewhere, who are footed by and back up such uphung scoundrels? Now what about these "hard-headed Sikes"? It is a fitting name for all men, be they ever so worthy, who strive to warp and strain the facts of psychic science, no matter how absurdly it may be needed, to explain away, if possible, the simple spiritual truths that are the death alike, of a coarse and hard materialism and of a bigoted orthodox theology. J. G. JACKSON.

# Statistics of Salvation.

Dr. Atwood in the Unicersalist Christian Lea d considers some of the statistics of salvation:-Mr. Edward S. Niles of Boston, gave an address on Saturday, in which he made several sensible suggessaturady, in which had be had berefail ensures the depre-cated giving so much attention and money to foreign missions, when "there were 10,000 foreign infidels and idol-worshipers landed on our shores every month. There was unple room for foreign mis-sionary (shor right in the United States, Boston, with de 900,000 months had no more than 25 000 with its 600,000 people, had no more than 25,000 members of Protestant churches; New York, with 2,000,000 people, had less than 90,000 Protistants; and Chicago, with 800,000 people, had fewer than 100,000 Frotestants. There were 3,850,000 people in these three cities who do not attend our churches Why, then, should they go to India or China or Ger many or Italy to preach the gospel? If the Bible is true, those who do not believe in the Lord Jesus Christ have nothing before' them but eternal punlahment. Those 3.860.000 people were on the road to eternal destruction." The speaker here indulged in some calculations, arriving at the gonclusion that in some calculations, arriving at the conclusion that about 80,000 of the people die and go to perdition, every year, one-twelfth that number every month, etc. He thought these startling facts ought to in-duce all Christians to put forth their greatest Christian endeavors to save the people. It does not ad-mit of reasonable doubt that, if the remnant of saved people in the three cities should make such a truly Christian endeavor as the awful emergency calls on them to make, some portion of this vasi and ceaseless procession, marching to their inconceivably terrible doom, might be rescued. If any-human situation should move to prompt, united, un-remitting effort, this surely is the exact one. Yet there is, to draw it mildly, not a tilbe of the interest, even among devout Christian people, in this tre-mendous fate of their neighbors, bosom friends, nearest kindred, that, there is in the election of Cleveland or Harrison! Why cannot Mr. Niles, and others momentarily conscious of their creed, see the truth here, which is that the fulcrum over which they seek to pry-belief in the reality of his "facts" -has no existence? If men-good men, Christian men, oreachers of orthodox theory-really believed the situation to be such as his calculation implies, he would not calculate in valo. There would be some thing more than a theatrical sensation, to pas away when the curtain drops. There would be in-stant, unanimous, heroic action. The "facts" might us well not be so, Mr. Niles; for men do not believe them. Are they so?

### MEXICAN BURIAL CUSTOMS,

Coffins Are Rarely Used for Dead Bodies, Except Among the Rich.

to the Editor of the Religio-Philosophical Journal:

Burial customs in different countries are as diversified as the religious creeds. Whether a burial takes place in China, Japan, Persia, Turkey, Mexico Inters pince in Chica, Japan, Persia, Turkey, Mexico, Ireland or among the American Indians, no two are alike. The following illustrates the method of burial in Mex co: ""Don't you want to see something fancy in the

cemetery line?

as Mr. Williams, the United States Consul at Guanajuata, who spoke, writes a Mexican corres-pondent of the St. Louis *Globe-Democrat*. We were standing in front of the Hotel de la Union, and had been discussing the National Cemetery at Washing-

ton. "Well, I don't care,' I replied, and, suiting the "Well, I don't care,' I replied, and, suiting the action to the word, followed him out in the street and to the place where the 'burros' were kept. We soon reached the cemetery, a half-mile from the town. It is on the top of the hill, and only ap-proached on one side. From every other point you looked down sheer precipices. The cemetery proper was walled in, and in this wall, which is ten feet thick, are the valits for the coffins. From the in-side it looks more like an immense chest, with a side it looks more like an immense chest, with a

"On the head of each drawer, than anything else. "On the head of each drawer was the name of the occupant, with occasionally the word 'perpitui-dad." That means the body is allowed to stay in that yault forever. But as it costs \$100 to have that word engraved there it is looked upon as a needless extravagance by the average Mexican, and be rents It for five years. After the five years are up the bones are taken out and dumped in the vault beneath

"The body is never buried in a coffin, as in the inited States, except among the rich. The under-United States, +xcept among the rich. The under-taker furnishes the coffin to carry the body to the grave in, and it is there put into the stone box. Where the family of the deceased cannot afford to hire a coffin they are allowed to use one of the city

hire a coffin they are allowed to use one of the city coffins. There are six of these, and they are out nearly all the time. "If the people do not want to pay for the use of a 'yault they can bury their dead in the vacant spaces in the center of the cemetery. The body is allowed to stay in the ground for a while, and is then dug up. Underneath the cemetery is a large vault 1,000 feet long, 14 feet high and 6 feet wide. This is the final resting place. Here the bones are dumped for the last time, and, although the cemetery at Guana-junta is only twenty-two years old, there are 20,000 juata is only twenty-two years old, there are 20,000 cubic feet of bones there. The vault in another year will be full. There are twenty-five mummles in the vault.

"As we were returning we passed a 'Panteon Municipal' funeral. The coffin is carried by two men to the foot of the mountain and there transferred to the back of a burro."

### A Born Seer's Experiences.

We have a retative staying with us at pres-ent, and though he knows nothing about Spiritualism, he has been a seer since a child. One night last week, I thought I would test his clairvoy-aut powers, and asked him to have a sitting with ant powers, and asked him to have a sitting with me. He had no objection, and we sat by our two selves. After singing a bymn and offering up a mental prayer for help and guidance, we sat quietly for a short time, when he asked me, if I felt any-thing on my hands. I said I did. I could scatcely keep them still; they felt as if feathers were being drawn across them. He said he saw a hand, as plainly as he saw his own, paising flowers over my hands and one especially a very large dalay seemed hands, and one especially, a very large dalsy, seemed to be alive, as it was dancing over my hands at a very quick rate. After a little more silence, he said he saw something like a white cloud coming from me; and then in a minute or so he cried out, in such a volce of terror, "Oh! Lizzie, is that you? Are you still there?" I spoke in as reassuring volce as I could: "Yes; I am here; don't be afraid?" But you still there?" I spoke in as reassuring voice as I could: "Yes; I am here; don't be afraid?" But he still called out: "Are you sure it is you? It is a woman with a fuller rounder face than yours, and she has on a black dress, with frills at the wriste, and her Fands are crossed on her lap." (Mine were on the table.) I said; "Well, you may see some one else, but I am here for all that." He was a little bit more composed and quiet for a few minutes, and then he called out again, in such a tone of fear and distress, if I was still pres-ent, that I made him come and sit close to me, which he very quickly did. He looked round the house in quite a terrified way once or twice, and then he took on shaking, till his teeth chattered. I said: "We will give over if you like." He replied, "Yes." In a minute the shaking passed off. He then gave a laugh and said: "Well, I never knew there were dogs in the Spirit-world before." I said: "I have heard that everything here has its counterpart there, but of course I don't knew for the truth of It," "Well," he replied, "there is a pure white dog, such as ladies make pets of, standing up licking your hand, and then patting with his paw."-E. G., in Medium and Daubreak.

