

The Healing Power of Faith.

This healing power of faith which doctors are day by day admitting more as a reality, throws light on the popularity of the miracle wells and healing shrines on the Continent and forbids us to condemn as mere random lying the tales that are told of the astonishing cures effected by them. There are many such pilgrimage wells in Scotland cited by Mr. Gregor, although their healing efficacy was supposed to be an inherent virtue in the water, and not dependent upon the favor of a saint. Some of these wells were surrounded by stones shaped like the several parts of the human body, called the "eye-stone," the "head-stone," and so on; and it was a necessary part of the treatment, after washing with water, to rub the part affected against the stone that bore the same form. This is the superstition of the Vni stone in the New-Hebrides. Some offering was always left behind by those who tried the curing power of the waters, even if it were only a rag from the patient's clothes. These tributes were hung up near the well, and every one abstained from disturbing them as it was believed that whoever did so would get the disease that had been cured in the former patient. Just the same sort of thing was done as early as the time of the Romans. Votive offerings of hands, feet, almost every part of the body have been excavated in the island sacred to Esculapius in the Tiber. The mode of cure in vogue then, however was for the patient to go to sleep on the sacred spot when it was revealed to him in a vision what he must do to insure recovery. Among the cures for the whooping-cough which are very numerous and improbable we do not observe one which was in favor in some parts of Scotland. This was to sew a living caterpillar between two pieces of flannel, and wrap it round the patient's throat, leaving room for the animal to crawl around. By the time the grub died the whooping-cough was cured. Three roasted mice was an infallible cure for the whooping-cough. The same remedy is still much esteemed in Norfolk. There, however, swallowing one mouse is considered enough.

The charming of warts is one of those perfectly unreasonable modes of cure that often prove efficacious when medical treatment fails. Dr. Carpenter cites an instance of this strange truth in the case of a girl who was cured of twelve warts by a friend who merely counted them and then with an air of importance wrote the number down on a paper, assuring her that by Sunday they would all have disappeared. And so it proved. By the day named they were all gone, though the girl's father, himself a surgeon had before tried to remove them with caustic and other applications in vain. If so very simple a prescription was enough to charm away a dozen of these unpleasant excrescences, we can not wonder that the more elaborate forms of exorcism here enumerated should prove equally efficacious.

In Switzerland the approved mode of charming a wart is to rub it with a snail and then put the snail on a thorn bush. Indeed, charm cures for other diseases are not by any means obsolete. In Yorkshire it is still believed that a set of mole's feet tied in a bag and worn round the neck keeps away cramp. And it is quite accepted as a fact by some persons that to carry a horse-chestnut in the pocket secures immunity from rheumatism. These cures like the miracle wells prove the power that the will, if concentrated in sufficient force has to cure any

local affection of the body. The most remarkable case of this on record is the way in which the Prince of Orange cured the garrison of Breda of the scurvy by sending them a small phial of a decoction of camomile, wormwood and camphor. It was diluted with a gallon of water to every three drops of the tincture, and served out as medicine to the sufferers, who from that day began to recover.

Great Britain has been engaged for the last thirty years in endeavoring to keep Jack Tar from getting drunk by gradually reducing the daily allowance of rum; substituting chocolate therefor, and limiting the number entitled to grog allowances. Of the 38,000 seamen in the navy, about one-sixth are said to be total abstainers, but the majority of these are about as bad as the drinkers, for, instead of accepting the money allowance from the Government in lieu of grog, they take the latter and sell it at a great advance on the issue price, to their fellow seamen. It is not unlikely that eventually grog will be entirely dispensed with. A cup of hot coffee in the army served all the good purposes of a whiskey ration during the war, and was in every way better for the men.

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Nov. 27, 1880.

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Jul-28.

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No. 31,—Local Passenger Train, between Elmira and Wyalusing, 7:23 p. m.

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No. 8, at 4:00 a. m.—Fast express from New York and Philadelphia.
No. 30, at 9:30 a. m., Wilkes-Barre accommodation.
No. 2, at 4:43 p. m.—Mail train from Philadelphia and New York.
No. 12, at 12:45 a. m., from New York.
No. 32, at 6:53 a. m.—Wyalusing and Elmira local.

STATE LINE AND SULLIVAN R. R.

Leave.
3:00 o'clock p. m. for Bernice and intermediate sta.
Arrive.
9:00 a. m., from Bernice.

BARCLAY R. R.
Leave.
7:30 a. m., for Barclay and all stations, and 3:00 p. m.

Arrive.
10:15 a. m., from Barclay and intermediate stations, and 6:20 p. m.

CANTON STAGE.
Leaves at 9 o'clock, a. m. Arrives at 5 o'clock p. m.

TROY STAGE.
Leaves at 10:30 a. m. Arrives at 1 p. m.

SHESHEQUIN STAGE.
Arrives at 11 o'clock a. m. Departs at 12 m.

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Arrives at 12 m. Leaves at 2 p. m.

TERRYTOWN STAGE.
Arrives Monday, Wednesday and Friday, at 12 m. Departs same days at 1 p. m.

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M. E. CHURCH—Rev. C. H. Wright, Pastor. Preaching at 10:30 a. m. and 7 p. m. Prayer Meetings on Sunday evening at 6:30, Thursday evening at 7:30. Young men's prayer meeting Friday evening at 8. Sunday School—B. M. Peck, Superintendent—at 12 m.

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BRETHREN—Services at 10:30 a. m. every Lord's day. Reading meeting every Wednesday evening. Sunday-school at 5 p. m.

SOCIETY DIRECTORY.

MASONIC.
Union Lodge, No. 168, meets First and Third Wednesday of each month.
Union Chapter, No. 161, meets Second Wednesday evenings of each month.
Northern Commandery, Knights Templar, No. 16, Meets fourth Wednesday each month.

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Endowment Rank, Section 191. Meets Third Friday in each month.

ODD FELLOWS.
Bradford Lodge, No. 167. Meets every Monday night.
Bradford Encampment, No. 41. Meets Second and Fourth Wednesday night of each month.
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Crystal Lodge. Meets every Monday evening.
Mystic Lodge, K. and L. of H. Meets Second and Fourth Friday evenings of each month.

G. A. R.
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ROYAL ARCANUM.
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