# Preaching to Sailors.

# Curious Incidents

to the Editor of the Religio-Philosophical One afternoon in last May I went to the hollow, a shot distance from the house, where my brother was building a picket fence. There was a storm coming up from the southwest when I got to-him. After some remarks about the approaching storm, he called my attention to the fence he was building. By this time the wind was blowing pretty hard. My brother taking his wheelbarrow, said he must go and get a load of pickets, and started off fifty yards below where I was standing; and near the banks of a small stream that ran through the hollow, my brother had failen a tree from which he had made the pickets, and had piled them near the foot of a hill, and close by this little stream on top of this hill were several trees of quite large growth. Soon the wind commenced biowing a gale. As I was standing near the fence I heard a crash, and turning I looked for my brother, but he was gone. He was not standing where he was a moment before. Then I missed a large tree that grew on the summit of the hill where my brother had been at his work. My next more was to get there as soon as possible. I found him sitting on the ground twenty feet from where he had been at work, and on the very spot where he had been standing, lay the trunk of the tree I had heard crash down. On my asking him how he escaped, he said that he was busy throwing how he escaped, he said that he was busy throwing pickets on the wheelbarrow when some one said, "Look up!" He did so and saw the tree almost upon blm, and at that same moment he was lifted by an unseen power and landed where I found bim. He said that as far as he knows, he made no effort on his part to escape, because he had not the time. Not only this but other strange things have hap-pened to him during his life. I have known him many times to sit in the midst of a fishing party and catch all the fish that were to be caught. I have known him, also, to leave his building at midnight

known him, also, to leave his building at midnight and, all alone, wander off to the creek, the result being half a tub full of fish. On speaking to him about it, and asking him how he came to go fishing that time of night, he would say, "Oh! I couldn't sleep. Something told me the shallows were full of fish." AARON E. SHARPNACK. AARON E. SHARPNACK. Salem, Ohio.

# The Measure of Life.

Dr. Felix L. Oswald, in the current number of the Forum, has a paper entitled: "Is Longevity Worth Its Price?" He says, among other interesting things: The biologist, Bichat, whose intuitions so marvelously anticipated the conclusions of a later science, held that the normal longevity of our race should be an average of 96 years, basing his infer-ence on the fact that the life term of all known mammale avccede at least stir times the nericed of nammals exceeds at least six times the period of their growth. A dog, growing for three years, may live to 18 or 20. A horse, growing for four or five, attains and often exceeds an age of 30 years. A camel, growing twice as slowly, may live to 40 years camel, growing twice as slowly, may not to to years and upward. An elephant, even in captivity, does not attain its full growth before its 15th year, and in India often outlives two masters. Some of the larger quadrumana likewise grow slowly; several larger quadrumana likewise grow slowly; several varieties of baboons, for instance, do not acquire the characteristics of maturity before the beginning of their teens; the naturalist Brebm mentions a male chacma who, after becoming the patriarch of his tribe, raided the durrah-fields of the Zulu villages for nearly thirty years before he met his Waterloo in a fight with the outraged natures. The males of our own studies grown for at least distance mark but our own species grow for at least sixteen years, but less than one-third reach even the threefold multiple of that age, and hardly one in three hundred the normal sixfold.

# Shaker Inventions.

They have the keenest appreciation of the necessity and dignity of labor. Every one of them has some useful work to do, according to his age, tastes and strength. Perhaps no class of people has done more to promote the general welfare than they-when we remember how few they are in number. The Shakers first originated the drying of sweet corn for food more than fifty years ago; also the modern improved kilns for that purpose. They were the first in this country to institute the raising papering and vending of garden seeds in the pres ent stylee. They originated in this country the bo-tanic practice of medicine, and first raised, dried and prepared medicinal herbs and roots for market. and prepared medicinal herbs and roots for market. They first manufactured medicinal vegetable extracts for market. They were the first to make brooms of broom-blush, and in fact originated the entire broom business. The first buzz saw was manufactured by the Shakers at Harvard, Mass., and used both there and at New Lebanon, N. Y. The Shakers first invented and used the planing and matchlog machines for dressing flooring and calling lumber. This was at dressing flooring and ceiling lumber. This was at New Lebanon. The Shakers of the same place were also the first inventors and manufacturers of cut nails. The first machine for cutting and bend-ing card teeth and punching the leather for setting, was invented and used at Mt. Lebanon, and for years the Shakers had a virtual monopoly of all the above-named trades and forms of business. Metallic pens were first it vented, used and placed on the market by the Shakers of Watervleit.-Shaker market by the SI Medicine Circular.

# MEXICAN SUPERSTITION.

### Notes and Extracts on Miscellaneous Subjects.

Michigan has 5,000 Chautauquans.

Photographs have been taken by the light from a fireplace.

The Germans call this the "sauergurkenzeit," or the pickle season.

Investigation at the Brooklyn Navy Yard revealed theft of 40,000 pounds of sugar.

A woman at Visalia, Cal., has two pet humming birds that will alight on her hands when called. An apricot tree at Orange, Cal., has yielded 1,000 pounds of perfect fruit this season,

There is likely to be a large migration of colored people from Florida to Nicaragua soon. Some who are now there send back very encouraging reports

In good faith the sister in Sweden of a Swede lying in the Marine Hospital, New York, sent Conederate money for his return passage. The woman had been swindled.

A remarkably attractive lobster was caught at Norwich a few days ago. The upper parts were of the delicate tinge of old-fashioned blue china, and beneath the color was a beautiful bluish white.

A little four-year-old girl in Macon, Ga., has just got \$600 for a father who is dead, and has the as-surance of \$19.50 a month from now until she is sixteen years old. Uncle Sam makes the payment under the arrears of pension law.

Arpad Haraszthy, the great Hungarian-California wine grower, is reported to have said that pure California wine can be laid down in New York as cheap as beer. He and others estimate the California wine crop of this year at 30,000,000 gallone.

Some one wants to know if it's true, as reported, that special franking privileges have been granted to Mrs. Sarah Polk, Mrs. Lucretia Garfield, and Mrs. Julia D. Grant, and that any mail matter bearing their autographs is treated as paid. The question is asked: "Have we royal dowagers in America?"

Pontiac, Micb., has devised a novel plan to attract visitors to ber country fair next month. The Execu-tive Committee of the Fair Association has offered to provide gold rings, marriage licenses, hacks, ministerial fees, and two pairs of shoes to each couple who will agree to marry on the grounds during the fair.

A desperado named Charles Perkins, of De Kalb, Texas, started out the other evening to have some innocent amusement. During the course of the evening he killed three men, seven mules and a horse and then disappeared. The other residents of De Kalb have gone after him in hopes of putting an even to his toking many end to his joking ways.

It is proposed to celebrate the two hundredth an-niversary of the birth of Alexander Pope by a com-memorative festival at Twickenham, when there will be a water pageant illustrative of the times of Pope, and a temporary loan exhibition of editions of the next works works the poet's works, and a collection of autographs, por-traits, and relics of his busy life.

Speaking of the curlosity of great men. a Phila-delphian says that he has seen Austin Corbin stand in a crowded thoroughfare and watch the maupu-lations of a street fakir who was riving to call atten-tion to "something new in tooth powder," while at another time he saw Senator Quay gaze for a long time with interest upon a lineman climbing a telegraph pole.

Fifty-four trains arrive daily now at Saratoga, N. Y., bearing to that most famous of all American summer resorts hundreds of new visitors and their baggage. In summer the average population of the town is estimated at something over 60,000, and how all these people are lodged, fed and amused is one of the conundrums which puzzle visitors from abroad.

This advertisement recently appeared in an Ithaca This advertisement recently appeared in an imaca newspaper "Base Ball and Baptism-A game of base ball will be played at Cayuga Lake Park next Satur-day afternoon between the Y. M. C. A. nine, of Ithaca and the Mynderse Academy nine of Seneca Falls. At the conclusion of the game will occur the bap-tizing in the lake of converts of the colored camp meating." meeting."

The roaring gas well back of Canonsburg, Pa., is said to have the greatest registered pressure of any in the world. The gas looks like a solid piece of blue steel for some distance after it comes out of the pipe. Solid masonry twelve feet thick surrounds the well to hold the cap on. When in drilling the gas was struck, tools and rope weighing 5,000 pounds were thrown out as though they were feathers. eathers.

Miss Emily Warnock, of Macon, in bathing at St. Simons, Ga., one day recently, got beyond her depth and was about to sink for the last time when she was rescued by Dr. J. M. Whittaker. The same evening, while on her way to visit some friends, she walked off a pier into deep water and was rescued with difficulty. She wears a life preserver now whenever she goes within half a mile of the water.

Rudeness is justly considered as a social crime. The ill-bred person has no place in the social fabric, and he should be as much excluded from polite life as should the criminal from the business transactions of honest men. Beautiful manners are the fine in-florescence of all forms of art. Noble sculpture, beautiful paintings, the harmony of music, the charm of intellectual gifts, all find their highest and most potent expression in manner.

A Detroit Tribune correspondent at Findlay, Ohlo, writes: That superstition has a strong hold upon prospectore, drillers and others engaged in the petroleum industry who depend largely upon indi-cations, the following story told the *Tribune* to-

day proves: "I will tell you something that you may believe or not, just as you please, but it is a fact nevertheless, that some of the best oil wells located in the Lima, Findiay and North Baltimore fields have been drilled in the very spots located by an oil wizard or rather in the very spots located by an oil wizard or rather in the very spots located by an oil wizard or rather wizardess. She is a lady—a beautiful Swede who lives in Pennsylvania, is well educated and her hus-band is well off. She has been here a number of times at the request of oil men familiar with her success in the Washington county field of that State. An every case her predictions have been ful-filled to the letter. Her method of operating is something like the old divising rod used by water-witches in searching for locations for walks. I have witches in searching for locations for wells. I have seen the forked witchstick in her hand when sh I have appeared to grip it with the strength of a powerful man. I have watched for the result at least a dozen times, and in every case a good oil well has fol-lowed." -

This brings to mind the well proved results, published in our columns years ago, of the water finding by Cyrus Fuller, of Livonia, Michigan, who has located more than a hundred wells, finding water without failure and on first trial, as his neighbors testify. He uses a forked twig of hazel or peach.

### Note From Frank C. Algerton.

### To the Editor of the Religio-Philosophical Journa

I arrived upon the beautiful camp grounds of Ca sadaga, and was welcomed by loving friends, July 29th. I had the honor to lecture by special request in the auditorium Sunday evening, July 29th, and

also Monday evening, August 6th. Cassadaga has added to her many charms, that of a beautiful ilbrary building and reading room, also lecture room. This spleudid edifice was erected for the benefit of the cause by a few philanthropic souls, who went deep down into their pockets, that the spiritual philosophy might be benefited thereby, Would to God there were more such in our midst. All omens seem to point to a brilliant future for Cassadaga. After the close of the camp, I shall go to Buffalo, N. Y., to lecture; thence to Meadville, Pa., start with the aid of my angel guides a foothold in that city for the beautiful philosophy of Spiritual-ism. Then I shall go to visit loved ones in Nova Scotia, and expect to arrive in Chicago in December. daga, Aug. 9th. F. C. A.

H. 34. Is neeshaw, of Montreal, Ca., writes: "I carnestly wish that your invaluable JOURNAL was in the hands of all investigators of spiritual "I earne henomena. As a medium, I thank you for the eaithy tone that pervades the whole of the contributions and communications from your columns, and I hope that your unceasing efforts to purify the spiritual platform and scance rooms will meet with due encouragement. Here in Montreal the cause is ause encouragement. Here in montreal the cause is steadily progressing, notwithstanding the obvious difficulties that our isolated position entails upon us. The hard rocky ground has at least been broken -into and some amount of seed sown, and there are not wanting signs of a future barvest, my only hope being that those to whom the truth is revealed may have sufficient moral worth and true grit to enable them to rightly discriminate between the true and ng that the the spurious

# A Spirit in a Rocking Chair.

### To the Editor of the Religio-Philosophical Journal

To the Entor of the Renno-Philosophical Journal One Saturday afternoon lately, about 2 P. M., David Dillon, William R. Butler and myself were so seated as to form a triangle near the front of W. R. B.'s furniture store pleasantly engaged in conver-sation of temporal matters, when suddenly a cane seated rocking-chair, ten feet from any visible person for force, commenced to rock on the bare floor Its vibration simultaneously arrested our attention fall saw its rapid motion. I said, "Do you see it rock?" "all saw its rapid motion. I said, "Do you see it rock?" Both replied "Yee," "Could it rock without some ap-plied force?" I asked, when both responded, "No." I replied that I clairvoyantly saw the mother of William R. Butler sitting in, and rocking the chair. I described her to the complete satisfaction of Mr. B. I had never seen the lady, nor her picture. She died in Boston, Mass., twenty years ago. On the Monday morning following Mr. B. produced her photocraph, taken thirty years ago, which duplicat. Monday morning following Mr. B. produced her photograph, taken thirty years ago, which duplicat-ed the spirit I saw in the chair, only the angel had displaced the physical. She had progressed until she was bathed in a radiance that conched my soul with rapture. She told me her age when she passed to spirit-life. Mr. Bu'ler's statement of her age and when she died, corroborates hers. At the time no other persons were in the store; the afternoon was cloudless no wind and the doors open other persons were in the store, open. cloudless, no wind, and the doors open. J. H. PRATT.

Spripphill, Kansas,

James A. Platt writes: "While at the Parkiand Camp Meeting, I listened to a lecture de-livered by J. Frank Harter. e is a highly gitted orator. His topic in the morning, "Spiritualism and Morals," was handled ably. In the atternoon his-topic was, "Why are Spiritualists so denunciatory of Orthodoxy?" The discourse was followed by his, so-called testa. The only part of the proceedings to which I took exception, as being in bad taste, was a piece of mimicry, amounting to mockery, recounting what took place at a scance somewhere in New England. It was beneath Mr. B's usual dignified manner.

It was beneath Mr. B.'s usual dignified manner.

Mrs. Esther N. Monroe writes: "For over two years I have been a constant reader of the RELIGIO-PHILOSOPHICAL JOURNAL, and were, I given to regretting the past, I should regret that I had ever missed a number of such a grand enlight. ener! I can almost hear the whisper of invisible angels telling me to persevere, and that the work I am doing is a truly missionary one, for I always in some way or other teach the children to associ flowers with God and the angels and a pure life." ciate

once heard Father Taylor preach a sermon o the atonement. It was all in a style that nobody but a sallor could understand. This was one of the passages: "You are dead in trespasses and sins, and buried, too, down in the lower held among the ballast, and you can't get out, for there is a ton of sin on the main hatch. You shin up the stanchion sin on the main hatch. You shin up the stanchion and try to get it open, but you can't. You rig a purchase, you get your handspikes, capstan bars and watch tackles, but they are no good. You can't start it. Then you begin to sing out for help. You bail all the saints you think are on deck, but they can't help you. At last you hall Jesus Christ. He comes trained all here wanted mes to he comes straight along. All he wanted was to be asked. He just claps his shoulder to that ton of sin. It rolls off, and then he says: "Shipmates, come out?" Well, if you don't come out it is all your own fault."

It was on the Sunday before a State election. Briggs was the candidate of the Whig party, but Father Taylor desired that he should be elected, because he was a religious man. This was his prayer: "O Lord, give us good men ro rule over us, just men, temperance men, Christian men, men who ear thee, who obey thy commandments, men who -but, O Lord, what's the use of veering and haulfear thee ing and pointing all around the compass? Give us George N. Briggs for Governor !" His prayer was answered on the next day.-John Codman in the Century.

### Scientist's Estimate of the Value of Spiritualism to Science.

The Scientific American says: "Now these things seem to justify us in recurring to the subject of Spiritualism, ... and to point out some of the things which science has to do with. ... In the first place, then, we find no words wherewith adefirst place, then, we find no words where with ade-quately to express our sense of the magnitude of its importance to science, if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted to such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lus-tre to the plory of the nineteenth century. Its di-coverer will have no rival in renown. ... For Splittualism involves a staltification of what are considered the most certain and fundamental conclusions of science. ... If the pretensions of Splittualism have a rational foundation, no more important work has been offered to men of science than their perification. A realization of the clizir than their perification. A realization of the *clizir clia*, the philosopher's stone, and the perpetual mo-fion, is of less importance to mankind than the veri-fication of Spiritualism."

Prof. John Clark Bidgath, in addressing his breth-ren at the Gen-ral Conference of the Methodist Church, said: "Woe to us as a Church, my brethren, Church, said: "Woe to us as a Church, my brethren, if it should be found that our constitutional struc-ture is of that fixed and iron type which arrogates to itself the right to exist forever independent of the progress and development of human society. Beware, beware, of taking refuge in that old for-itress of the Middle Ages. There it was that medi-eval Romanism took its stand. And out of that rock-buttressed and sombre citadel of the night the owls of harharism are still creating at the clory of owls of barbarism are still croaking at the glory of the sunlight and the beauty of the world." This is a warning which every church needs to heed. No molds or forms of religion can take the place of the living, progressive spirit.

### A Father Kills an Alleged Witch for Threatening His Child's Life.

### To the Editor of the Religio-Philosophical Journal

A report comes from Mexico that in a village not far distant from the city an old woman levied month-If tribute on the families, threatening those who re-fused with killing their children by drawing their blood through their noses. She surrounded herself with all the paraphernalia of witchcraft, such as brooms, strange instruments, etc. She would often go out in a large, open moor, or on top of the hills, where the superstitious inhabitants of the rillage with awe watched her making wild gestures, uttering crice, or gazing for hours together at the hori-zor. All in the village believed in her powers, and regarded her with dread. A short time since a god-child of Medina's died, and he, meeting the witch, asked her why she had killed his god-child. She answered that she had done it because its father had refused to pay her a monthly tax. Medina then turned away, muttering be would be revenged. The witch, hearing him, threatened to take the life of Medina's child, and he then attacked her, and dealt her two or three furious blows, leaving he lifeless. Medina has been brought to Mexico. His counsel is Mr. Emilie Romero, and all the inhab itants of the village are ready to testify that the old woman was really a witch and deserved her fate. The case shows how much credulity and superstition is still alive among the inhabitants of the rural districts in Mexico, and illustrates the fact that even in this enlightened 19th century, vestiges of the dark ages still exist. When will superstition caase? INQUIRER.

Mrs. Paul Fay writes: "I admire beyond everything the healthy atmosphere of honesty and purity that pervades the JOURNAL, and I bope and pray that your work may be more and more appre ciated and supported."

Praise undeserved is satire in disguise .- Broadhurst

Solltude is the audience chamber of God .-- Lan dor.

We are shaped and fashioned by what we love .---Goethe

Great truths are generally bought, not found by. chance .-- Milton.

Be fit for more than the one thing you are now -James A. Garfield.

Having the courage to live within one's means is sepectability .- Beaconsfield.

Love can not enter the heart without bringing with it a train of other virtues .- St. Francis.

The innocence of the intention abates nothing of the mischlef of the example .-- Robert Hall.

The passionate are like men standing on their heads; they see all things the wrong way .-- Plato.

Practice in life whatever you pray for, and God will give it to you more abundantly.-Pusey.

Teach self-denial and make its practice pleasur-able, and you create for the world a destiny more sublime than ever issued/from the brain of the wildest dreamer.--Walter Scott.

nt expre on in manner

The contractor who undertook to bore a series of artesian wells to supply the Galveston waterworks, for which he is to supply the Galveston waterworks, for which he is to receive \$80,000 if successful, re-cently struck his first well at a depth of 747 feet. Boring was at once suspended, and preparations are in progress to sink a ten-inch strainer the entire length of the water-bearing strata of sand. It is given out that when this is done, and the well thoroughly developed, it will probably yield from 400,000 to 500,000 gallons daily.

400,000 to 500,000 gallons daily. In view of the recent agitation against the bob-tail cars in New York City, the railroads have got out an invention whereby passengers need not put their fares in the box, which they so strongly object to at present. In a new car, just put on the road, a hollow, flat tube of polished brass runs along either side of the/car to the money box. The tube is set at an incline, and serves as a slide to carry to the money box the uickels of passengers who object to being their own conductors. The nickels go tobog-ganing into the money box merrily.

If General Lew Wallace writes his "Life of Candidate Harrison" with the same care with which he wrote his famous "Ben Hur" it won't be done in time to do the most good. It is said that he first time to do the most good. It is said that he first wrote "Ben Hur" on a slate, that he might "rub out easily;" then on soft paper with a pencil. He went over and over his pages with great care, and finally sent the book to the Harpers written on large, un-ruled paper in violet lnk; so well done that the reader who went over it for the publishers said that it was the funct manuscript area offered to him. t was the finest manuscript ever offered to him.

The story of how General Andrew Jackson got the name of Old Hickory- is again going the rounde, and will be new to some young readers. During the Creek war he had a bad cold, and his soldiers made for him a shelter of bickory bark. The next mornfor him a shelter of bickory bark. The next morn-ing a tipsy soldier, not knowing who was under the bark, kicked it over. As the General, speechless with rage, struggled out of the ruins, the soldier yelled, "Hello, Old Hickory! Come out of your bark and take a drink!" When the soldiers saw Jackson shaking the bark from bis uniform they gave three cheers for "Old Hickory," and the name stuck.

It is told that when Frederick III., of Germany, It is told that when Frederick III., of Germany, was in London last Sir Morell Mackenzie introduced to him a celebrated American physisian, who ex-amined his throat carefully. "I suppose," said the Emperor, "an imperial throat is very much like that of other throats?" "Well," answered the American of other throats?" "well," answered the American quickly, "we will try and make it so, at any rate." Frederick appreciated the answer, and smitlag his mighty chest, said: "But this is all right, is it not?" The doctor looked him, over gravely and replied: "Yes. As for the rest, you would make a good American." The Emperor enjoyed it all, but the German doctors were simply dumfounded at the levity of the Yankee.

The "record" in rapid machine work has again-been lowered. Heretofore the Baldwin Locomotive Works, of Philadelphia, have held the first place with the record of an engine built in twenty-four hours, but the Pennsylvania Baliroad Company has now taken the paim by constructing # full-sized (110,000 pounds) anthracite-burning iodomoilve at the Altoona shops in sixteen hours and fifty-five minutes. The work was commenced on the morn-ing of the 18th of June, and in five minutes less than seventeen hours the engine was furned out than seventeen hours the engine was turned out ready for use. It is to run on the New York division of the Pennsylvania Railroad. This feat is unrivaled in locomotive building.

# AUGUST 25, 18-8.

# For the Religio-Philosophical Journal. THE TWO CLOCKS.

# MRS. A. M. MUNGER.

A little clock hung on the sitting room wall. And it sung all day, "Be quick, be quick! This life is too short to be droning about, Be up and at work--tick, tick--tick, tick!"

In a queer old house on a high kitchen shelf, There stood an old fashloned wooden clock; It ticked off the time in Its own quiet way, Saying so plainly, "Go slow—tick, tock!"

Carefully marking the day and the year, Carefully marking the day and the year, Of each little soul who came to bless, The bright wedding days and the drear sadden-ed hour, When those were called that we sadly miss;

Of the boys in blue that went out to their doom. Of the news that came back all too soon; For one was furloughed to a home in the sky, And never came back to say good-by.

Two quiet old souls with their life's work all done, Passed into their rest at life's even',

Almost hand in hand, as they journeyed they found "Gates ajar" at the portals of Heaven.

In another home we find the old clock, Quietly ticking, "Go slow--tick, tock." And side by side on the sitting-room wall, Stands the wee clock and the big one tall.

One seems to say with its hasty tick; tick, From morning to night, "Be quick," tok, "tok," The other so slow, "Take time as you go, Be not in a hurry— tick, tock -go slow."

I feel it is speaking to me and to thee, Voices long hushed, that loved the old clock: "To live a long life, be old-fashioned like me, And take life easy, tick, tock-wilck, tock."

'Fis restful and weird. This chime of the clock, That brings to my dreams Old memories-tick, tock.

Sweet voices come over the "River of Rest." In the glory of twilight, I see The crimson and gold through the trees in the

west, Bringing angel forms close unto me.

And radiant in beauty that never grows old, Those have goue hence that we hourly miss. Too many, alas! in their life searly morn Have been called to angel realms of bliss.

The little clock hangs on the sitting-room wall; But it sings no more, "Be quick -be quick." With its life all run down with worry and fret, It has worn itself out with its tick.

While the old clock sings blithely, "I shall live

on, Tick, tock--tick tock--for a hundred years; Then the old folks will come with the words, 'Well done,' And a shelf I shall have in the spheres.

> "For I try to be naught, But a happy clock, As I sing ali day, Tick, tock-tick, tock."

In Love's Harness.

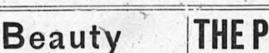
Most women naturally look forward to matrimo-Most women naturally look forward to matrimo-by as their proper sphere in life, but they should constantly bear in mind that a far, rosy face, bright eyes, and a healthy, well-developed form, are the best passports to a happy marriage. All those wast-ing disorders, weaknesses, "dragging-down" sensa-tions, and functional irregularities peculiar to their sex, have an unfailing specific in Dr. Pierce's Favor-ite Prescription. It is the only medicine for wo-men sold by dragats, under a medicine for wofor rescription. It is the only invation to the tormanical from the manufacturers, that it will give satisfac-tion in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years,

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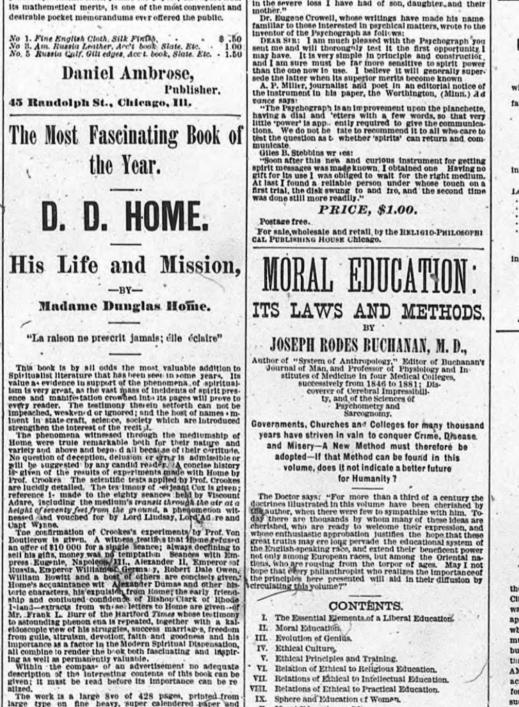
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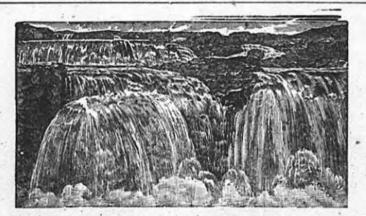
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### Sensitiveness. (Continued from First Page.)

the capability of receiving the psycho-ether waves as they pulsate from some center, and as everything touched by life is in a state of such vibration, the recognition is only a question of the delicacy of the receiving organization.

There is a vast accumulation of narratives of ghosts, witches, apparitions, hallucina-tions, illusions, dreams, etc., which it is the present fashion to relegate to the sphere of superstition and ignorance. Many of these, however anomalous, have a foundation in fact, and will be found, when stripped of the portions superstition has added, readily explainable, either as subjective, arising from impressions on the sensitive, or as objective and manifesting by the same principles. As sensitiveness to these subtle influences great ly varies in different individuals and at different times in the same individual, and at times becomes clairvoyance, scarcely an il-lustration cau be given of one without introducing the other. We must constantly bear in mind that there is one fundamental cause back of all these so-called occult phe-nomena, varying in the degree of its mani-festation in accord with the channel through which it flows.

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invisible being to explain such appearances. The house had been occupied by Scotch who dressed as described, and the influence they left impressed itself on the gentleman's

"All houses where men have lived and died are haunted houses." not by actual ghosts, but by the subtile force which persons impart to everything with which they come in contact. That he was subject to some influ-ence outside of himself is shown by the appearances always being some one that he had never seen, and hence they could not have been revived pictures from his own brain. After he had been in the house for a long time he began to see his own face; that is, after he had imparted his own influence to his surroundings, he received them back as from a mirror.

Dendy in his "Philosophy of Mystery" mentions "M. Audral, who in his youth, saw in La Pitie, the putrid body of a child covered with larvae, and during the next morning the spectre of this corpse lying on his table was as perfect as reality." He could not see it by a mental effort, nor any where else than on his table, and whenever he looked at that, the appearance at once came. It may be said in explanation that the sight of the disgusting object produced a strong impression on the optic nerves and mind, and a suggestive object asithe table reproduced the same state. We have no evidence that one object, under the same light, affects the optic nerves more than any other would under the same circumstances. Vivid mental impressions are more readily reproduced than those that scarcely rifle the surface of thought, but this does not account for the student not seeing the appearance at any other time or place than on the table where it had laid, and nich we would say retained the influence imparted to it by the body having lain there. Professor Hitchcock says that during a se-vere sickness, "day after day visions of strange landscapes spread ont before him,-mountain, lake and forest-vast rocks, strata upon strata piled to the clouds,--the pano-rama of a world shattered and upheaved, disclosing the grim secrets of creation, the unshapely and monstrous rudiments of organic being." His son, Prof. Charles Hitchcock, adds that his father saw the sand-stone beds of the Connecticut valley spread out before him, covered with tracks, and by the superior insight wrought by sickness, cleared up some doubtful points to which he had vainly given his attention. Professor Hitchcock became, in consequence of his sickness, exceedingly sensitive, and the geological specimens near him, or that he had handled, brought up in his mind the pictures of their primeval age. HALLUCINATIONS. The received definition of an hallucination is a false perception without any material basis, being formed entirely in the mind. An individual who sees pictures on a blank wall, or who hears voices when no sound reaches his ears, is hallucinated. "The reason for this being that the erroneous per-ception constituting the hallucination is found in that part of the brain which ordinarily requires the excitation of sensorial im-pressions for its functions." In this view, hallucination is evidence of mental derangement and incipient insanity. This arrogant explanation is remarkable only for its asser-tion and deficiency of evidence, and by no means is sufficient for this great class of That a certain tract of brain can of facts. itself give the mind complicated representations, never before seen or imaged in the mind, is not established, nor more than an assertion. The reappearance of ob-jects that have been seen is better explained, and still more satisfactorily, by causes which unite them all together and with all like phenomena. George Comb says of a painter who inherited much of the patronage of Sir. Joshua Reynolds, and believed himself to possess a talent superior to his was so fully engaged that he told me he had painted three hundred large and small portraits in one year. The fact appeared physically impossible, but the secret of his rapidity and astonishing success was this: He required but one sitting of his model. His method was as follows, as given by himself: "When a sitter came I looked attentively on him for half an hour, sketching from time to time on the canvas. I did not from time to time on the canvas. I did not require a longer sitting, I removed the can-vas, and passed to another person. When I wished to continue the first portrait, I re-called the man to my mind. I placed him on the chair where I perceived him as distinctly as though really there, and I may add in form and color more decidedly brilliant. I looked

from time to time at the imaginary figure and went on painting, occasionally stopping to examine the picture exactly as though the original was before me; whenever I looked towards the chair I saw the man. This method made me very popular, and as I always caught the resemblance, the sitters were de-lighted that I spared them the annoying sit-tings of other painters."

This painter was far from incipient insanity. He was sensitive to impressions and able by that organization to recall the image of the sitter, but not that of one who had not

The Rev. T. L. Williams, Vicar of Perth-leven, in the Journal of the Society for Psy-chical Research, July, 1885, gives his personal experience: "On an occasion when I was absent from home, my wife awoke one morn-ing, and to her surprise and alarm saw me standing by the bedside looking at her. In her fright she covered her face with the bed clothes, and when she ventured to look again the appearance was gone. On another occasion, when I was not absent from home, my wife saw me as she supposed, coming from church in surplice and stole. I came a little way, she says, and turned round the corner of the building where she lost sight of me. I was at the time in the church in my

place in the choir, where she was much surprised to see me on antering the building. .... My daughter has often told me, and now repeats the story, that she was passing my study door which was ajar, and looked in to see if I was there. She saw me in my chair, and as she caught sight of me, I stretched out my arms, and drew my hands across my eyes, a familiar gesture of mine, it appears. I was in the village at the time. Now nothing whatever occurred at or about the times of these appearances to give any meaning to them." He adds: "A good many years ago there was a devout young woman living in my parish, who used to spend much of her spare time in church in meditation and prayer. She used to assert that she frequently saw me standing at the altar when I certainly was not there in the body." Mr. Williams must have been a man peculiarly endowed with psychic force to thus impress himself.

The following is from the pen of the gifted Mary Howitt, and not only gives a remark-able fact, but her explanation of the same: "I conducted Mrs. Nenuer through a room which contained some ancient furniture and a quantity of valuable old china. This china had been left in our care by a friend during-his lengthened absence abroad. His thoughts

from his place of sojourn at the Antipodes constantly reverted to these heirlooms. "'Who are these six gentlemen, evidently brothers, sitting where the old china is? asked Mrs. Nenner, when we had passed

through the room. There was no one there at all,' I said, much surprised. 'Then,' said she, 'I must have seen six brother spirits. There they were sitting; tall, fair men, light haired, all strikingly alike, all the same age. They must be brothers! I recognized in her description the owner of the china. Before Mrs. Nenner left, we showed her a portrait of the owner of the china, our friend on the other side of the world. She at once said, 'Oh, that is one of the six brothers!' In some mysterious manner the intensity of thought fixed by the possessor of the china upon his possessions-we knew that his thoughts constantly reverted to them-had been able to manifest itself to the sight in the form of the man himself-but multiplied into six forms. It should be observed that this gentleman was of what now we should term a

'mediumistic' temperament. It is possible, that being at the Antipodes, he might be, at the time his multiplied form was beheld. asleep-it being night there when it is day with us-and that his thoughts might have in a dream revisited England." Since civilization began mankind have

held certain stones and metals as precious, and attributed rare qualities to charms, relics and amulets. We may indulge our mith over the miraculous qualities ascribed to the bones of martyrs and the teeth of saints, a bit of wood of the true cross, but casting aside the rubbish gathered by imposture and credulity, we find the presence of a great and satisfactory truth. Precious stones and metals have become so because of neir e true relic the sensitive receives the full expression of the original owner's life, and feels it reproduced in him. As the phono-graph treasures up the tone, the accent, the quality of the voice, and the thought of the peaker, so the relic preserves and constantly gives forth the character of the one it represents. Shrines and holy places have reason for their being in this cause, and their preservation in purity for the one and only purpose is correct in science. The church devoted to worship of Jehovah, holds its devotees with the invisible bonds reaching out from the walls forged from the psycho-aura of all pre-ceding worshipers. That the members hold their house exclusively for their uses is the result of superstition, but they are correct in science. A church building given over dur-ing the week to shows and entertainments, and nightly filled with the class such would draw, would become so saturated with the would influences as to be undit influences. worldly influences, as to be unfit for the promulgation of the highest religious thought on Sunday. Both audience and minister would feel the depressing effect, and religious zeal would reach zero. How strong and enduring the impress stamped on a relic or jewel may be, is shown in the following story told of Robert Browning by Mr. Knowles (Spectator, Jan. 30, 1869): "Mr. Robert Browning tells me that when he was in Florence some years since an Italian nobleman (Count Ginnasi, was brough: to his house. The Count professed to have great mesmeric powers, and declared in reply to Mr. Browning's avowed skepticism, he would convince him of his powers. He then asked Mr. Browning whether he had anything about him then and there, which he could hand him, and which was in any way a memento or relic. It so happened by curious accident that Mr. Browning was wearing un-der his coat sleeves some gold wrist studs to his shirt, which he had, built recently taken into wear in abseace of his ordinary wrist-buttons. He had never before worn them in Florence, or elsewhere, and found them in an old drawer where they had lain forgotten for years. One of these he took out and handed to the Count, who held it in his hand awhile and then said as if much impressed, 'There is something here which cries out in could hand him, and which was in any way a There is something here which cries out in my ear, Murder, murder!' "And truly," said Mr. Browning, "these studs were taken from the dead body of a great uncle of mine, who was violently killed on his estate in St. Kitts nearly 80 years They were produced in court as proofs that robbery had not been the object of the strangler, which was effected by his own slaves. They were taken out of the night-gown in which he died and given to me."

# CASSADAGA CAMP MEETING.

to the Editor of the Religio-Philosophical Journal The season at Caseadaga is now at its height, and the woods are full of people. The hotel is crowded to its utmost capacity, and newcomers are obliged to seek rooms at cottages. The present season is thus far the most pros-perons the camp has ever experienced, and the future is bright with promise of large the future is oright with promise of large success. We have had some highly interest-ing lectures since my last letter, large audi-ences having been addressed by J. Frank Baxter, W. F. Peck, Mrs. Colby Luther, Mrs. R. S. Lillie, and the venerable Samuel Watson. These speakers represent various phas-es of thought from radical to conservative, some of them being religious in their expression and others extremely iconoclastic. But as a Spiritualist audience is made up of many different kinds of people, each speaker finds a greater or less number in sympathy with the views presented. We can not but observe, however, that a tone of sympathy and a method of charity, love and tolerance wins more souls to truth and right than a method of harsh criticism and condemnation. The Spiritualist movement can afford treat its opponents with kindness, since it

possesses the cmnipotent power of truth. A beautiful invocation, followed by words fitly spoken in the spirit of love, has touched the hearts of many who came full of prejudice; while ridicule and abuse only pain the ear of the believer and send the skeptic away full of anger, perhaps never to return. Of course there is much provocation to harsh language, in the manner and attitude of many who do not accept the teachings of Spiritualism; but those who hold a higher truth should teach that truth in a better way. There has never been a season so marked

by marvelous phenomena as the present one at Cassadaga. Slate writing has been the most popular, and some of the most remarkable tests have been given through this phase. Your correspondent has seen slates bearing messages in German, in Latin, in short-hand and in telegraphic characters; some of the messages having been obtained under absolute test conditions, the slates being either locked or screwed, together. Library hall is a highly valuable adjunct to the grounds. It is in constant use, the small rooms being utilized for scances and the lower hall for lectures on special subjects, and for classes in various branches of instruction.

The Children's Lyceum is getting along nicely and has given some very creditable entertainments. W. J. Colville is conducting a class in-

Practical Metaphysics.

E. W. Emerson is here and is giving com-plete satisfaction with his platform tests. The tests of J. Frank Baxter were also of remarkable excellence.

The kindly face of Mrs. Skidmore is seen everywhere, as she goes about on her errands of usefulness.

The familiar form of Dr. Carter, is always seen at his post of duty, the gate of entrance. "Jack" Lillie is as happy as ever, and doesn't seem to lose flesh by his travels.

Mr. A. Gaston, the active President of the Association. is here and there and every-where, looking out for the interests of the camp.

The office of Miss Turner is better patronized than any other place on the grounds. She handles a great many letters and papers in the course of a day.

As evidence of the growing public interest in Spiritualism and the kindly attitude of many of the editorial fraternity, the writer will state that his reports and camp corres-pondence are being published in fifteen different newspapers, including such influential and widely circulated organs as the Buf-falo News, Cleveland Plain-Dealer, Buffalo Courier, Pittsburg Dispatch, Elmira Telegram, and other local papers covering the territory within a hundred miles of Cassa daga. A low estimate would put the aggregate circulation of the papers publishing these reports at one hundred and fifty thousand, thus showing the value of the press as a means of disseminating information concerning Spiritualism and its teachings, and of bringing Cassadaga Camp to public notice. Spiritualists should make greater efforts to innuence of the press, by furnishing home papers with suit-able matter, either original or clipped, for publication. While a speaker may address five thousand people, the printed word may be read by 150,000, most of whom are unac-quainted with the claims of Spiritualism. GRAPHO.

### The Saturday evening hop in the Temple was attended by nearly 800 people. ANNUAL MEETING.

The annual meeting of the Onset Street Railway Company was held at Onest Satur-day, August 11, when the following were elected directors for the ensuing year: E. Gerry Brown and Wm. D. Crockett, Boston, Mass.; Alfred Nash and Simeon Butterfield, Mass.; Alfred Nash and Simeon Butterfield, Chelsea, Mass.; E. Johnson and Cyrus Pea-body, Warren, R. L.; W.W. Currier, Haverhill, Mass.; Charles H. Young, Lowell, Mass. At a subsequent meeting of the directors, E. Gerry Brown was élected President, and W. W. Currier, Clerk and Treasurer. The sneaking for the diff. Sunday of the

The speaking for the 4th Sunday of the camp meeting at Onset was by E. B. Fair-childs, and Mrs. Sarah A. Byrnes; both did noble and effective work. In the afternoon, Mrs. Byrnes took for her subject, "Is Life Worth Living."She occupied a full hour in depicting the joys and sorrows, the ends and aims, and the possibilities of life, during which time she recalled to the notice of her audience the names of many of those noble men and women of both hemispheres of the past and present, who have immortalized themselves in the cause of human progress holding her audience in wrapt attention untill the close of the lecture.

Joseph D. Stiles followed both lectures with his usual success in platform scances, reporting scores of names and relating incidents whereby recognitions were made complete.

The last Sunday of the regular meetings, August 12th, was beautiful and much enjoy-ed by every person who visited this home by the sea. The speakers were A. E. Tisdale, J D. Stiles, and Onset's adopted daughter, Miss Jennie B. Hagan; and right here let me say that I believe the management at Onset have reason to feel proud of this young, noble, growing, defender of modern Spiritualism. May her days be many. Miss Hagan has always been one of the

ready workers who can be called upon at any moment for an improvisation or a word in favor of the cause. She is an educator of the people, always ready to answer their questions. As usual on the morning of Suuday, the 12th, Miss Hagan called for a subject from the audience, either written or verbal. as they might be prepared, saying that she should positively refuse all personal subjects.

Among the dozen or more subjects pre-sented was one asking, "What is Pure Re ligion?" Another from one of the legal pro-fession, "What Proof can you Give me that a Man Shall Live Again After he is Dead?" When the time came to answer this last question, Miss Hagan elicited smiles from the audience by asking the legal gentleman to please tell her at what particular time a man was dead. The question was scientifi-cally dealt with, completely annihilating the death of man.

"What is Pure Religion?" was the main sub ject of the morning lecture, and brought out a discussion on the evolution of religious ideas, showing that, step by step, had we climbed from the days of total depravity and its attendant vagaries, to the mountain peak of free thought and eternal progression.

Miss Hagan's improvisations at the close of her lecture were a marked feature in her platform work, and brought forth marks of pplause

A. E. Tisdale spoke at the afternoon service, hammering away at the old ghost of theology and the bible, as though he had a special work to do in that line. Well, friend Tisdale. if that is all you can find to talk about, pound away at it just as long as you think it will

pay. J. D. Stiles followed both lectures with his platform scances, reporting 180 full names at the last scance, nearly every one of them being fully recognized. W. W. CURRIER. Onset, Mass. Aug. 13, 1888.

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# NOTES FROM ONSET.

# One Medium Demands Test Conditions.

To the Editor of the Religio-Philosophical Journal

Thursday evening, Aug. 9th, Mr. W. S. Rowley and Dr. Whitney, of Cleveland, Ohio, gave a test scance in the Temple, affording every possible opportunity to the manage-ment of the O. B. G. Association and the peo-ple present upon that occasion, to investigate the especial mediumship of Mr. Rowley's spirit telegraphy. To the honor of Mr. Rowley's ley be it said that no one could place him-self more completely in the hands of an investigating committee than did he on that evening. Two expert telegraph operators were present to note the communications and report facts as they found then .- Mr Gridley, the operator at the Buzzard's Bay Station, on the Old Colony Road, and a lady an equal expert, whose place of business I did not learn. Their reports, taken from sound, agreed in every word. Two and a half hours were consumed in the closest investigation, receiving communications, ask ing questions, examining the box and the machine, Mr. Rowley giving the operation and the results as best he could, and Dr. Whitney making a statement of Dr. Wells's power to discern and diagnose disease. In answers to questions, the expert from Buzzard's Bay said that the communications were perfect, but how they could be produced with the machine inclosed in that box, was certainly beyond his power to explain. He was not a Spiritualist; had never attended a seance for the phenomena before, and was pleased to be present. The statement of the lady expert was in accord with his.

The fact was patent to the committee that there was some power outside of, and beyond the physical touch of Mr. Rowley that caused that machine to communicate.

On Friday evening, August 10, Charles W Sullivan gave his annuals entertainment in the Temple, assisted by a corps of able assist-ants. The closing number on the pro-gramme, entitled "Aunt Hannah's Recep-tion," in which Mr. Sullivan assumed the character of an old lady in her ninety fourth year, was well worth the price of the admission. The old lady was self-possessed at every turn and did not forget herself throughout the whole reception. Miss Jennie B. Hagan's congratulatory remarks to her were apropos, and the poem upon Aunt Hannah's 94th birthday was a gem of the Term of the Supreme Court on the application of Nelson Smith and Col. Robert G. Ingersoll, made the injunction in favor of Prof. Loisette, restraining George S. Fellows from publishing his Memory System perpetual. "Dr William A. Hammond, Daniel Greenlead

"Dr William A. Hammond, Daniel Greenleaf Thompson, author of a work on psychology, and several other professors testified that Prof. Loisette's system was original, being a new departure in the education of the memory. The Court ordered Fel-lows to deliver up to Prof. Loisette the stereotype plates and all the looks in his control. Over nine thousand copies of the pirated edition were deliver-ed up yesterday."

We are informed that full details will be furnished In the prospectus sent post free by Prof. A. Loisette 237 Fifth Avenue, New York.

For the first time in its bistory the *Century* will devote a single issue—the forthcoming September number—largely to educational themes. The con-tributions will include "The University and the Bible," by T. T. Munger, a plea for the study of Christian as well as heathen classics; "Women who go to College," by Arthur Gilman, and "The Indus-trial Idea in Education," by Charles M. Carter. One Illustrated paper is on "College Fraternities," with pictures of twenty-eight chapter-houses and society halls at Yale, Harvard, Princeton, and other colleges, and another is on "Uppingham: an Ancient School halls at Yale, Harvard, Princeton, and other colleges, and another is on "Uppingham: an Ancient School Worked on Modern Ideas," with a number of illus-trations by Joseph Pennell, and a portrait of the late headmaster, Edward Thring, who is said to be, since Arnold of Rugby, the most highly esteemed educator of England. There will also be several important short editorial articles and "open letters" on different branches of the same subject. Other distinction for the same subject. distinctive features of the magazine, the Lincoln bistory, Siberlan papers, fiction, etc., will, however, be retained.

How often we hear an overworked mother exclaim. "I am too tired to sleep!" A cupful of Mellin's Food taken twenty minutes before going to bed will relieve the intense weariness and give a refreshing night's sleep, while the next day's work will not look hait so formidable if another cupful of the Food is taken soon after right. the Food is taken soon after rising.

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# **NOVEMBER 3, 18-8**:

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After a happy and appropriate introduction of the sub-ject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Soybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Op n Letter on "Zollner" to Professor Gorge S. Fullerton; Chapter VIII. gives an idcident which took place in 1854 at a meeting of the "Amer-ican Association for the advancement of Science," with remarks made on that occasion by Professor Robert Hare. O weeping mother! when you go port, Conn. CURE THE DEAF To home where he awaits. "I can recommend Aver's Pills above Shall not the baby's dimpled hands all others, having long proved their Ope heaven's pearly gates? 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Dr. Woodrow, proremarks made on that occasion by Professor Robert Hare, fessor of natural science in the Columbia Theologi-NEACH A etc.; Chapte IX. consists of the "Report of the THE London Dialectical Society." made in 1869; Chapter X. for constipation and indigestion, and cal Seminary, admitted publicly that Darwin's theory gives Professor Crookes's testimony from his "Researches was plausible and worthy of belief. In hi- opinion, are never without them in the house." Willion Young People in the Phenomena of Spiritualism" Chapter XL gives **PSYCHOGRAPH.** - Moses Grenier, Lowell, Mass. it did not conflict with the claims of revealed refurther testimony from two witnesses; Chapter XIL. "Summary," and the Proscriptum, close the volume. "A Review of the Seybert Commissioners' Report" is a ligion. For this he was prosecuted through college, "I have used Ayer's Pills, for liver presbytery, synod and general assembly. strong book, and will be read; it will throw light on some

The anti-Darwinists, exulting in their victory,

troubles and indigestion, during many years, and have always found them



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•	Sufferers are not generally aware that these dis-		ingman's Sunday by William C. Gannett. One hundred	LAFAYETTE, 1nd., March 6, 1888. Universal Remedy Co.	are slaves to the tobacco habit. Notobac surpassed my most sanguine expectations, in fact, its action in my
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	of the nose and eustachian tubes. Microscopic re-			cigar for Notobac. The effect was surprising and al- most magical. Whenever I felt a desire to smoke I	
	search, however, has proved this to be a fact, and	God in the Constitution, by Rev. Arthur B. Bradford.	10 copies, 25 cents.	would place one of those tablets in my mouth and the	One Box Notobac Cured Me of the Habit of Many Years' Standing.
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	fever are permanently cured in from one to three			derful remedy. Notobac has done me an immensity of good, and I consider it one of the greatest productions	please send one box of Notobac for a friend of mine.
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		(In the Vision of Hannah he Duck Francis W Margare		Universal Remedy Co., LaFayette, Ind. Gentlemen:-I take pleasure in writing a few lines to	Universal Remedy Co., LaFayette, Ind.
•	The Psychograph or Dial Planchette is an instru-	On the Vision of Heaven, by Prof. Francis W. Newman.	Messianic Expectations, by Rabbl Solomon Schindler. I,	say that your Notobac did just what you claimed for it.	Gentlemen:I write to you concerning your cure for the tobacco habit, and would say that I was addicted to
	ment that has been well tested by numerous investi-	Price 5 cents: 10 copies, 25 cents.	Introductory, 5 cents; II. Two Thousand Years Ago, 5 cents;	I only used one-half box and it entirely cured me, and I gave the balance of the box to a friend of nune, who	the use of the terrible weed, and noticing your adver-
	gators. A. P. Miller, journalist and poet, in an edi-	A study of Religion by Francis Ellingwood Abbot. Price,	III, The Carpenter's Son, 5 cents; IV, Judaism the Mother	had been useing tobacco for ten years, and he used	tisement I thought I would try it and ordered a box. not expecting to reap any benefit. I thought it would
•	torial notice of the instrument in his paper, the	10 cents; 10 copies, 50 cents.	and Christianity the Daughter, 5 cents; V, A Genuine Mes-	about half and reported himself entirely cured. I still	be like all the other remedies I had heretofore tried, a
	Worthington, Minn.) Advance says:		siah, 5 cents. The five lectures for 20 cents; ten sets for \$1.	have a small portion of the box, which I will preserve as a memento. Yours truly, T. J. BRADY.	humbug. I had used tobacco for ten years an 1 made many ineffectual attempts to quit the habit, but could
•		The Battle of Syracuse, two essays, by James Freeman			not do it until I used your Notobac. One and one-half
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	you can try without danger of humbug. Send to H.			it is recommended. It has entirely relieved me of the tobacco habit that I have been afflicted with for the	the cigarette habit for over five years. I found that t
	G. Colman, Chemist, Kalamazoo, Mich., for trial	A complete set of the newshirt			
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